

sacred music which is used in the Service of Almighty God, the science of music being infinite in its range, divine in its origin, and a special gift of God to man. Luther was quoted, "Music is a fair gift of God and near allied to Divinity. Next unto Theology I give the place and highest honour unto music." Also Paley, who, in his work on Natural Theology, enumerates *music* among the evidences of the love with which a creation abounds, that whereas the Creator might, had He so willed it in His anger, have made every sound a discord; He has peopled the very air which encompasses us with the ministrations of harmony, and has caused that the *sweet* sounds of nature shall indefinitely preponderate over such as are discordant and grating to the ear.

It was observed that the human voice had great influence over men in a variety of ways, but the reference on the present occasion was to its creating and stimulating religious devotion. All are not equally musical. The Giver of all good gifts had distributed with no little inequality the power of the human voice to produce vocal musical sounds, but as a rule no one should be silent in the services of the Sanctuary.

Allusion was then made to the position which music holds in Holy Writ, and various passages were adduced to make this clear, and to point out that music and singing are interwoven with the very texture of Holy Writ from beginning to end of the inspired volume. Then, with reference to the *kind* of music proper to the Church, that devotional music should be sober, dignified, severe, distinct in its character, such as the old masters have left us.

The preacher then went on to speak particularly of the Evening Service, a

musical service rendered in unison, tunes chosen which may admit of congregational psalmody, that one grand swelling sound of praise may resound throughout the capacious building, the choir doing its specific work of leading all others and not monopolising all the words and music themselves. Parts of the Service there might be in the morning and afternoon which the choir sing by themselves, according to the arrangement of a Cathedral Service, in which the congregation are invited to join in spirit and understanding if not in voice, as the service for the Te Deum in the morning, and the Anthem in the afternoon. But in addition to these two Services, there was the third, a Service more simple and yet diversified in its very simplicity. And it was remarked that if only the Churches in the city could bring the attendants on the public worship of the Church to feel an individual interest in, and take an individual part in the Service which is intended for all, there would be little fear of that most reprehensible practice of our young people and others, from whom we might expect better things, violating the principles of consistency before God and the Church, and wandering off to strange pastures, or gratifying the lust of the ear for melodious strains or alien pulpit oratory in forbidden places where a more showy and gorgeous ceremonial may ravish and entrance the sense and charm the ear, whilst leaving barren and untouched, the deep feelings of the soul. In invisible, yet distinct characters might be read over the threshold of the doorway the scroll of warning, "As a bird that wandereth from his nest so is a man that wandereth from his place," whether temporarily or permanently; in peril all the time.