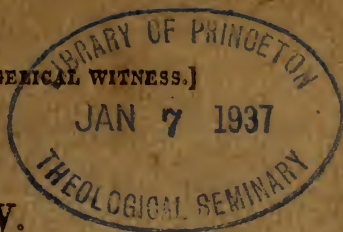


[EXTRACTED FROM THE EVANGELICAL WITNESS.]



REVIEW.

FIRST.

HINTS ON THE CHURCH'S PSALMODY.

BEING

AN ATTEMPT TO REPEL THE VIOLENCE OF SUCH AS
WOULD ROB HER OF A PRECIOUS RIGHT.

PP. 70, 12MO. GEORGE PHILLIPS,
PRINTER, CARLISLE, 1821.

SECOND.

STRICTURES ON A BOOK,

ENTITLED,

"AN APOLOGY FOR THE BOOK OF PSALMS.

BY GILBERT M'MASTER."

TO WHICH WILL BE ADDED,

REMARKS ON A BOOK,

ENTITLED,

"THE DESIGN AND USE OF THE BOOK OF
PSALMS. BY ALEXANDER GORDON."

BY HENRY RUFFNER, M. A.

8VO. PP. 56. LEXINGTON, VA. PRINTED BY

VALENTINE M. MASON.

SCP
3547
2.2

NO. X.

1. Hints on the Church's Psalmody. Being an attempt to repel the violence of such as would rob her of a precious right pp. 70. 12mo. George Phillips, printer, Carlisle, 1821.

2. Strictures on a Book, entitled, "An Apology for the Book of Psalms. By Gilbert M'Master." To which *will be* added, Remarks on a Book entitled, The design and use of the Book of Psalms. By Alexander Gordon. By Henry Raffner, M. A. 8vo. pp. 56. Lexington, Va. Printed by Valentine M. Mason.

During forty years past the controversy respecting Psalmody has been agitated in our country, with that degree of spirit, on each side, which indicates sufficiently the interest felt in the subject at issue, by the respective parties. That an *Imitation* of the Book of Psalms and other hymns of modern date, composed by men of different shades of character, should be fitter for the Psalmody of the Christian temple, than those songs indited by the Spirit of inspiration, was a suggestion novel to many serious and intelligent Christians ; and the substitution of the one for the other, was not likely to meet with universal consent. When this substitution was urged by superior influence or authority, the recusants would of course assign their reasons, these reasons called forth replies, and thus the subject became matter of public controversy.

At the close of the last and commencement of the present century, the Rev. Drs. *Latta* and *Anderson* occupied the field. The last edition of Dr. Anderson's very full and temperate discussion, appeared in A. D. 1800. In A. D. 1801, the fourth, and it is believed, the last edition of Dr. Latta's discourse, by far the ablest work on that side of the question that has appeared was issued from the press. The advocate of un-

inspired hymns was then allowed the last word. So far as public discussion was concerned, the matter rested till A. D. 1816. Early in that year a publication, by Mr. Baird, a minister of the *Presbyterian* church, came out in defence of the "spontaneous effusions" of modern poets and poetasters, and, in no very measured terms, against the use of the Book of psalms, in the church's psalmody. An ecclesiastical decision of that year, by the General Synod of the Associate Reformed Church, opening the door for the admission of Watts' psalms into their congregations; gave some currency to the pamphlet of Mr. Baird, and called from the shelves the abler discourse of Dr. Latta. Thus the war was once more renewed. Those who still preferred the songs of inspiration, and refused to substitute in their place the compositions of Dr. Watts, were pointed to with a sneer, as illiberal *bigots*. The question was often put to them, why they did not prefer the modern hymn, to the antiquated song of scripture in a literal version?

These events and inquiries gave occasion to the publication of a small volume, entitled 'An Apology for the Book of Psalms.' The author of this, we are warranted to say, during the first eight or nine years of his ministry, introduced the controversy respecting psalmody, neither into his public discussions, nor into the private circles where he associated. Nor is it probable that he would ever have appeared on that subject, had it not by various means been forced upon his attention. We give this statement of facts, in order to the correction of misrepresentations which have found their way abroad. It is not true that *Reformed Presbyterians* and *Seceders* have been the instigators of this controversy. From first to last, it is believed, the assault has been made from the other side. And we wish it to be understood, that when such assaults are made, we have no disposition either to concede the point, or to occupy neutral ground. We can come to no terms, we can.

make no truce, with those who speak, and continue to speak, as Dr. Watts and his successors have done, respecting this very precious portion of the Book of God. We hope indeed, in acting that part which may be allotted to us in this cause, never to forget what is due to candour and sobriety. The employment of bad passions, we know, can never be beneficial ; and in a cause requiring nothing but sound argument, good temper and suavity of manner, why so much angry fretfulness should be put in requisition, as appears in these little books, whose titles are placed at the head of this article, we shall not venture even to conjecture. We have no temptation to trouble ourselves, either in recording the testimonials of their peevish bitterness, or of imitating their example. The following *syllabus* of the works, will put our readers in possession of the ground occupied by their authors. It may just be noticed, that both the publications are directed against the ‘ Apology for the Book of Psalms,’ already alluded to. The writer at Carlisle assails it in no very courteous manner, and Mr. Ruffner furnishes the following reasons for his appearance before the public : “ Last year a second edition of Mr. M’Master’s work on Psalmody was published, and considerably circulated in this country. It soon made a good deal of noise—seemed to be alienating the minds of some of our seceding brethren from us, and to disincline them to any measures tending to an ultimate union with the General Assembly. It also *disturbed the consciences* of some with regard to their present practice of singing Watts’ Psalms and Hymns.” All this was effected, according to Mr. R. by misrepresentation, &c. and now he appears with the avowed aim of “ lessening the influence of a book so inimical” to truth and concord. The Carlisle author proposes to cast his “hasty (passionate ?) production—like oil upon the waves to smooth their roughness.” Such are the proposed ends of these writers.

The Hints from Carlisle, as they are the elder production, have, by courtesy, the first claims to attention. After making a statement of the subject in question, not indeed that contended for by the friends of a Scripture Psalmody, but such as the writer tho't he could more easily manage, he proceeds in his argument. "We shall," says he, "venture to express a few things by way of prejudice against it."—That is against the use of the Book of Psalms in the psalmody of the church. Thus he ventures to say,—
 "There are things of such a local nature in the Book of Psalms, as to shew that they were designed *chiefly* if not *exclusively*, for the Jewish Church." "There are some things which accord only with that *spirit* of *extermination*, that work of *havoc* and *destruction*, which God *required* that church to *cherish*." And he assures us that "men may talk as they please, but the fact cannot be denied, that the *spirit* of the Jewish and of the Christian Church, are very different." "That our Lord teaches this ; that the spirit of the church of old, and many of the psalms do *not accord* with a gospel spirit;" that "it is certain the use of these psalms, in the Christian Church, has a *tendency* to *foster malevolent* feelings;" that those who use the songs of inspiration, are remarkable for angry passions, and the use of those songs is, very probably, the cause of such passions ! That the singing of the Bible psalms, cannot be called praise ;* that those psalms were adapted to a state of the Church, when such a *political* righteousness was required, as that in Ezekiel, 17th chapter, (the errata has it chapter 18th,) demanding abstinence from *idolatry* and *adultery*, ver. 6th, which requisitions, he assures us, are neither made now, nor can a compliance with them, be possibly obtained !!!† That the government of the Israelitish Church, was a political government.‡ That whatever is discriptive of the condition of the ancient

* Pages 11, 12, 13. † Page 14. ‡ Page 14.

