

our Lord is the preaching of the Gospel. Devotional singing is the setting forth the praises of Christ as our Prophet, Priest, and King. The Apostle's and Nicene Creeds are full of the Gospel. In the Lord's Supper Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the *Litany* alone than is commonly found in two Presbyterian Services. All these Services, confession, supplication and thanksgiving; creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning's sermon."

Churchmen frequently meet with those who object to our manner of public worship because it is according to a fixed and established order. They urge, and perhaps with some force, all that can be said in favor of what is called extemporaneous prayer. But it is a manifest fallacy to conclude that what can be said in favor of extemporaneous prayer is an argument against a fixed form and order in the public worship of the Lord's House. A man may, with good reason, claim a place for extemporaneous prayer. But more manifold yet are the reasons for a fixed order of common prayer in the public worship of God. Such an order alone makes common prayer possible at all. But it is said that we have particular needs for which no prayer book or manual of devotion can possibly provide. No doubt we have. And yet particular needs are not general needs, Extemporaneous prayer has its own

place, a rightful and important place. Still that place is not in public worship. Every earnest soul, no doubt, knows personal sins and necessities of which nothing is said in any book of prayer. No, nor need be said. The closet is the place for that. Let the soul bring all its needs to God. Let the Christian put out his heart's desire to a listening Lord. He may do it in mental prayer—prayer without words, or extemporaneous prayer, prayer that takes any words that express the soul's need. Every man has his own environment, his own needs and hopes and fears. What therefore is commonly called extemporaneous prayer has its legitimate and very necessary place. But that place is the closet, where alone with himself and his Maker the Christian kneels before the mercy-seat of God. This and more may be said in favor of extemporaneous prayer. But the introduction of extemporaneous prayer into the public worship of the Lord's House is another and quite a different thing. There it has no place. Public worship should be common worship. Therefore it must have a fixed order, must be common worship, praise and praise.—*Rev. A. W. Snyder.*

THE DENIAL OF MIRACLES UNSCIENTIFIC.

The beginning of Nature was miraculous, so also is the continuance. Professor Huxley said at the opening of Sir Josiah Mason's College, "Nature is the expression of a definite order with which nothing interferes." Such a statement, even if true, can never be