

3.—PRAISE.

This portion of public worship ought to receive special attention at the hands of the minister. The Psalms and Hymns should be carefully selected, so that there may be a manifest unity in the service as a whole. This end cannot be secured when the choice of Psalms and Hymns is left to the precentor or the organist. The minister ought to join in the singing, and no one should be allowed to get the impression that he regards it as a mere interlude. Indeed, it is of no small consequence that he should be a good singer and should be able if necessary, to "raise the tune" in the absence of a leader.

Is there a place in our Presbyterian service for anthems, I think there is; but the anthem, too, should be brought into relation to the rest of the service so that it may contribute to the unity of the whole. It is no valid objection to the use of anthems that they must as a rule be rendered by a choir and not by the whole congregation. Only let both choir and congregation realize that the rendering of the anthem is an act of common worship, and not merely a performance to be admired or censured.

4.—THE COLLECTION.

This, too, is an act of worship, the offering of our substance to the Lord for the support of the ordinances of His House, or for the supplying of the temporal or spiritual needs of our brethren. It may be well occasionally, if not regularly to associate with the collection of the offerings, either :—

- (1) The reading of suitable sentences from Scripture : or
- (2) The singing of such hymns as

" O Lord of heaven, and earth, and sea."

" As with gladness men of old," or

" Lord, Thou lov'st the cheerful giver."

5.—THE BENEDICTION.

This is the blessing of the people in the name of the Lord. It is an official act. The benediction ought not, in my judgment, to be pronounced by a student, or by any one not set apart to the work of the ministry. It may, of course, be turned into a simple prayer by the substitution of "us" for "you." As to the form