

*plus ipse dixit.* But we proceed to notice your *fourth* all prevailing proposition, which *promises* to do it all. You have modified it thus: "*The book of Psalms is no less adapted to our situation and times than it was to the situation of Israelites, and the times of their national existence.*"

Well that term "*national existence*," comes nearer the Jerusalem language than the one you sometimes take to represent the Jewish nation as being a *church*. But in speaking of this *ne plus ultra* proposition, you say "*This fact will be admitted by every one acquainted with the book.*" What! is your mighty proposition going to begin begging the question with its very first breath? No Hercules, certainly. If it were not indecorous we could stop here and enquire of you the definition of a "*fact*." I have always understood it to be something *done*. If this be a just definition, what *fact* are you here speaking of when you say "*this fact*?"

But if you have favored us with 104 pages of your excellent book and have not yet proved that "*fact*" or whatever else it may be, to prove which you started out, and this "*fact*" is so plain as to be *admitted* by every one on becoming acquainted with the book of the Psalms, your cheaper plan would certainly have been to have proved to those unacquainted, by those acquainted with the book, the truth of the "*fact*" in question.—And certainly one would almost infer from the admissions, that your book was something like one of Shakespeare's plays—"Much ado about nothing."

But if I were tired writing I would freely admit all you claim in your last proposition, after all you have proved in your three preceding ones. And, indeed, but one thing prevents my making the admission: only simply because I disbelieve it.—And if I believed that the Psalms of David were as well adapted to Christian worship as to Jewish, which I am not at all prepared to believe; still I would need to be persuaded that the Jews sung David's Psalms "*exclusively*," which you yourself are free to admit they did not, or I could not infer an "*exclusive*" preference for them in Christian worship. For admit your last proposition as proved, and what follows?—They are as well adapted to the church of Christ as they were to the Jewish nation. Therefore

Christians should treat them as Jews did.

But the Jews did not use the Psalms of David "*exclusively*,"