Church, is inapplicable to our psalmody; so is all that is peculiarly referrible to our blessed Redeemer, as psalm 22.¶ He likewise tells us, that the New Testament produced such a *thoroughly radical uprooting* change, that the *spirit* of the church is wholly transformed. Page 18, 19. These considerations, together with the *exterminating* and *unevangelical* character of so many psalms, are good reasons for their rejection by people of *tender consciences*. Page 21. That unless the authority of God be adduced, "*totidem verbis*," in just so many words, ordering it, we are under no obligation to use any of the inspired psalms. Page 25. He likewise proposes to *prove*, that under all dispensations, *Levitical* and *Apostolic*, the Church used in her psalmody, with divine approbation, uninspired hymns. Page 28. He likewise certifies us, that so far as the matter is concerned, there is "little difference" between the singing of the scripture psalms and "the idolatrous repetitions of 'Io Bacche, Io Bacche,' with which that heathenish divinity was praised!" Page 49. That there are errors in the old version of the psalms; that in translation, the inspiration of scripture is lost, except the translation be inspired, and that hymns made by Socinians, or even the devil, might be sung in the worship of God, if they contain nothing erroneous, are among the items of valuable information given us by *this christian* divine. Pages 57, 58, 62. To these items he adds, that as the inspired psalms were adapted to "*superinduce* a spirit of *bondage*," they are unfit to be channels of the graces that belong to adoption; hence the churches that use them languish, while those who use others, we suppose such as Watt's and Wesley's, are pre-eminent in grace. See pages 15, 69.

The above is a very fair *expose* of the heads of this writer's sentiments, as given in his "hasty production." We shall now gratify our readers with a spe-

¶ Pages 14, 15, 16.

cimen of his *liberality* and *christianity* of temper.—We pass over the gentlemanly manner in which he speaks of the author of the ‘Apology for the psalms,’ in particular, and refer to his general style. ‘The friends of the scripture psalms, he represents as “*bigoted, censorious, ignorant zealots, ostentatious Pharisees*”—bully-ragging the meek and lowly christians. Page 22. Their churches are unblest. Page 23. They “are men of *narrow and conceited* minds”—“fly from the preaching of the word—despise the ministers of Christ—turn their backs upon divine ordinances,* disturb the church’s peace, and throw the *whole* weight of their example over into the scale of *Christ’s enemies*.” See page 26. “Stupid advocates for David’s psalms.” Page 49. “Ignorant bigots.” Page 51. He likewise represents them as drunken and lewd characters, page 38; under the influence of the worst passions, enemies to prayer, and destitute of love to souls. Page 68. The Episcopal Church, too, where the book of Psalms has a prominent place in psalmody, he represents as “*barren, rotten, heretical*.” page 65.

We have thus been liberal in quotation and reference, to the end that this *Carlisle* gentleman may appear fairly before our readers. His spirit, style and manner, we know, are not such as they have been accustomed to; but we wish their improvement, and this writer ranks himself with “such christian men and ministers as keep pace with the enlightened spirit of the age!” Page 4. He likewise reminds us, that he is a *meek* and *lowly minded* christian, who is actively engaged to glorify God, and promote the spiritual welfare of his fellow men. Page 22. It will be recollected, too, that the above is that

*The Church is surely criminal, whose ministry is permitted to teach, to write, and to publish, that the *righteousness* which prohibits *idolatry, adultery, injustice, and cruelty*, “is not now required; nor can it be acquired!” To commit abominable deeds is bad, but to teach that they may be committed, as a gospel privilege, is worse. This is, indeed, to *turn the grace of God into lasciviousness*.” ‘Hints,’ page 14. See Errata.

oil which is cast upon the waves to smooth their roughness.' However some of our readers may conjecture, as to the possibility of the apothecary's mistake in the kind of oil, we are persuaded that our author and they will coincide, in the assurance of his perfect freedom from the spirit of the scripture psalms; and if that by which he is actuated, be a fair specimen of the "spontaneous feelings" generated by the *spirit* of modern hymns, there will be no difficulty in appreciating its character.

The Carlisle man has occupied so much of our attention, that we fear some encroachments have been made upon the space allotted to our Virginia brother. He will, however, we hope, find a compensation in having fallen into such company, and esteem himself happy in finding such a coadjutor in his Pennsylvania friend. Whilst thus associated, therefore, in the *good work* of setting aside the Book of inspired psalms, from having any place in the psalmody of the church, above *Horace, Watts, Wesley*, or any of the measuring or rhyming brotherhood, and we, contemplating the accordance of their spirit, hail them with the acclaim of '*Par nobile fratrum!*' they will doubtless respond in a shout of joy, '*Fortunati ambo!*'

We shall, nevertheless, duly notice our Lexington friend. As the work of this gentleman purports to be a direct reply to Mr. M'Master's 'Apology,' that work is accused of an error in chronology, of suppressing a fact in the history of psalmody, of misrepresenting Drs. Watts and Latta, of not proving the divine authority for the stated use of the Book of Psalms, in the psalmody of the church; for this is incapable of proof, either as respects the Old or New Testament dispensations, there being in reality, according to Mr. R. no such appointment! He maintains that *explicit* appointment, in so many words, is requisite to settle the stated use of any of the psalms; for an inference from a command, however fair, is no part of the command, pages 31, 43; and, that

such as confine themselves or others, to the use of inspired songs, are chargeable with adding to the word of God ! Page 43. Again, it would be as easy to sing the odes of Horace, as the psalms of David, to spiritual edification, page 37 ; and that Dr. Watts never denied the *deity* of Christ, that he only denied the doctrine of the *Trinity* ! Pages 20, 21. There is, of course, a great deal of that common place material which has supplied the whole tribe of fanatics, from ancient times to this day, and which has been refuted and exposed by such men as *Brown* and *Baxter*, before our grand sires were born. Of this material are such fragments as these. The psalms were given on particular occasions, and, therefore, are unfit for general use. They are *Jewish*—they cannot be assumed as our own. We may as well make our own psalms as our own prayers ; and all that *slang* which has filled the pages of former and present impertinence on this subject. Our readers will not expect us to go into a laboured argument against the foregoing follies and impieties. To state most of them, is to refute them, among sober and moderately informed christians. To cast by our references, and so conclude our labours of review, we are very strongly inclined. We would recommend, however, should we do so, the perusal of all the documents referred to, by such as can procure them.—We are persuaded the argument of the “Apology for the Psalms,” remains unaffected by these assailants. We recommend, too, very cordially, Dr. Anderson’s volume on the same subject. There the controversy is viewed extensively in its various branches.

But notwithstanding the inclination just now expressed, for the sake of those who may not have at hand all the documents we recommend, a few thoughts shall be offered on the several subjects treated of by our authors.

