

In order to do this, it is a great mistake to fancy that any new-fangled methods are necessary. There is no need whatever either to Romanize or to Puritanize our Church services in order to make them living, devotional, hearty, edifying. Let us use them intelligently, carefully, thoughtfully, religiously, just as they stand, and they will meet all our tastes.

In order to this, however, a few things must be observed.

In the first place, the service should, nearly always, be such as the congregation can join in. I am not entirely condemning anthems. I believe that, if used with great reserve, they may be useful in various ways. But as a rule every part of the service should be such as to draw forth the devotional feelings of the people at large, and such as they can all use for the expression of those feelings. Consequently I regard the setting of the canticles to services to be, as a general rule, mischievous, and a great hindrance to congregational worship. Take an instance. The Church of England, under the guidance of the providence of God, has placed the *Te Deum* in the very heart of the Morning Service. This glorious hymn—adoring the Three Persons of the Holy Trinity, giving thanks for redemption, supplicating the mercy of God for help in our daily life—this great hymn, sung to plain and easy chants, and so joined in by the whole congregation, becomes a very pillar of fire in the centre of our morning worship, from which light and heat radiate in all directions. But what do many churches make of it? I answer, without hesitation, a very pillar of ice, which chills the hearts and souls of men and women who are longing to adore the Most High God in the almost inspired language of this sacred canticle, but who are compelled to stand mute and listen to bass solos and tenor solos, and duets and quartettes, and no one knows what besides, in which the musical performers are using the sacred words as a vehicle for the exhibition of their own musical powers. I have spoken my mind thus plainly because I was called to address the meeting on this subject. But I am prepared to hear that I do not understand the mind of this country on the subject to which I have referred. These services, I fancy, are very common indeed in Canada. I am, however, by no means satisfied that they are as acceptable to the congregations as they seem to be agreeable to the choirs. At least, I am quite sure that they do not promote hearty, devout public worship.

A word should be said on the subject of hymn-singing, always a most favorite portion of divine service with all who really care to worship God in the congregation. It is very desirable that, at least, the greatest part of the hymns and tunes which are sung should be well known by the people, and that, when new ones are introduced, they should at first be used rather frequently until the people get quite familiar with them. Nothing can be less edifying than the constant sense on the part of the congregation that they are having a kind of music lesson, learning a new tune, with perhaps the additional task of getting to understand and enter into new words.

With regard to chanting, if ordinary pains are taken, all people can soon be got to join in singing the canticles and even the psalms. Whether these last should be sung morning as well as evening, is a mere practical question, depending on the length of the service and

other matters of detail, gations which have be will be very reluctant t remember the number itself that these compo

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The Toronto *Globe* Anglican Church of C on the success of the were rendered more by the presence of se and especially Bishop a household word in the best features of f the visitors. One of clergy and laity of o of papers and the dis this year marks a di toleration and liberal topics taken up wer to Church organizati of earnest men gat localities to confer w their own capacity f Like members of ot the evil they find i Hamilton suggests o conflict."