

who sings "heartily as unto the Lord." It is not of such that any complaint is made; they are not the drones in our service. They too are the persons who have most regard to the manner as well as the matter of their praise. They have no idea of presenting to God that which is least troublesome to themselves or least pleasing to others. Congregations would do well to remember, that public praise is not only an expression of devotion, but also an appointed means of stimulating the heart to the highest acts of worship, an end which it is obvious neither screaming, nor discord, nor silence will ever accomplish: in this as in other things "evil communications corrupt good manners."

What remedy shall we propose for this crying evil? Evidently the office-bearers of the church should deal with it. Ministers should speak, and if necessary preach about it. The young in our Sabbath schools should be taught as a part of christian tuition to sing; and all, not excepting the old, should be urged to *try and try again* what they can do to reform the manner of public praise. It would be well for this purpose too, were the Synod to legislate after the manner of the General Assembly of 1708, which "recommended that Presbyteries use endeavours to have such schoolmasters chosen as are capable of teaching the common tunes; and that the said schoolmasters not only pray with the scholars but also sing a part of a Psalm with them once every day," and again of 1746 recommending "to the schoolmasters in the several parishes, that they be careful to instruct the youth in singing the common tunes." Until correct singing is made a special object of concern by the Church, and a branch of common education in the school, we despair of seeing any improvement in this part of worship. Might it not also be made a subject of study at college? Our ministers would thus be taught the principles of music and to some extent be trained in its practice, so that they would be able if necessary to lead the praises of God respectably, or to counsel and encourage their congregations in the cultivation of sacred music. The priests of Rome all sing, and why may not the ministers of Christ do the same? If strenuous measures are not taken immediately to reform the service of song in our Churches, there is little doubt but that for the sake of decency, the organ will become an indispensable necessity, if not to aid the public singing, at least to melodise the public discord.

II. PUBLIC PRAYER.

This is another part of Divine Worship in which the people have something to do, and which requires for its exercise both the *thought* and the *act*. How are they generally demeaning themselves in the attitude and manner of this Church service? Some attitude in prayer, as a sign of reverence and devotion, we find adopted by every Christian Church. Some kneel, some stand, and some sit. It has been our practice for ages to stand. We do not think of any consequence whether people kneel or stand,—both forms are scriptural and becoming. Whatever be our recognized Church form, let us by all means observe it decently and devoutly. In this respect, many are very exemplary. With closed eyes and fixed engaged attitude they worship God, under a sense of His awful presence. But how many are there who act otherwise! Leaning on pews, or standing in all sorts of positions, with folded arms, or with hands thrust in pockets, they look about, or look vacant. Were ministers to pray with *their* eyes open as they seldom do, their thoughts would frequently be disturbed by the irreverent and listless manner of many of their hearers; as it is, their ears are sometimes saluted with, not a solemn amen, but an audible yawn, or an unnecessary amount of coughing, or other favorite bodily exercises. The want of the *appearance* of worship in many of our Churches is very painful and disturbing to pious minds. The evil is not the fault of our form, for were