

ing and with the heart, and therefore is to become matter of study as well as of habit. It is not, however, by the use of any one form—no, not even by the beautiful Liturgy of the Church of England, that our prayers will be improved. *Let us frame our own Euchologies*, that is the substance of my advice. The use of these books is wholly suggestive; let us feel their prompting, and compose our own prayers. I never heard you on a marriage occasion but I thought:—"Well, let the same tones be practised upon original composition—one's own address suitable and appropriate, and it will do still better, and be more natural than the Euchologion." There is no reason why any minister that will apply should not make better prayers than are to be found there; better, I do not say, in point of composition—woe be unto us when we value a prayer by its style or its eloquence! but better because more appropriate and more devotional. The late Rev. Mr. Scott's prayer at the consecration of St. Matthew's Church is more excellent than anything of the kind to be found either in the Euchologion or the General Assembly's collection. How, in a word, are we to estimate prayer? When I hear Mr. McM— lead in devotion, my thoughts and affections are fixed and elevated under the exercise; when he bends me low in confession, or fills me with gratitude, or draws out my heart in intercession, then I know I have prayed, and that here is the grace of prayer,—a far more valuable commodity than any liturgy or learned prayers. I know ministers in our church that have excelled in prayer, so that it became a power, the congregation was improved; and they that found not so much intellectual ability in the sermon, confessed their edification by prayer. But confine to a form, tie down to a liturgy, however good, and you clip the wings of devotion, straiten the spirit, and render that which should be a delightful service a bondage. For it is the natural effect of forms, however good, to burden and cramp. But what I say is, let each compose his own prayers, and, by the aid of those helps mentioned, improve in devotion, and then will this part of the service be a pleasure and not a toil. It was a

grand mistake that Dr. Lee committed, when, feeling the deficiencies of public prayer in the sanctuary, he set himself to frame a liturgy, and read and used it every Sabbath day. It was as much as to say, "This part of my service is finished. In sermon-writing I may and shall improve, but I am finished in devotion;" not to say, as was well argued, the whole thing was unpresbyterian, and uncongenial to a free reforming kirk, that had gloried in extemporaneous prayer. Happily with us, in this quarter at least, our people look to prayer as a service to edify, as well as to the sermon to instruct, and expect a minister shall be a man of prayer as well as of preaching, and many are witnesses that the one as an arrow has pierced, where the other, as spilt water, has failed. Let free prayer then prevail, only let us study by all means within our reach to improve in its exercise; let us pray on all occasions, and we shall improve. Now that so many of our Christian Association youths pray so appropriately and so edifyingly, it were a shame for us ministers to fall behind. Preaching is but one branch, however important; prayer is equally, if not more, powerful, although of a spiritual kind: therefore let us engage that Divine agent's influence promised in Rom. viii. 27, and through attention and by care we shall not fail.

Again I thank you for the perusal of the Euchologion, no small part of whose excellence lies in the Baptismal Service, where the true doctrine of the Sacraments, apart from Popery, on the one hand, and from Socinianism on the other, is laid down; and also in the Ordination service, where presbyter is declared the scriptural bishop, and believe me your fellow-laborer and friend in Christ Jesus, H.

---

**The Wisdom of the King.—By the Rev. Jas. Bennet, St. John, N. B.**

We have been disappointed with this book, but simply because we know that the writer is capable of greater things. His knowledge of human nature, his shrewdness and mother wit, come out in it; but not his metaphysical power and his keen analysis, though these are his strong points. Mr. Bennet is evidently a victim to the modern horse-leech, a