

service to be properly done, there must be between them a correspondence in tone of voice, and an agreement in time and rhythm. The minister should preserve an even, distinct, modulated sound, such as may most readily be adopted by the people; for but a poor attempt at responding can be expected when no proportion is preserved between the minister and congregation. The voice of the minister should be continued with an even sound without rising or falling in pitch, if possible, from the beginning to the end of any verse or prayer, the last syllable of which should be slightly sustained, in order that the congregation may the more readily take up the "Amen," or other response, in unison or in harmony with that tone of voice in which the prayer has been uttered. In the "Creed" and in the "Lord's Prayer," and such other portions of the service as minister and people repeat together, the same tone of voice ought especially to be used, and they should be said with much care and distinctness, the tone manly and dignified.

In the Psalms and Canticles, when not sung, the same rule should be observed. Let the minister and people correspond in voice, time, and rhythm, and let the voice preserve one sustained sound, the greatest care being taken not to begin before the choir and to pause at the colon in the middle of each verse, which point is meant quite as much for the guidance of those who "say" the Psalms as for those who chant or "sing" them. In the title page of the Prayer Book they are expressly referred to as being "pointed as they are to be sung or said in churches." This "pointing" is nothing else but the colon in the middle of each verse; and indeed so necessary is it to observe these points in saying the Psalms, that where they are disregarded, it is not only impossible to recognize that singular sweetness of rhythm which is the character of the Psalms so remarkably to possess, but the result must be a confused, indistinct, and discordant murmur of many voices, which is therefore in general almost inaudible, because if these discordant sounds were made louder, the noise would be intolerable.

Such then is the principle by which the congregational worship of the Church ought to be governed, and it is incredible what a solemnity and dignity our public devotions would assume if minister and people would resolutely determine upon being guided thereby; our services would bear on the very face of them order and majesty, the sound would be suited to the words, and would conduce to summon up and to sustain those feelings with which a spiritual worshipper ought to be actuated in all parts of the Common Prayer; nay, when the service is thus performed, it is next to impossible for a devout worshipper to grow weary or dull.

We must now recall attention to the ordinary way in which our public devotions are celebrated. Can anything be more alien from the principles above laid down? the principles which nature, reason, and the compilers of our services unite in recommending. For what is the fact? In the first place, those parts of the service wherein the whole congregation is expected audibly to join are in many places neglected by the congregation altogether, and left to the hurried and spiritless utterance of the clerk or a few of the congregation, and it is rare to enter any church where the responses are made with that due regard to regularity and order and the laws of sound which ought unquestionably to prevail in united worship. If our people offer up their petitions with one heart, they do not do so with one voice. An audible response (except perhaps from the clerk) is scarcely ever heard; the greater part whisper or mutter, some speaking faster, some slower; and if any are more audible than the rest, yet all respect to time, concord, and rhythm is utterly lost sight of, each one, apparently reading out his response without the smallest reference to the congregation along with whom he is supposed to be responding, forgetful of the social character of the service of our Common Prayer. And nowhere is this seeming want of heart and life more perceptible than in the cold and apathetic "Amen."

It would be something if only an attempt were made to restore this one often repeated and important response to its due place. There was a time when, we are told, the "Amen" of the Christian worshippers shook the very roof of the place which held them; doubtless they responded in the same voice, not the less heartily, because they did it under the guidance of a rule or system; on the other hand, this very rule which guided them relieved them from the trammels of disorder and confusion, and enabled them to indicate energetically the heart's assent to the prayers and supplications which had been offered up for them by their minister in their hearing.

But it would be not only unjust but absurd to lay the blame of this discordant responding entirely at the doors of the congregation. How can they be expected to respond aright unless they can have their

At the same time care must be taken not to be sleepy or mechanical in utterance—it is quite necessary to preserve life and spirit and variety—which is of easy attainment without altering the pitch of voice.

minister, his voice, tone, manner, to look up to for guidance? And what measure of assistance or guidance do they in general meet with in this respect from their minister? Absolutely none at all. Most clergymen, indeed, are, without perhaps being aware of it, hindrance in this respect rather than a help; a for can it be disputed that nine ministers out of every ten have each his own way of reading the service, which no one else could follow without the appearance of mockery? One seeks to be impressive; another lays great emphasis on certain words; another repeats the service as rapidly as he can; another preaches the prayers; others have a sing-song way of their own, altering the pitch of their voice half a dozen times in the same prayer; others drop it at every pause, invariably at the end—hastening the closing syllables which ought to be sustained.

