

of place here, to introduce a point which will be noticed in the body of the work, and pressed in the conclusion of it. Many of those who are the warmest advocates of an uninspired Psalmody, are also the forward advocates of union among Professors. It may be presumed, they wish to find men perfectly joined together in the same mind and in the same judgment, and to hear them speak the same things. Nothing could be more desirable. But in the advocacy of uninspired Hymns, are they not aware that, instead of removing obstacles out of the way, they are introducing and supporting a formidable obstacle to the accomplishment of the object they profess to have so much at heart? They pursue a course which renders what they labour to accomplish *impossible*. They shut the door of their Temple in the face of men, whom they have intreated to enter in; and who, on their part, make no requisition upon those who visit them, to comply with that against which their judgment testifies. A call to union is a solemn mockery, on the part of men who are sacrificing the unity of the Church to the enjoyment of what, viewing it most favourably, is a very doubtful privilege.

The whole argument of the following work may be expressed in very few words, thus—God has given to the Church, by inspiration, a collection of Songs of Praise. He has given but one. We plead the cause of those who say they are *satisfied with it*, against those who say, “It is *antiquated*, it is *unsuitable*, it is *too limited*, *we are not satisfied* ;” against those who object to it, on account of the garb in which it is exhibited; who choose to worship the golden calf, till Christ put off the purple robe and Crown of Thorns.

CORNWALLIS, N. S.,  
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