

draws the logical conclusion *therefrom* that it is not right to sing anything else. When reminded that the same objection may, with the same propriety, be urged against prayer, because it is right, perhaps, to pray the Lord's Prayer, which he taught his disciples to use when they prayed; he urged arguments something like these: In prayer, only one man speaks, whereas, in singing, a whole congregation join,—therefore it is necessary that there be “prescribed form.” And God has given a book of Psalms but never a book of prayer. Now, for these reasons alone, are we to conclude it wrong, heinous, sinful, to praise God in hymns and songs, unless we are able to find the hymn or song in the collection ascribed generally to king David, and—thrown into admirable jargon by the Scottish bard—Rouse. But we will not begin arguing the question here. We design addressing a short epistle to him on the subject, calling for an *explanation* of what seems to us so strange. We however despair of ever receiving an answer: this is more honour than we ever anticipate at the hands of so distinguished a gentleman as the Rev. William Sommerville. If he should in the plenitude of his condescension, deign to favor us and our readers with a *refutation* of our views, on this subject, they will be kindly received on the part of his humble servant. If we shall say some things rather hard, it is because we know that we have hard material to work upon, and must strike hard or make no impression: and we hope he will take it for the consequence of the high opinion we entertain of his powers, and the strength of his mind, more than of any want of respect, or of the kindest feelings we could possibly entertain, for one we never addressed in our life. We sincerely hope *our* feeble letter will be so received, if we succeed in getting it prepared.

W. W. LIVINGSTON.