And *first*, a mighty discovery is made by Mr. Ruffner. At the out-set he says, the author of the

'Apology' "refers the case of *Paulus* of *Somosatu*, to the 4th cent.; but that heretic lived about 40 years before." This, were it so, is of little consequence, except to show the temper of the man. It is, however, not so as stated by Mr. R. The fact is this; Eusebius was of the 4th cent. Dr. Latta had appealed to that historian, who relates the affair of Paulus. The author of the 'Apology' follows Dr. L. to Eusebius of the 4th cent., without saying to what period *Paulus* belonged. So much for Mr. R's perspicacity. Mr. M'M. is again accused of misrepresenting Dr. L., as arguing for the *exclusive* use of modern hymns, from each case, referred to page 9. Hear Dr. L. for himself: "We have already said that they (the inspired psalms) *were not in use* for the three first centuries." "*Flavius* and *Diodorus*, were the first who made this innovation." Pages 76, 77. In the latter page the reader will find Dr. L. proceeding upon the ground of the *exclusive* use of human compositions, till the 4th century, and then by Arians alone, as the result of his argument from history; Mr. M'M. follows him in detail and proves his *conclusion*, unauthorised by his premises. Read both and see for yourselves. But has not Mr. M'M. suppressed a very important item in the history of *Paulus*? The subject of inquiry must be kept in mind: It is, whether scripture psalms and hymns were, or were not, used before the 4th century; and whether they were then introduced by Arians. The words in the case of Paulus, 'as being modern, and the compositions of modern men,' it seems the author of the 'Apology' did not quote, perhaps because he saw they had no bearing upon the question at issue. Were the quotation of any consequence in the argument, Mr. R. might regret that Dr. L. had omitted it. But had both Dr. L. and Mr. M'M. introduced it, it could not have proved more than is fully conceded in the 'Apology.*' Page 53. "I adm'."

* We quote from the 3d Edition.

says the author, "the probability of hymns of human composition being numerous, and that they were frequently used in the public worship, we need not doubt. That many of them were intended to honour, and as many to dishonour the Redeemer of men, neither the opinions of the times nor the prime actors of those days, forbid us to suppose." Mr. R's ground for such immoderate exultation, we really cannot see. We are ready to grant upon this head, all that Mr. R. can justly require. Who is ignorant of the *Thalia* and *Cantica* of Arius, composed in heathenish form, to promote his heresy? Who knows not, when truth and purity were gone, that the "addition of various hymns, and other things of that nature, were considered as proper to enliven devotion, by the power of novelty?" † *Illecebris erat et grata novitate morandus*. Upon this principle, as a testimony against heresy, connected with the *Nestorian* controversy, the image of the virgin Mary, holding the child Jesus in her arms, obtained the principal place. ‡ Bring as much of this lumber as you please, Mr. R., it will do our cause no harm. The promotion of religion by the power of *novelty*, and the *images* of *Mary* and of *Christ*, as testimonies against heresy, will probably be found to stand upon as high authority, and to be every way as serviceable to the cause of godliness, as were either those hymns of human composure at Antioch, or those of more recent date. Let them all have a place upon the same shelf. As to Mr. R's reasoning upon Pliny's letter, it is evident he has either never seen it, or he does not understand what it states. We are unwilling to accuse him of dishonesty in his use of it.

Upon the subject of Dr. Watts' language respecting the Book of Psalms, Mr. R. complains, as was to be expected, that Mr. M'M. treats the Dr. unfairly. And in what does he do so? He does not give

* 134. † Mosh. ‡ De. 54.

all the reasoning, and explanations, and parentheses of Dr. W! Were Mr. W. to give an outline of *Whitbey* on the five points; of Hopkins' System, or of Priestley's comparison of Jesus Christ and Socrates, must he, to do it fairly, transcribe the whole of those works? Dr. Priestley complained, that when his assertion, that Paul did not always reason logically, was criticised, his reasons for so saying were not regarded. The truth is, the assertions of Dr. W., like those of Dr. P., should never have been made: they do not admit of satisfactory explanation; and even as exhibited by Mr. R., are as abominable and impious as in the outline of Mr. M'M. And in the prefaces where they are found, explanations and all, they appear as bad as any where else.

On the subject of the Dr's general creed, much has been said, and much is repeated in the books under review. We have a word or two, likewise, to add. To us, it appears, that Dr. Watts never *intelligently* believed the doctrine of the Trinity, as taught in divine revelation, and professed in the symbols of the Church of God. That he was not, in early life, *decidedly* hostile to that doctrine, may be true; but that he *knowingly, cordially, and unreservedly*, embraced it, upon *examination* does not, appear. The phraseology he indeed employs; but so would the Sabellian, the *indwelling*-scheme men, and the Arian. That Dr. W., when he wrote his piece on the Trinity, the preface and introduction to which, Dr. *Juneway*, of Philadelphia, circulated through the medium of the Presbyterian Magazine, for July 1821, to prove that Dr. Watts "was so far from being *shaken* in his belief of that *glorious* doctrine of divine revelation, that he became still more firmly *settled* in a conviction of its being plainly taught in the sacred scriptures;" when he wrote this piece; we say, he was undoubtedly *unsettled* in this doctrine of the Trinity. In the preface and introduction thus published, there is nothing to which a *Sa-*

bellian could not subscribe? He uses the term three persons, but he claims liberty to explain the import of those terms in *his own* way. He identifies *persons* with *principles* of action: "three such distinct agents or *principles* of action, as may, reasonably, be called persons." Dr. Janeway is, perhaps, not to be blamed for intellectual incompetency to understand Dr. W., but if he did understand him, he is criminal in practising a deception, to serve a little party purpose. This book of Dr. W's., was published in 1722; and, in three years after, he came out openly against the doctrine of the Trinity. This was in the flower of intellectual life, just as he had passed the 10th lustrum, and twenty-three years before his death.—In all his heretical pieces, he displays maturity of intellect, and, we think, more vigor than in his other works. It was in this year, 1725, that Mr. Bradbury, a name justly high in the churches, charged Dr. W. with "making the divinity of Christ to evaporate into a mere attribute." Mr. B., after treating the Dr's. professions of love to truth with a sneer, says, "It is pity, after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the Oracles of God. Was Dr. Owen's church to be taught *another Jesus*? That the Son and the Spirit were *only two powers* in the divine nature!"* And what says Dr. W. himself in a letter to Dr. Coleman? "I think I have said every thing concerning the Son of God which scripture says; but I *could not* go so far as to say with some orthodox divines, that the Son is *equal* with the Father."

* Watt's Memoirs.

There is, however, one argument adduced for the continued orthodoxy of Watts, which merits a passing remark. He never called in, or altered his hymns, or doxologies, in which the doctrine of the Trinity is recognised. The correspondence between Mr. *Martin Tomkins*, of Stoke Newington, and Dr. W. on this very subject, will unvail this mystery. Mr. Tomkins, an avowed enemy of the scripture doctrine of the Trinity, pressed Dr. Watts, with the great inconsistency between his real sentiments, and those contained in his hymns, &c. "I freely answer," said the Dr., "I wish some things were corrected;" and after assigning some prudential reasons for not doing it, adds—"I might tell you, that of all the books I have written, that particular copy is not mine. I sold it for a trifle to Mr. Lawrence; and I can scarcely claim a right to make any alterations in the book which would *injure the sale* of it."* To establish the orthodoxy of Dr. W., not a particle of evidence has been adduced, but has been set aside, by the most satisfactory proof. His own writing, his undisguised declarations, the testimony and rebuke of Bradbury, the declaration and writings of president Edwards, of Dr. Ely, and the admission of even Mr. Ruffner, all go to prove him at least a *Sabellian*, a *denier* of three distinct persons in God.—We ask, is the God of Sabellians the God of Israel? No. Was it then honourable in those managers of the "Presbyterian Magazine," to whom its superintendence belonged, to hold up men whom they were confessing as brethren, and inviting to their communion, as *forgers* and *slanderers*, to the odium of the public! Were they not aware that in a few short months this deed would be unmasked? Was it consistent with fidelity to their God, to their own vows, to the immortal interests of their flock, to hold up a man as *unshaken* in his faith of the Trinity,

* Watts' Memoirs.

whose pernicious works, which have seduced many; were circulating among them? Or did Dr. Janeway alone, *pit* his mighty name against those of Bradbury, Coleman, Hervey, Edwards, Ely, &c. and hope to succeed, in the face of all truth and evidence to the contrary, in establishing the charge of falsehood and slander against them? Humble and self denied man! We are, however, disinclined in the present state of religious knowledge and strong party feeling, to urge a subject which might hasten the departure of any from professed attachment to the Trinitarian lines, to seek a place under the pestilential atmosphere and in the devoted ranks of *Socinianism*, *Arianism*, or *Sabellianism*. There are other agencies operating such a change of sides, and their success is sufficiently rapid. Our part shall be honestly, however feebly, to counteract the evil by lifting up a voice of warning, without regard to mere party interest.

