

tion of holy words so often associated with the use of a liturgy.

It is further argued that congregations would, with the aid of a liturgy, be enabled to take both a more lively and a more intelligent part in public prayer than they can possibly do when endeavoring to follow a minister who uses extempore prayer only. This argument must appear to be of considerable weight to those only who forget how lifeless and unmeaning a mere form of words, with which the lips have grown familiar, can become. Paley frankly admitted, when treating of this matter, that "the perpetual repetition of the same form of words produces weariness and inattentiveness in the congregation." There is a danger that by carelessness in considering the needs of the worshippers, and by diffusiveness, the minister may render the service of prayer far less helpful than it should be to those whom it is his privilege to lead to the throne of grace; but the cure for this is not to be found in the introduction of stereotyped forms, which in the nature of the case cannot be suitable for all occasions, but in a due recognition by the minister of the greatness of the duty which he assumes in speaking to God for