

ingly, no. That is a question for each congregation to judge for itself. The highest form of Sacred Music is undoubtedly that produced by the united voices of a large assembly of people, unassisted by either instrument or choir, being itself a choir thoroughly trained to sing God's praises. In the Sistine Chapel at Rome, it is said, there is a band of singers whose music cannot be excelled in the world for its exquisite harmony and beauty, and they have been trained without accompaniment. If congregational music were made a study, and the young, at least, of the congregations to come together for weekly practice, and take a pleasure in preparing themselves for singing God's praise as it ought to be sung, there would be less call for any instrumental assistance. But in how few instances is it possible to get a teacher capable of training a congregation to sing together the praises of God as they should be sung. Whatever is intended to be used in the service of God ought to be the best of its kind. And it will scarcely be maintained that our present congregational praise is at all creditable to us, we do not say as a musical people, that is a low and degrading view of the matter, but as a people who really feel that the singing is that particular part of the church service in which we are called upon to join audibly. Let us sing to what? To the praise and glory of God; an invitation from the pulpit apparently looked upon as a little solemn mockery by those who can sing, but who sit dumb and silent—and do not allow their voices to be heard in God's house singing His praise. If the organ will remedy this state of things, by all means let us have it, that the songs of praise in the sanctuary may be sung at least as well as we would try to sing them before an earthly potentate. If, on the contrary, an organ, or a choir, is to usurp the place of the congregation, is to be made a means of showing off how elaborately and artistically the Psalms or Hymns of our Church can be trilled forth in the ears of the people, listening to voices from an organ loft as they would to an opera, then banish both. Better, ten thousand times better, the rudest accents of praise from the lips of the most uncultivated than this pretence.

With the class mentioned in the last objection raised, we have every sympathy. There are tender-hearted Christians who, seeing no direct mention in the New Testament of musical instruments, believe that they are forbidden. To those who

from conscientious scruples oppose such assistance to congregational singing, and who believe that all such aid is but the first step in the progress of defection from true Christianity, what we have written may no doubt appear as an advocacy of innovations dangerous to the peace of the Church. We believe that if the services of the Sanctuary are conducted with decency and order, it matters not whether the leader be a precentor or an organist. If the congregations can be induced to join devoutly in the service of praise, that, we humbly submit, is the chief thing. We ask those who sincerely hold views in opposition to the introduction of any other instrumentality than a precentor, to consider well the subject, to try if possible to look with unbiassed mind into the Word of God, see its whole scope, the History of His ancient people, and the circumstances in which the disciples of Christ were placed in the early centuries of the Christian dispensation, and we believe they will rise with a view of the utter insignificance of the Organ Question, seen apart from the consideration of its convenience. There is another class to whom we may refer. They are those who professing the utmost horror for an instrument of music in the Presbyterian Church, whose doctrine and discipline they profess to maintain and uphold as those most consonant with Scripture, yet believe it to be their duty to leave that church on the *one ground* of the introduction of a musical instrument, while agreeing with her on *all other grounds*, and sit calmly down as attendants in an Episcopal church, where may be found an organ, which is opposed to Scripture among the Presbyterians, but in strict accordance with it in their new place of worship. We cannot be supposed to have any sympathy with this class. On them, argument would be thrown away. It is unfortunate that so many Episcopalian Congregations should be made up of renegade Scotch Presbyterians. The Episcopal Church should feel grateful to us, for we not only furnish them with Congregations, but, in many cases, with Ministers also.

The cost of an organ, and the high salary of an accomplished performer, may be set down as grave objections to all but very wealthy Congregations. We learn that the cost of the organ now about to be placed in St. Andrew's Church, Montreal, will not be less than five thousand dollars, and the salary of the performer may be set down at four or five hundred dollars,