But after all, why so much ado about the orthodoxy of Dr. W.? What matters it how heretical he was, if his psalms and hymns be sound? To *us*, indeed, it is little matter, so far as this inquiry is concerned; but it appears some *conscientious* people are disposed to ascribe to it a good deal of consequence; and even the gentlemen, now before us, seem very sensitive upon the point. And, whatever the Carlisle *hinter* might do, there are, perhaps, very few, whose religious sensibilities are of that obtuse character, that would permit them to take their psalms from either a known Socinian or from the devil, merely because such compositions did not contain a *lie*. That gentleman informs us pretty plainly of his accommodating disposition in this respect. "Even admitting that Dr. W. was a Socinian, what relation has this fact to the point in hand? Would truth become a lie because it might come from the mouth of the devil?" *Hints*, p. 62. Reflecting men will, perhaps, be weak enough to believe

that, considering psalmody in all the extent of its influence upon religious character, the creed of their psalmist may become so dear to the worshippers, as to recommend to their favourable regard all his deliberate opinions, good or bad. This, in the case before us would be a deplorable result. And further, even those who are but little restrained, either by the pride of consistency, or fear of results, there may still be a feeling of repugnance, in directly addressing their God and Redeemer, in the language of a man whose literature and whole mental efficiency were, put in requisition to teach another God, and as Mr. Bradbury expressed it, "to teach *another Jesus*" than the Bible reveals. Upon this subject there is much to be said ; but for the present we have done with it.

A word or two must be offered on the main argument. We think the author of the 'Apology' has stated with sufficient distinctness, the position for which he pleads : "*A correct version of the whole Book of Psalms* should be employed in the psalmody of the church of Christ." pp. 77, 78. In this we see nothing of *Rouse* and *exclusive* use of the Book of Psalms. The author indeed seems, for himself, among existing versions, to prefer that, erroneously called *Rouse's*, and is satisfied with the exclusive use of the Book of Psalms ; but we are assured he makes no matter of controversy with others, if they use another version, or employ other inspired songs. No church, indeed, known to us, pleads for the statement put into their mouths by those critics. Mr. Ruffner says it is this : "Let all Christians sing *Rouse's* version of the Psalms and nothing else." This false statement is made again and again by these men, and by a better man, we think, than either of them, Dr. Ely, is repeated. Hear Mr. M'M. for himself. "The inquiry," says he, "is not whether it be lawful to use, in the praises of God, any other inspired songs beside what are found in the Book of Psalms. Nor is it

any matter of dispute, in the present instance, what version of the inspired songs shall be used." Again, "Let us have that which *justly* merits the name of a version and the contest shall end." These statements, the author of the 'Apology' repeatedly makes, and with a solicitude that they should be attended to, it seems, not without necessity. Why, then, do all who have appeared against him, make that which he so *emphatically* rejects, the very subject of dispute? Is it that they may have the opportunity of trying their logical weapons upon that from which they are sure no injury can come to them? Gentlemen, enjoy your victory over your man of straw! We do not plead for the use of the Book of Psalms *exclusively* of other inspired songs, nor do we plead for any particular version *exclusively* of others; and yet, as you suppose we must, we do not give up the question inasmuch as that is not the question at all. We can very consistently plead for the continued use of the Book of Psalms, to the *exclusion* of Watts' imitation and hymns, and yet admit of *other inspired hymns*. If you cannot see what every body else sees, we cannot help it.

There is something in the pleadings and admissions of these gentlemen, proving very clearly that either a very good or very bad exterior influence is in operation, keeping them back from a full and consistent developement of all their heart. An internal principle of action appears in operation, whether good or bad we do not say, and the eye directed to some opposite influential cause, leads to very palpable and very ludicrous contradictions; the heart urging the tongue and the pen now, and then the brandishing of the master's whip compels to a contrary act. Our readers will perceive the correctness and the application of this remark by such specimens of these works as the following: "The great point at issue," says the Carlisle man, "is not, whether *human* songs, are to be sung; but whether the king of Zion,

nas not granted her, (the church,) the privilege of employing the *compositions of uninspired men!*" "The question at issue is not whether the psalms of David *have been* or *may yet be lawfully* sung by the church:" for Mr. M'M. "has proved that the church may employ the book of psalms in her praise; what he says is proper enough in its place;" yet such is the local character of some of these psalms, *exterminating* and *havoc making spirit* of others, and the "political righteousness" cast of many, that "an entire new psalmody must be introduced. The old, David's psalms, have by the very fact of Christ's death, in a great measure been rendered unsuitable and inappropriate." See the book, especially, pp. 6, 7, 10, 11, 14, 47.

Thus in like manner Mr. Ruffner bends his whole force to prove that the book of psalms, neither under the Old nor New Testament, was used in the stated psalmody of the church by divine authority. That there are reasons to induce the belief, that under the Old Testament they did not use all the psalms; that the book of psalms is just a number of psalms that, floating about without finding a suitable place in other books, were gathered into this collection; that, nevertheless, the Jews commonly sung out of the book of psalms with *divine approbation*, that though this collection be very defective and obscure, yet Paul did not teach the Gentile Christians to lay it aside from their psalmody; that it is not probable the Christians of Bythinia would sing the inspired psalms, because the Jews who blasphemed Christ sung them; that it is very probable that *Paul of Samosata*, the enemy and reviler of Jesus Christ, when he set aside the hymns that were sung at Antioch, adopted those given by the Holy Ghost, as more suited to his views; that an inference, fairly drawn, exhibiting the intention of a divine command, is no part of the command; and that Dr. Watts never denied the deity of Christ; that he was only a

Sabellian, and denied the doctrine of the trinity ! A number of good things are said by these gentlemen, after the example of their predecessors, respecting the book of psalms. This must have been done by them ; yet their cause has forced them to say such things of it as tend to diminish the veneration of the reader for that important portion of the sacred volume. We are wearied and disgusted with their abominable principles. How chilly and deadly the representations made of the book of psalms by Watts, Wesley, Latta, Ruffner, and the rest ! How great the contrast between them and the deep devotion exhibited, and soul inspiring views given, by *Pool*, *Henry*, *Scott*, *Horne* and *Horsley* ! We beg our readers pardon for venturing to inscribe such names upon the same page with those of the men who revile this part of the inspired volume.

