

without weariness and with interest. Clearly marked division aids comprehension equally in nature, in art, and in grace. Why may not the minister say with a clear pause. "Let us confess our sins" or "Let us implore the Divine mercy," or "Let us give thanks to God," and such like? In this way the hearers would be *directed* on what subject to fix their thoughts, and engage their affections. Our people would also, we apprehend, be greatly benefited were each minister to publish for himself, in the form of a tract, a Directory for his own congregation, as to the mode in which he himself conducts even the details of public worship.

We would only further add, that ministers, probationers and students would do well to study the best models of prayer which the records of the Christian Church contain, and especially those of our own reforming fathers, Calvin, Knox, Bucer, Baxter and others. There has lately been published in New York a "Book of Public Prayer," compiled from Presbyterian sources. These prayers are well arranged, beautifully printed, and can be had at a moderate cost. The whole subject of Presbyterian liturgies has also been ably discussed and their history carefully reviewed in a book published two years ago by a minister of the Presbyterian Church in the United States, entitled "Eutaxia or Presbyterian Liturgies." This book has also been re-printed in London with a commendatory preface by the Rev. Dr. Binney. There would thus appear to be a growing feeling among non-liturgical Churches that some reform is required in the mode of their worship. The ancient antipathy even of Scottish Presbyterians to the "Service Book" is rapidly dying out. Devout and intelligent men, conscientiously attached to our polity may be found who complain that their public devotions should be altogether subject to the caprice, the carelessness, or the incapacity of the minister. Now the only way to remove all cause of complaint is by the Church generally giving due attention to the manner as well as to the matter of public prayer, and to the cultivation of a spirit of true devotion.

The best remedy for these and all other defects of our practice is doubtless a revival of true religion by the outpouring of the Spirit of God upon the Church. Let this but come, and we shall have singing and praying such as no art or form can give. When men's hearts are filled with the Divine presence, they will sing and speak and act as the Angels of God. Devotion will then become the life and food of their souls. Every act of worship will partake of the "beauty of holiness." But while this is true, let it not be urged as an excuse for that which is slovenly, indecorous and profane in the service of God. These things hinder and grieve the Spirit. Let no one allege that the *forms* which the Lord himself has appointed and sanctioned, in his own worship, are of no consequence. Did not the neglect of *form* in the administration of the Supper at Corinth destroy the very spirit of the ordinance and lead St. Paul to say, "For this cause many are weak and sickly among you, and many sleep"? These are words of pregnant signification to the Church, and are we believe strictly applicable to this matter of worship. Once it could be said, that we Presbyterians, were a psalm-singing and a devout people. Shall we suffer this reputation to be lost? In the United States we see congregations of professing Christians, who by their neglect of forms have all but lost the appearance of recognizing the awful presence of Jehovah in the sanctuary. Tendencies of this kind may exist in Canada, which it may be well for the generations to come that we should arrest. No ornament will sit with more winning grace upon our Church in this land, than a cheerful devout solemnity of manner while we are engaged in the public worship of God.