

and the prayer meeting being occasionally turned into a praise meeting.

Congregational practice, where possible, would be an invaluable aid in training the people in sacred song. In the Jewish Church the most ample provision was made for this, so that the temple at Jerusalem might at one time have been called a college of sacred music. Special opportunities for instruction should be provided in every congregation throughout the Church, and, being provided, they should be conscientiously and eagerly availed of by every individual who would worship God according to His expressed will. Jonathan Edwards says: "As it is the command of God that all should sing, so all should make conscience of learning to sing. . . . Those, therefore, who neglect to learn to sing live in sin, as they neglect what is necessary in order to their attending to one of the ordinances of God's house." Strong language this, but true, as may be seen by applying it, *mutatis mutandis*, to prayer.

The last means to be mentioned of promoting the efficiency of the service of praise in the sanctuary is personal consecration to this service of those specially gifted. It is here that some have found their special work for the Master. Moody's work is to preach the Gospel, and God is blessing him in that. It is Sankey's to sing the Gospel, and God is blessing him in that. The late Frances Ridley Havergal, to whom God had given rare musical talents solemnly devoted them to His service. She once wrote, "Literal singing for Jesus is to me the most personal and direct commission I hold from my beloved Master, and my opportunities for it are often most curious, and have been greatly blessed." And as she became fully consecrated she gave her musical talents entirely to Christ, singing for Him and for Him only, saying in her beautiful consecration hymn:

"Take my voice, and let me sing,
Always, only, for my King;
Take my lips and let them be
Filled with messages for Thee."

And she literally died singing for Jesus—one note sounded on earth, the next in Heaven. And are there not many in the Church similarly, if not so richly gifted, who, their lips touched with the fire of true consecration, might find in the service of praise their special work for God?