Now what chance is there in any of these cases for the congregation to produce, if they desired it, an united response? The wonder is, not that people make the responses so indifferently as they do, but rather, under such circumstances, that they can be prevailed on to respond at all.

In this dull, heavy, uninteresting manner is our public worship ordinarily gone through—tolerated rather than enjoyed. What wonder that complaints are made of dullness to the spirits, and weariness to the flesh? For it has been well asked, "Who that has the least ear or feeling for regulated sound, can be otherwise than distressed at being, week after week, condemned to listen to the miserable duet between the minister and the clerk, repeating the psalms and hymns, the litany and suffrages, the Confession, the Lord's Prayer, and the Creed, with reference to no principle, with no regard to regularity, oftentimes five or six words apart?" It is more than distressing, it is agonizing to be compelled to listen to the school children in particular, who are often permitted in God's house, to hurry over these solemn portions of the divine service in a way which would not be tolerated in their school room, but which is tolerated in God's house, because the principle on which Church worship should be conducted has been so universally lost sight of and neglected.

Is there not then under these circumstances, an absolute call upon us to do something? Is it not high time to revert to nature and reason, and to conform ourselves to the only known principles upon which the service of God can be reverently, orderly, and solemnly performed? The time is not far distant, let us hope, when the clergy, as a body, will feel the truth which these remarks have dwelt upon; and then when they have become persuaded, let them by degrees endeavour to conform themselves to the rules laid down. Let them observe as nearly as possible one tone of voice throughout a prayer; let them be deliberate and even in reciting the psalms, litany, and suffrages, observing the colons. The transition from their own way to the right way, will thus be easy and almost imperceptible, for it must not be supposed requisite, in order to act upon the principle in question, to repeat the service with that decided musical recitation observed in cathedrals, which is only suited to an organized choir; on the other hand, it is more proper in ordinary parish churches to speak in the natural tone of voice, only minding to preserve it firm, even, dignified and sustained. When this point has been attained, then let the clerk and children be trained to respond in accordance with the minister—this will soon attract those members of the congregation, who have an ear, to join in, and in no very long time the whole congregation (the author speaks from his own experience) will respond, if not in the same tone, yet harmoniously, and in the same time, preserving the proper rhyme and accent.

And note, that every member of a parish choir ought to consider himself quite as much responsible for assisting in this department as in the singing. There will be some bashfulness, and hesitation, it may be, to overcome at first, but which a very little pains and perseverance will subdue.

It was not the object of these pages to enter into the question of chanting the psalms, or singing the litany and suffrages to the time-honoured cadences which have been from the earliest ages set to them, and which have never altered. Great facilities are now provided for the more general attainment of these helps to devotion and praise.

We conclude by repeating that if we could but return to the good old way, the effect would be felt in quarters where we should least expect it, and the service would be frequented by many who had hitherto despised or neglected it, repelled by the negligent, hurried, cold, spiritless, discordant, and therefore uninviting manner in which our divine worship is now for the most part performed. The author has purposely confined himself to the more humble effort of pleading for an united response on the broad ground that it is useless to attempt to fly before we have learned to walk.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

DESERONTO. — Work on St. Mark's church was resumed last week, and it is expected to be ready for the roof in a day or two. It is not improbable the basement will be completed in about six weeks, at the expiration of which time the congregation will be prepared to move in, bidding farewell forever to Union Chapel, where for so many years they have been accustomed to assemble fortnightly for Sunday evening service. At the opening services an American divine of distinction will be the preacher.

