

sermon; a third, by reading in part from notes, and in part extemporising in the pulpit. Let each plan be freely followed by the preacher whom it best suits, and followed with the appropriate elocution, more or less bold and vivid, as the style of address is more or less direct. Only let the preacher be in earnest, as one who seeks not only to instruct but to move and persuade, to 'compel' his fellow men 'to come in' to the 'rest of salvation.

4. *An education in worship as well as in doctrine.* The present routine of theological training seems to proceed on the assumption, that ministers must learn to preach, and no more. But what of public prayer and praise?

We take for granted, that the important matter of prayer in the public assembly of worshippers is not overlooked in the counsels addressed to theological students. But is this enough? At a time when no small dissatisfaction with the ordinary conduct of free prayer is expressed, and there is even a movement in favor of a Presbyterian liturgy, to remedy the defects of the present system, ought not students to be carefully instructed in the proper theory and practice of public ministerial prayer, its order, duration, and essential elements? In so saying, we do not forget, that the Lord only can teach how to pray. But that ordering of our desires and words, for which we now plead, is perfectly consistent with simple and entire dependence on the Spirit of grace and supplications.

The education of the ministry in the matter of public praise, involving the history, principles and practice of sacred music, has been long and utterly neglected. Accordingly the Presbyterian minister calls on the people to sing to the praise of God, but leaves them without any further care, on his part, to perform their psalmody as they please. Indeed his advice on the subject would be of little value, so long as he himself had not cultivated a taste for sacred music and song.

We may in a separate article treat of the state of psalmody in our Churches, and the need of a thorough reform. Meantime we simply express our conviction, that this very important and delightful part of Divine service could never have fallen to be performed in the deplorable way that is so common, had the ministers of the Church understood the subject, and interested themselves in the training of the worshipping assembly to sing. We hold the precentor to be only the delegate of the minister for the better management of this department of worship, while the minister himself is ultimately responsible for the entire conduct of worship in the Church, as truly as he is for the entire strain of doctrine that is inculcated there. The Priests of the Church of Rome are all carefully trained in ecclesiastical music. The Protestant ministers on the Continent of Europe are also in general versant in the theory and practice of music, and their congregational singing is sweet and harmonious. Why should not the aspirants to our Canadian Presbyterian ministry be taught the elements at least of sacred music, and have their tastes formed on the fine old ecclesiastical styles, so different from the jingling secular airs that seem to have been imported into the church from the street and the concert room, if not from the boards of the opera house?