We leave Mr. R. to form conjectures and to draw conclusions upon the supposition of a *book* of inspired prayers having been given to us. The fact being that no such book was ever possessed by the Church, to reason about it is waste of time. The old cant of not being able to assume the matter of the Book of Psalms, as our own, is so unmeaning, so uncandid, so self-inconsistent, that we cannot come down to reason it. Dr. Watts, and all, admit that we may sing narratives not expressive of our *own* experience ; and by a reference to the hymn book of *these* men, there will be found, in every page, much that many, perhaps the majority of worshippers, cannot assume as their own. Whether we read or sing the descriptions of the ancient temple worship, we ought to take the principle of what the spirit of God exhibits to our view, and make of it an instructive application. This we may do in singing as well as in reading. The Author of the apology, had pointed out how this might be done, and from that Mr. R., something in what is understood to be the manner of the lower class of those very *consonantly* denominated *pettifog-*

gers, attempts to turn the whole into matter of profane jest, p. 37. We shall notice this in the sequel.

Nothing, it seems, will satisfy these gentlemen, as proof of a divine appointment, less than "*totidem verbis*," *just so many words*. Mr. R. instructs us that an inference embracing and exhibiting the *intention* of a command, is no part of the law! p. 31. He and we, then, must cease from all future attempts at reasoning. We cannot reason without inferring, and the *intention* of our premises is really what we want. We place the argument for the divine appointment of the Book of Psalms, in the Church's psalmody, on a similar footing with the warrant for the continued application of the seal of God's covenant, to the infants of the Church. Presbyterian church government, the first day of the week as the Christian sabbath, the female's right to sacramental communion, and other things, which are all matters of inference; and whatever Mr. R. and his friends may suppose, are institutions of divine right. Upon this deeply interesting subject there appears, in these men, and we fear it is generally prevalent, a deplorable ignorance. He is unworthy the name of a divine who has not settled upon a scriptural basis, a definite view of what establishes a divine right. We have precisely the same reason to suppose that every psalm of the sacred collection was appointed to stated use, that we have to believe that any were; and we have as strong reason to believe that the Book of Psalms was given for the purpose of psalmody, as to believe that they were given for the public use of the Church at all. Their title, their form and matter, their spirit, their collection into one Book by inspired authority, the uncontradicted fact of their use in the psalmody of the Church of old, and under the New Testament, without exception; this use opposed by none, at any time, but the wildest fanatics, and vindicated by the ornaments of the Church in every age; by Augustine formerly, by the Reformers, Calvin,

Luther, Beza, Knox; all of whom were careful to have the Churches supplied with literal versions for their psalmody; and in later times they have found their advocates in such men as Brown, Marshal, and Baxter; in Ridgeley, Romain, Gill, Scott, Horsley, and others, of a period more recent, establish for these Psalms this claim. We indeed are proud in being allowed, with such associates and against such opponents, an humble place in defending this invaluable Book. Are these men not aware, that the greater part of the scriptures was written upon particular occasions, and with a reference to particular cases, but exhibited upon general principles, calculated to direct the people of God in succeeding times? With just the same reason, that is none at all, might it be urged, that most of Paul's Epistles are not of general use, and that in *totidem verbis*; we have no authority for reading all of them or any of them publickly, in the Church. The tendency of such an objection is to no purpose, except to unsettle the faith of the ignorant and to secure the contempt of the wise.

We dismiss this part of our labour with a remark or two, to which we invite the attention of our readers. Psalmody is an institution, like every other divine one, agreeing with others in many points; but in something *essentially* distinct from them all. What then is peculiar in Psalmody? Certainly not the object addressed, nor the state of the worshipper; neither is it in carefully observing the general spirit of religious worship. It is in the following points that psalmody is peculiar: *tuning* the voice with highly elevated sensibilities of heart, led on by the understanding, sanctified by the illuminating grace of God; the mind and the affections are to be instructed and *led* on by the *matter* sung; in prayer, with which psalmody is often very thoughtlessly identified, a simple articulation or even mental address, if personal, is all that is required; while the understanding, the affections and circumstances of the worshipper, suggest

the language to be used, and *lead* in the form of expression. The intention of the ordinance of prayer, and not of Psalmody, is to bring our own and the case of others, as far as known, before God in direct expressions thereof; and the prayer that does not so is unworthy of the name. This is the ordinance in which the *present* condition of *our own* hearts and the *peculiar* circumstances of our lives, at the instant are to be opened up without reserve before the throne of mercy; and for this purpose God has not furnished a liturgy of prayer to his church, but he has given a general pattern, and furnished, in the doctrines, promises, and commands of his Bible, an abundance of material for supplication, and withal has promised his spirit, as the spirit of grace and prayer, to aid in the whole of the duty, leading the soul to proper matter, fit expressions, and supplying the holy influence that gives the intensity of heart requisition in this part of devotion. The design of Psalmody is more general, more extensive, and contemplates, immediately, that which is more important; the recounting of the displays of Jehovah's character, whether made in creation at large, in general providence, or in special acts of mercy and love. For this purpose God has not only, as in the case of prayer, given the general light of his word and promised his spirit to sanctify the heart, but has done more; as the words are intended to lead the mind and awaken to devotional sentiment the heart, he has furnished the *liturgy* of sacred song, inspired by the Holy Ghost, and infallibly unfolding, with an energy unknown to the productions of uninspired men, the glory of his attributes as drawn in his all-comprehensive plans, his works and grace. In Zion's inspired hymns there is no grace, no holy disposition passed over, no sorrow of a godly sort, but is delineated, no fibre of celestial joy but is finely touched, nor is there a perfection of the Divinity that remains unsung, in those odes of heavenly birth. We repeat with the "Apology,"

"It is precisely what a liturgy of Psalms ought to be." Indistinct views of the nature and end of God's institutions, and disregard of their essential distinctions, have confounded the minds of many and have been productive of much evil in the Church of God. Alas! the low state of sound theological learning. When shall the spirit of the Reformation age bless again our world?

In the spirit of the above views we sing the *unerring* descriptions of the experience of others, though not like our own, as God's instructive exhibitions of character; we sing what he has done in other days, as unfolding his attributes; we sing the vows and services of the saints, rendered according to the divine will, as examples of devotion; and we sing of sacrifices offered at Zion, as most impressive exhibitions of the blood of atonement offered for the salvation of man, together with its accompanying doctrines. In doing all this, we hope to embrace the principle which pervades the whole, to enter into the spirit of our inspired song; and, with us, it is a matter of no moment, whether we be led to behold the Lamb of God through the medium of a type, a prophecy, a history, a promise, or a command, exhibited to our minds by the spirit of our Redeemer. Our great business is to behold the glory of God in the face of Jesus, in order to a transformation into his image, and to reflect back the splendour of that image to its great Original. Both these ends are remarkably effected in the singing of Zion's inspired songs, while the words and the dictates of the Holy One awaken the mind and lead the affections, the impression of the living image of the living God is deeply made upon the soul, the glories of his name are sung, in hymns which God himself has given, and in a tone of solemnity too deep to meet the notice of a giddy and heedless world.

