

REVIEW.

Cornwallis, N. S., Dec. 25, 1855.

RESPECTED SIR:

I am free to confess that it is with some degree of embarrassment I address to your "Reverence" this epistle. I confess likewise being highly gratified, much entertained, and really edified, from a hasty perusal of your excellent work on "Psalmody." But I have full confidence in your Christian charity that you will pardon the presumption of a stranger, for making some few enquiries, that I may be *farther edified*.— You have, Sir, very systematically and classically, (so far as I may be allowed to judge,) eulogized a *particular book* of "divine inspiration." Sir, all you have said in favor of the authority and inspiration of that book I believe, with regard to *all* the books, of sacred history, and the law. But that our Saviour or his divinely inspired apostles attached *any more* importance to that excellent collection of poetry, I am not aware that you, Sir, in your "PSALMODY," assert. But "THE PSALMS WERE GIVEN BY INSPIRATION." Granted. "*All scripture* is given by *inspiration* of God." What follows? Are we consequently obliged to observe the law of Moses, notwithstanding Paul said "If ye be circumcised, Christ shall profit you nothing?" But, Sir, what was it of which Paul most complained of the Galatian brethren? Was it not, Sir, attaching too much importance to the old exploded law of Moses? That law was "against us, was contrary to us," and "He took it out of the way, nailing it to the cross." But you might answer Paul and say: but the books of the "law" "*were given by divine inspiration*." But what answers Paul? Gal. iii. 23, 24, "But before faith (the Christian dispensation) came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law *was* our schoolmaster *to bring* us to Christ, that we might be justified by faith. But after that faith (i. e. Christian dispensation) is come, we are NO LONGER *under a schoolmaster*. For ye are all the children of God by faith in