

subject." To Dr. Neill, an able reply has been furnished by Rev. Joseph T. Cooper, Asa. Presbyn. Pha., entitled, "The Friends of an Inspired Psalmody defended,"—a reply deserving a careful perusal by both the friends and enemies of the cause he advocates.

"T" says, "It would be absurd to hold the lawfulness of extempore prayer and deny the other." (I *suppose* he means the use of uninspired hymns in worship.)

One circumstance seems to be entirely overlooked in this reasoning, if reasoning it can be called, that extemporaneous prayer is not to be paralleled with all hymns of human composition, but such as shall be prepared at the time of announcement, and verse by verse as the composure is being sung. A form of praise is absolutely necessary. There can be no social praise without a form, and a form previously known. Even the *individual* who would praise God in a song must use one previously prepared either by another or by himself. The attempt at an extemporaneous effusion, or such as might be compared with extemporaneous prayer, would very likely astonish, or disgust, the most fervent admirers of Rouse's worst lines. The case in respect to prayer is different, in which one is the organ of many, and the mental or expressed assent of those who join, follows the utterance of the several petitions, or of the prayer as a whole. This is fully established by an incidental expression used by the Apostle when speaking to a different point of Christian practice—"How shall he that occupieth the place of the unlearned, say *Amen*, at thy giving of thanks?" But as the reply to this reasoning, against an inspired and of course a fixed form of praise, is well expressed by McMaster and Martin, I prefer placing their words before the reader. "Had we a large and diversified collection of prayers in the sacred volume, bearing this inscription, THE BOOK OF PRAYERS, and no express authority for using others, few, it is presumed, would ever attempt extemporaneous prayer. When our Lord, at the request of his disciples, taught them to pray, he merely set them a pattern, saying, 'after this manner pray ye.' But there is not the least intimation in the whole compass of divine revelation, that the Book of Psalms was given as a model, after which we should shape Psalms for ourselves. Let it also be recollected that the Psalms, though composed by different individuals, on different occasions, and at different times, were, by the authority of God, collected together into one book; the case however is different in relation to the Scripture prayers; excepting such as are also Psalms, they lie scattered throughout the sacred volume, being recorded in the order of time in which they were delivered." Martin's Pref., pp. 9, 10:—"Prayer and praise are distinct ordinances. We can have social prayer without a prescribed form, but not social singing of praise. Again, God has not seen meet