All this requires understanding and grace. We fear that ignorance and little grace lie at the founda-

tion of that systematic opposition to the stated use of the Book of Psalms, which has for some time appeared. In confirmation of this, we refer to a well written essay in the 'Presbyterian Magazine,' of July, 1822, under the signature of *Moderator*. Having expressed his regret for the want of a *literal* version of the Psalms, more smooth and harmonious, the writer supposes that "to this want is to be ascribed in *part* the disrelish into which the psalms of Scripture have fallen with many pious persons, but," adds he, "it is humbly conceived, it is *not the chief* reason. The very excellence of the Psalms themselves has it effect. The depth of matter, their spirituality, their sublimity, their transcendent elevation of devotion, raise them above the comprehension, and above the standard of devotional feeling of ordinary Christians. It is a fact that Christians of deficient attainments often find themselves more edified in reading other books than the Bible, and really relish them more. But the higher Christians rise in gracious experience, the higher is their esteem for the pure word of God, until at length every human production becomes insipid in comparison therewith. As it certainly can have no good effect to promote, in the public mind, a preference of other books to the Bible, so it is conceived there can no good effect arise from promoting in the public taste, a preference of other compositions to the Psalms the Holy Spirit hath inspired." The essay is excellent throughout, with two exceptions, and ministers severe rebuke to such writers as we now mention. The author confounds the ordinance of psalmody and prayer; and in his implied laying aside, for a time, the use of an inspired song to accommodate ignorance and a low state of grace, we think him incorrect. There is, we fear, too much of this coming down and staying down. In the case before us it is lamentably so.—The grandour of the Book of God is intended to elevate the character of man; it calls him up, as did

the voice which addressed the Apostle John, to enlarge the compass of his view. All the depth of those divine songs cannot be fathomed, let us, however, according to our depth, enjoy their salubrious purity ; all the extent of divine excellence which they *infold* cannot at once be taken in by us, yet we are mistaken if more will not be had, by occupying this boundless field, than by hedging up the ignorant in the narrow and barren spot which his own little mind can cover. There too the Christian of advanced grace must be fettered and must languish. Let us have the whole and advance from step to step, from field to field. Away with this belittling accommodation to ignorance and gracelessness from the church forever. Let her *lengthen her cords and strengthen her stakes*.

A *third* general article of these little volumes merits attention: The proof that the church never was under any dispensation, confined to inspired songs. The author of the 'Hints' states it thus: "We are bold to *assert* that it is a right, or privilege, which the church has *ever* possessed, to enjoy in her praise the compositions of uninspired men, and that it *now* remains valid and sure." p. 28. With the author at Carlisle the writer of the 'Strictures' agrees in this. Now what is the evidence which gives such confidence? Why, that Solomon wrote 1005 songs, one of which only has come down to us. This boastful scribe does not indeed condescend to tell whether the other 1004 songs, which he says, have not come down to us, were religious, inspired, philosophical, historical, or fanciful songs ; perhaps because he did not know. Let us then see his argument in due form. Solomon wrote 1005 songs, 1st Kings, 4, 32. But of 1004 of these songs, as to their character or use, we know nothing. Therefore, the ancient church used, in her praise, uninspired compositions ! This is argument, indeed. He, however, gives us more. "The titles of some of the psalms show that

there were others written by the same persons—A psalm of Asaph—a prayer of Moses—one out of many.” This is the whole of the second proof. Taking his averment as all true, the argument is this : Moses and Asaph were inspired prophets. But they wrote many psalms for the use of the church ; therefore the church used in her praise compositions of uninspired men. Strong as these arguments are, he seems to hesitate a little in respect of their sufficiency, seeing ‘these songs were never used by the church,’ according to his own concession ! p. 29.

The next proof of the position is taken from Isa. 38, 20. Hezekiah, he assures us, introduced uninspired hymns of his own composition into the worship of the temple : *We will sing my songs in the stringed instruments all the days of our life on the house of the Lord.* As this scripture has been adduced by the predecessors of our authors, in this dispute, we shall examine what it proves. The whole proof of a human psalmody rests on the words, *my songs*, and the assumption that Hezekiah was not inspired. A right understanding of the word rendered, *my songs*, will settle the whole matter. Dr. Lowth renders the this scripture thus : “Therefore will we sing *our* songs to the harp.” The original is, *uneginuthi nenegen*. Let it be literally rendered and it is, *Therefore we will play upon my stringed instruments.*—There is no distinct word for *songs* ; but as the music was employed in subserviency to the song, the psalm is implied and is very properly brought into view in the translation. *Negen*, *to play upon an instrument*, or *harp*, corresponds to the Greek, *φαλλω*, the word used by James, ch. 5, 13 ; the noun is included in the verb ; but the passage gives no hint that Hezekiah made his song any more than his harp. Lowth’s version gives very nearly the whole import of the sentence, but not entirely. This is more full and more literal : *Therefore we will sing OUR songs on MY stringed instruments.*

It is not likely that the king of Judah resolved that, in public worship, he and his household or court, should sing nothing, *all his days*, except his own and their compositions. On another very important occasion we find he ordered the use of David's psalms: and upon this occasion he could find very suitable matter in such psalms as the 30th. Were our author to undertake the proof that Hezekiah made his harp, however improbable the fact, he would have more *apparent* support. What then is the argument? Just this: Hezekiah was not indued with the spirit of inspiration: but Hezekiah resolved in worshipping at the temple, to employ his instruments of music; therefore, Hezekiah introduced songs of his own composition into the public worship! Where is the middle term to unite the extremes?

The long suspension of the operations of Dickinson College, seems to have been peculiarly unfavourable to the logical skill of some reverend gentlemen. Now that they are revived, under favourable auspices, we would gently hint to the author of the 'Hints,' the propriety of substituting for a while, Watts' logic,—though really not very good,—for Watts' psalms, and of taking a course of lectures on the subject from the venerable principal of *Dickinson Hall*. Thus our readers have the whole proof adduced and alluded to, by these two champions, to establish the use of uninspired hymns under the Levitical economy. We shall come along with them to the Apostolic age and see how they will fare in it.

Recourse is had, as usual, to Eph. 5, 19, and Col. 3, 16. The argument from these scriptures formerly was, to prove that hymns of human composition must be meant, because in the Book of psalms there were no *hymns*! This ground is now abandoned. It appears there are hymns and spiritual songs in that inspired Book; but still the Apostle's command implies human compositions, and to establish this, a *learned* appeal is made to "the *genius* of the Greek

language!" Their argument from this is, that whenever the inspired psalms are referred to in the New Testament, it is in a particular and definite manner, by the employment of the Greek article; and when such definite reference is not made, inspired psalms are not exclusively meant, but psalms in *general*, inspired and uninspired. 'Hints,' p. 41. Ruf. p. 31. Very learned to be sure! If this rule be of universal application it has weight; if not, these critics are obliged to draw upon their *profound* "acquaintance with the genius and structure of the Greek language" to show the application of the canon in the given case. Let us then try this criticism upon a few passages of scripture: Wherever the article is used in connection with the word, θεος, God, "it limits it down" to the true God, as distinguished from all that are called God; but the omission of the article denotes that the reference is *general*, not specific; it refers to those called *god in general*,—thus Joh. 1, 1, θεος ην ο λογος—*The word was God*, not the true God, but a *god in general*! These men perhaps know who reason so, and who criticise so. And it is really as good in the case of the Socinian as in that of the Presbyterian; as forcible against inspired psalms as against the deity of Christ, and certainly no more forcible. Thus when Jesus said, Joh. 10, 36, υιος τε θεου ειμι He did not mean "*I am the son of God*;" but merely that he was a Son in *general*!—Dr. Campbell and every body else except critics, think otherwise. But these are Greek scholars! Try this profound criticism again, on the word rendered *law*, and for the purpose adduce, Rom. 10. 4. *Christ is the end of the law for righteousness, &c.* Whenever the article is omitted it means not the divine law *exclusively*, but *law in general*. The article is omitted in this place, it is τελος νομου; the divine law, as covenant of works, is not *exclusively* meant; it is *law in general*! Is it by this omission of the Greek article, that the *hinter* holds himself at liber-