PARKHAM. Rev. H. Farrer desires to acknowledge with thanks the following contributions to the N. Frontenac Parsonage fund: F. Potts, Ottawa, \$1.00; the Misses Rice, Kingston, \$13.00; Mrs. R. Carson, Kingston, \$4.00; Rev. T. Stanton \$5.00; a Friedl \$1.00; G. W. Dawson, Onondaga, \$2.00; T. Armstrong, Olden, \$2.00; A. Munro Churebon \$1.00; Total to date \$29.00. Contributions may be sent to the Rev. H. Farrer, Parkham P. O., Ontario.

THE REV. RURAL DEAN EMERY, rector of Smith's Falls, has been appointed by the Lord Bishop of Ontario to the rectory of Kemptville, the third parish in the diocese, as regards endowment. Mr. Emery received part of his scholastic training in Cambridge, England, where Mr. C. Paley, of St. Peter's College, (then called "Peter House") grandson of the great Archdeacon Paley, coached him in Greek. His intentions of preparing to enter Cambridge University, were diverted by a friend, who persuaded him to enter St. Augustine's of Canterbury, where he matriculated at the age of seventeen. He obtained two exhibitions, and also carried off the Hebrew prize of his year. Having passed his collegiate career, and, not being old enough for Orders, he accepted a tutorship in St. Columba's College, near Dublin, Ireland, under his old friend the Warden, the late lamented Reverend George Williams. After passing a very successful examination before the S. P. G. board (the examiners being appointed by the Archbishop of Canterbury, the Archbishop of York and the Bishop of London) he was placed on their clerical staff, and was appointed by the late Bishop of Quebec, to the mission of New Ireland, in Megantic, in succession to the Rev. Dr. Roe; from whence he removed to St. George's in Toronto, as assistant minister; then to Ottawa, where he organized five mission stations around the city; took pupils, and edited the "Ontario Episcopal Gazette" at the same time. He was then sent to Fitzroy and Pakenham, where he laboured for upwards of twelve years; thence the Bishop sent him to Smith's Falls, and now to Kemptville.

TORONTO.

SYNOD OFFICE. — Collections &c., received during the week ending 21st May, 1881.

MISSION FUND. — Parochial Collections. — Mulmur, St. Luke's \$75.45; Trinity \$18.15; St. David, Everett, \$22.65; Thornhill \$67.00; Richmond Hill \$43.25; Seymour and Percy, \$31.45; St. Thomas's, Shanty Bay, \$18.75.

WIDOWS' AND ORPHANS' FUND. — Annual Subscription. — Rev. C. E. Sills \$5.00, October Collection. — Seymour and Percy, on account of assessment \$13.13.

DIVINITY STUDENTS' FUND. — April Collection. — Thornhill \$3.37; Richmond Hill \$2.71; Craighurst, St. John's \$1.84; Mulhurst 35 cents; St. James's 81 cents; Trinity College chapel, Toronto, \$10.00.

SYNOD OFFICE. — Collections, &c., received during the week ending May 28th, 1881.

MISSION FUND. — Parochial Collections. — Scarboro' Christ Church \$83.25, St. Jude's \$31.40, St. Paul's \$21.75; Fenelon Falls and St. Peter's \$33.26; St. John's, Berkeley, additional \$1.00. Special Appeal. — Hon. Chief Justice Spragge, on account of subscription \$50; C. J. Campbell, subscription \$20.

WIDOWS' AND ORPHANS' FUND. — October Collection. — Tecumseth, an account of Assessment \$10.00; Perrytown, additional \$3.00, Clarke, additional \$1.50, Elizabethville, additional \$1.00.

DIVINITY STUDENTS' FUND. — April Collection. — St. John's, Berkeley \$5.05.

ALGOMA FUND. — Day of Intercession Collection. — All Saint's, Toronto \$30.10; St. John's, Berkeley \$1.80; Trinity College Chapel, Toronto \$9.83; St. Anne's, Toronto \$10.16; Cobourg \$16.19; Alliston \$1.05; Trinity College School Chapel, Port Hope \$18.00; St. Luke's, Ashburnham \$3.00; St. James' Cathedral, Toronto \$8.35.

BOOK AND TRACT FUND. — St. Luke's, Ashburnham, for library books, \$10.00.