

every one carefully observing the *form*,—were all standing erect with their faces to the minister, and their eyes either closed or looking up to heaven, there could not fail to result an appearance of deeper solemnity and awe, than can be shown by any other form. As it is, many of our congregations have an aspect of disorder, confusion and indifference during this part of the public service. What shall we do to remedy this? Let each take diligent heed to his own manner, and reform at once every thing therein that is incongruous with the sanctity of worship. Let also the subject be talked about. Let Christian men and ministers expostulate with those who violate the decorum of the house of God, and let heads of families train their children to the *attitudes* as well as to the spirit of Adoration. As a help in this matter we would also propose, that in order to fix attention upon the petition offered by the minister the people should use the audible response of the ancient Church. Yes, response; and let no Presbyterian imagine we are becoming prelatic in urging responses to be used in our worship. Turn, good-reader, to 1 Cor. xiv., 16, and read what you find there. Is it not recorded "how shall he that is in the room of the unlearned *say* (not think) AMEN at thy giving of thanks."? This is the Apostolical response, and its disuse in the Church is a modern innovation which ought to be reformed. Our Wesleyan neighbours, it is true, have *overdone* this practise but we erring in an opposite extreme have *outdone* it altogether. Why may not the people say AMEN to the petitions of the pastor? Instead of this being a hinderance to the minister it would be a positive help and stimulant. He would then be sure that the people were following him and his heart would be enlarged in the conducting of this Divine service.

But we must now consider how the *minister* does his part of the public worship. That he may do this with effect, it is necessary that he should be able to read the Psalms that are sung in an intelligible and impressive way. Slovenliness in this matter is both sinful and inexcusable. The direct worship of prayer is, however, that with which he has most to do. In this we find a great variety of manner, as doubtless there is a great variety of spirit. There are some who, by a naturally lively temperament sanctified and refined by gifts of grace, can pour out their souls to God in a rich affluence of appropriate expressions, which, with a sweet attraction, draw out the affections of the people in sacrifice to God. This is a blessed unction and not to be obtained in any case without much secret devotion and spiritual meditation. There are, however, others not less evangelical than these, whose prayers are yet neither so earnest nor so powerful, but who nevertheless might add much to the simplicity and force of their services by adopting suitable methods. The long and rambling prayers which may sometimes be heard from Presbyterian pulpits show a sad want of consideration on the part of the minister, and are enough to drive out both the spirit and the form of devotion from the congregation. A minister has no excuse for extemporary rambling, and confusion of thought or poverty of expression. These are the sure indications of want of preparation. Extempory prayer, so called, is not necessarily unprepared either as to its style or matter. On the contrary, from its very nature it requires for its effective performance a preparation of heart and mind which the reading of fixed forms renders unnecessary, and hence its value as a mode of worship. No system is however so liable to abuse as this. It has no cloak to hide that which is defective in it. Its influence good or bad immediately acts upon the circle of worshippers. Upon the minister therefore a solemn responsibility rests in the exercise of public prayer. Long and *lengthy* prayers are unquestionably a weariness to the flesh. People cannot keep their minds fixed upon them. After the first five or ten minutes, even the most devout feel it difficult to follow the speaker, and hence the minister is left to a large extent to do all the praying himself. He