ty to disregard Ezek. 18. 6? See 'Hints,' p. 14, and his *errata*. Try once more on the word which is translated scripture; for instance, 2d Tim. 3, 16. *All scripture is given by inspiration of God*. When the *article* is used it binds down the meaning, say our critics, to the sacred scriptures *exclusively*; when not used it means writing in *general*: but in this place it is simply, *πασα γραφη*, *all scripture*, not *the scripture*, therefore scripture, or *writing* in general is intended. If this criticism hold, it will furnish from this verse, the best argument ever offered for the equality of Watts' to the Bible psalms, for it will prove them to be equally inspired, and will, too, establish the inspiration of our author's own 'Hints!' all writing *generally*, there is no limitation here by a *definite* article. We really assure these gentleman that this is matter of fact: and as they seem incapable of knowing this themselves, we refer them, not to some one deeply versed in "the *genius* and *structure* of the Greek language," for such is not always easily found, but to any boy who is able to decline a Greek noun; and he will inform them too, that in all the places referred to by them, to prove the power of the Greek article in binding and limiting to the Book of psalms, the article is not found at all, except in Act. 13, 33. In Luke 20, 42, it is simply, *Βιβλα ψαλμων*, *Book of psalms*; in Luke 24, 44, it is *ψαλμοις*, *in psalms*; and in Act. 1, 20, it reads as in Luke 20, 42, just now noted. Then according to the criticism, these scriptures refer not to the Bible psalms, definitely, but to *any* psalms, *any* books of songs, in general. These men, it seems, have by some means heard of the Greek article, and they commenced critics upon "the *genius* and *structure*" of that full and elegant language! Truly

"A little learning is a dangerous thing."

We hope for the future, in this discussion, that

this criticism, whether the dictate of *honest* ignorance or of *pious* fraud, will be laid aside to sleep along with some other superannuated arguments which served their little day. We have no doubt the Apostle in Eph. 5, 19, and in Col. 3, 16, intended the inspired psalms, hymns and spiritual songs of the sacred volume. No sober man will believe that the spirit of God, after having dictated, supernaturally, songs so numerous and so various, as he had done, for the use of the Church, on a special direction would speak so loosely on the subject as these writers suppose; much less would he place, in a command, his own dictates, the effusions of *Horace* or *Isaac Watts* upon the same footing in Zion's psalmody.

We are likewise persuaded that Mr. M'Master was justifiable in adducing James 5, 13—(*Let him sing psalms,*) as referring to inspired psalms. We have already noticed Mr. R's criticism on this; and the other Mr. — argues in a similar manner. The word *psalms*, in the version, having no correspondent noun in the original, is that which gives occasion to so much blustering. The 'hinter' admits that "*Philologists* have deemed the term to be equivalent with the phrase *sing psalms*." And dare he contradict this? By no means. In what then does the criticism terminate? In smoke. The noun is included in the verb; and in a version must be brought into view. Thus it is with the verb *Ἀληθεύω*, *I speak the truth*, Gal. 4, 16, and other examples; there is no noun expressed in the original, but it is certainly implied. Mr. — introduces, 1st Cor. 14, 26, in proof of human composures being sung in the days of Paul. He admits, however, that those psalms, for whatever purpose introduced, were the fruits of an *extraordinary* gift, and consequently prove nothing for the *ordinary* hymn or poet. But we follow these profound Greeks and accurate logicians no farther.* We are indisposed to come down to notice the illib-

eral and false charges, against the moral and religious character of those communities who use the scripture psalms, which we have seen brought forward by the Carlisle author. In acting thus his conduct is certainly very unadvised. His, in this, is surely not the vantage ground. But he is secure, for it is an invidious ground and we will not tread it. We only say, that in the *Secession* and *Reformed Presbyterian* churches there is no head of a family, admitted to their communion, who is *not known* to worship God in his family evening and morning, and none, male or female, who is known to neglect the duty of secret prayer. Can this libeller say so of all those with whom he breaks the sacramental bread? This, it is believed, is true in a great measure, if not without exception, of *that* portion of the *Associate Reformed Church* which refuses to sing the psalms of Dr. Watts. The *Reformed Presbyterians* have in all their congregations, settled and unsettled, societies regularly organized, under Synodical authority, for private prayer, praise and religious improvement, upon which their members stately attend.—Occasional irregularities will appear among the saints while on earth; but are they approved of? Is corrective discipline neglected when scandals appear? When our friends of the General Assembly, become more immaculate let them cast these stones. As to the Episcopal church, we would be sorry that a minister belonging to her, held principles so profligate as those of the Carlisle ‘hinter.’ We regret exceedingly that such a man has a place in the Presbyterian community. His avowals would dishonour deism itself.

In parting from these books which have led us into this long discussion, we wish to tell our readers the reason why we have purposely kept so much aloof from the main question: We wished not to interfere with the circulation of the “Apology for the Book of psalms,” against which these writers set

themselves, believing that the argument of that volume remains in all its strength. We have noticed such things as might likely affect some honest minds, who have little opportunity of deeper enquiry. We wish it, however, to be distinctly understood, that it is not the worth of these pamphlets of Mr. R. and his friend, that could induce us to write a page.—We have higher aims. The cause is worth much, and with these writers are allied, ecclesiastically, men of greater worth. Men whom we love; whose character, learning, principles, and devotion we honour, and with whom, if separated from *such* worthless Ecclesiastical associates as the author of the ‘Hints’ from Carlisle, we could take the sweetest counsel and hold the most intimate fellowship in the house of God. We had in our eye the fraternal and affectionate warning of these excellent men, when we condescended to notice these productions; productions as remarkable for the absence of every trace of kindness of heart, as they are for the destitution of intellect, learning or Bible knowledge.

In passing, we have a word to brother *Ely* of Philadelphia. We are sincerely sorry that he attended so little to a friendly admonition, once tendered him, to leave the defence of Watts’ psalms to worse men, men who have less to loose than he, and who, we perceive, are ready to take it up. He has, however, come down to recommend, under his own signature, one of the productions which have now passed before us in review. On this he and we shall have no dispute. *Fallimur et quondam nondignum tradimus.* We merely advert to his remarks, that we may honour, as it deserves, his candour in giving intimation, that attachment to “any line of crowned heads in England or Scotland,” is a reason of our refusal to unite with him and his brethren of the General Assembly. The remark can apply only to *Seceders* and *Reformed Presbyterians*. The most prominent opposers of such a union, on the part of

