

the peculiar inheritance of God, (*Pss.* 60, 147); her wars are confounded with those waged according to the express command of God (*Ps.* 18, *common metre*); and her king is identified with him whom God has set upon his holy hill of Zion (*Pss.* 18, 75.) A more gross, more ignorant, and more impious perversion could not easily be introduced than what is involved in the substitution of the name, the people, the sovereign, the wars, the victories, of any land, for those of Israel in the Book of Psalms.

NOTE H.—Page 71.

*Comparison of Liturgies of Prayer and Praise.*

An argument is urged against our limitation to one form, though that is an inspired form, of praise, derived from the supposed necessity of a form of prayer, upon the same principle on which a liturgy of praise is vindicated. The late judicious Dr. Samuel Miller, of Princeton, has stated this argument, as strongly perhaps as it could be stated, and in his usual lucid terms. But it is not a little extraordinary in one, whose very valuable works show that he was accustomed to examine every subject which he discussed, very coolly and impartially, to find him employ language implying an imputation of such a lack of discrimination, on the part of the advocates of the exclusive use of an inspired Psalmody, as to deprive them of any title to have their reasons canvassed, or to cut off all hope that they may be found able to weigh an argument on the contrary part. Indeed, he speaks, as if he considered the subject too transparent to warrant an argument at all. His words are:—"Who can forbear to marvel, then, when the light, the freedom, and the spirituality of prayer, have received such manifest and rich improvement under the New Testament dispensation, that there should be any who, in regard to forms of *praise*, should insist that we are bound still to adhere to the Psalmody of the old economy? What would be thought of any one who, in preaching and in prayer, should contend that we are not warranted to advance beyond the restricted limits of the ceremonial economy? Why is it not equally wonderful that any, claiming to be eminently evangelical, should occupy this ground, with regard to praise."—*Public Prayer*, p. 38.

Similar is the style of Dr. Neill, in his exposition of the Epistle to the Ephesians. "That Hymns or Spiritual Songs, bot-tomed on the word of God, whether a versified exposition of a particular passage, or a condensed exhibition of gospel truth, taken from various passages, and clothed in decent and serious language, may be sung in divine worship, whether public or private, appears to me perfectly obvious and incontestible. Yet it is a curious fact, that many Christian congregations, and some, too, in our own connection, have conscientious scruples on this