Seceders, is Dr. *Anderson* ; and we can assure Dr. E. that this venerable divine is in principle an *American Republican*, and we believe a firm, uniform, and temperate adherent of the Jefferson school. *Reformed Presbyterians*, we can likewise certify brother E. are American in their *principles* and *feelings*. The majority of them are Americans by birth, and whether of *native* or *foreign* birth, they yield not in love of country to the most devoted of Columbia's sons. They have proved this, and they will always prove it, when foreign invasion or domestic faction make the country need their pen, their sword, their purse and their prayers. When the battle is over, and peace and plenty bless the land, in retiring from the squable for office and emolument, they may be indulged in seeking the commonweal in the quiet pursuits of civil life, without reproach from a *catholic* brother. Reformed Presbyterians of all countries know of no kings, of no line of kings, in Scotland or England, who have not been for ages past, and who still are, in alliance with the *Beast*, deriving their power from the *devil*, and exercising that power according to its origin, in making war with the LAMB, in opposing the rights of God and of man.—Reformed Presbyterians cannot attach themselves to any power that refuses the demanded submission to the Son of God ; and while we thus assure Dr. E., for we suppose every one else knows it, that we needed not his admonition on this point, we *duly* appreciate the principle and spirit, which would attempt to unite political odium, with that Ecclesiastical *catholicism*, which can *endure nothing* but itself, to frown to their duty his erring brethren !—But on this subject of difference the Dr. informs us he will follow us no more “with a canine scent or temper.” We always give our brother credit for good intentions, as well as for many good deeds ; we rejoice to hear from himself this resolution of progressive reform, and we sincerely hope

he will, in time to come, keep this resolve of abstinence from all imitation of the tenants of the kennel. Humanity, however, is frail; and therefore to promote his vigilance, we kindly call to his recollection that saying of the Roman poet, familiar to him and to us in our boyish days :

Naturam expellas furca, tamen usque recurret.

In closing our reviews of these works, and the subjects incidentally connected with them, we confess the task has not been congenial, in all its parts, with the predominant feelings of our heart. We likewise acknowledge that, though we tried, we could not be always serious amidst so much pretension, nonsense and folly. Upon our mind, and we doubt not upon our visible muscles too, there were, sometimes, indications very remote from profound respect, for the gentleman who appeared on the pages before us. The 'last,' however, demands seriousness. For other reasons than the 'reflection that a part of the days allotted us is past, and that as more is past there is less remaining.'* We are serious now. The distractions, the discordant voices of Zion's sons, her extended desolations, the slumber of her watchmen, and their insensibility to her real condition, command melancholy forebodings, mitigated only by the assurance that *God reigneth*. The simple question, whether a hymn of human composition may be sung, occupies a minor place among those ebullitions of febrile delirium which we have been compelled to notice. It is painful, too, to witness those excitements of error and extravagance, which are so often hailed as the signals of spiritual health, while they are, in reality, no more than the hectic blush of deep seated disease, preying upon the vitals of the church. Such must be the case while men of corrupt princi-

* Johnson.

ples preside in the ministrations of the sanctuary, and the words of man are preferred to the words of God. That Zion's dearest interests should be managed thus, forces upon the heart the serious thoughtfulness of unfeigned sorrow.

The subject of psalmody elicits the existence of principles, which we fondly hoped had passed away with more unhappy times. We were mistaken.—We begin to fear our estimate of the moral march of man has been too sanguine. In our sister church, of the General Assembly, who could have believed that in the 19th century, the era of Bibles, such dreadful views of the church of God, as we find in these writers upon psalmody, would have found a place? Who could have supposed that any of her consecrated sons, would have dared to charge the most devotional Book of inspiration with breathing a spirit of *extirpation*, *havoc* and *revenge*; influencing those who habitually use it, in their devotion, with those black passions so intimately allied to hell! That the “*Io Bacche, Io Bacche!*” of infuriated votaries of the heathen god of drunkenness and of revel, should be set nearly on a par with the solemn and soul-sanctifying anthems of the Book of God! That *purity* of life and abstinence from idolatry, that justice and mercy “are not now required nor can they be acquired!” (“Hints,” p. p. 11, 12, 13, 14. Errata.) That Jesus Christ might be found as easily in the heathen god Apollo, and spiritual joy in the profane libations offered to that idol, as described in heathen song, as the Saviour and spiritual instruction in those sacred hymns of inspiration, that mention the holy institutes of the church in ancient times!*

*Mr. M'M. had stated that “the ancient use of instrumental music in the worship of God instructs us that in celebrating the praises of God, we should call forth the voice of melody, as expressive of affections well attuned to the delightful exercise.” Mr. Ruffner, upon quoting this, expresses himself thus: In his scheme of construing them, (the psalms,) it really makes no difference what the words are, or what they properly signify—he

We lament that a language which becomes the enemies of the faith of God's elect alone, finds currency among the professors of that faith; we lament the effect which it must have upon the minds of those who look up to these men as ministers of God, and the deadly power which the sentiments, couched under it, must have upon their own hearts who have uttered it. Unallowed faults, hasty expressions, have claims to forbearance; but the uniform language of impiety, the profligacy of the profligate avowed, has no such claims. We allude in this remark chiefly to the author of the Carlisle pamphlet. Mr. Ruffner, though very exceptionable, is more reserved and decent. As a reasoner and theologian, his plea is low enough, but he makes no assault, directly, upon morals, and while we believe the general tendency of his book is to diminish the reverence of the heart for the book of God, we are glad to say, he is generally exempt from that offensive form of profanity, which abounds in the pages of the other writer. While we offer to God a prayer for mercy to both, and for compassion to their unhappy flocks, we try to think both authors

'Less impious than absurd, and owing more
To want of judgment than of wrong design.'
Cowper.

In leaving these we turn to men of better name, of better head and heart. We look to those venerable and venerated names, who know and who love the word and truth of God; who have not only a place in the Presbyterian church, but are high, and justly high, in her courts, her schools and her coun-

can make them suit any thing to suit his purpose. Dr. Watts thought the moral odes of Horace might be altered, so as to make *good spiritual songs*; but Mr. M'Master might very well sing them as they are; he could easily understand Apollo to mean Christ, and wine to be spiritual joy." Ruffner, page 37. Is this not saying that Christ and the grace of his Spirit are as easily found in the odes of Horace as in the psalms of Scripture? Is the man who speaks thus a Christian or an infidel?

eils. We look to them to silence forever that unhallowed style in which this precious portion of inspiration has been spoken of. We hope to hear them call forth an emphatic voice from the highest judicatory of their church, making it to be understood, that every portion of the Book of God must be received with reverence; that a literal version of the Book of psalms is authorised by her, in all its parts, in her psalmody, to be used by her children; that many of them do so use it; and that it must be treated with respect; that the *spirit* of the Book of psalms is accordant with the gospel of the grace of God; that it exhibits the principles and spirit of the moral government of God; and that every one who loves those principles and that spirit, will love the Book of psalms; that he *is not* a Christian (I express the sentiment of one of her most distinguished members,) who does not possess the same spirit these psalms (which denounce vengeance against the enemies of Jesus,) express. So far is it from being opposed to the spirit of the gospel, that we are willing to give them their *broadest meaning*, *despising* the *shrinking* interpretation of those who would make them *mere* predictions. If they are fit for God to utter and to execute, they are fit for man to use in prayer, and in view of their execution, or when executed, to sing in praise. *If any man love not our Lord Jesus Christ, let him be accursed.* Let annunciations similar to these be heard, and the effect will be powerful and happy.*

*Of 'The design and use of the Book of psalms,' by Mr. Gordon, we are unable to speak particularly, not having had the pleasure of a perusal of it. From what we can gather among the remarks of Mr. Ruffner, we are disposed to think well of the production. Several important positions of Mr. Gordon, we perceive, the writer is unwilling to encounter. The same want of candour, in remarking upon this, is obvious that characterizes the "Strictures" on the 'Apology:' thus he represents the question of the continued use of a Book of inspired psalms, the same as one respecting the continued and stated use of a Book of inspired prayers; as though such a Book had ever existed.

