

all these in doing *the best they can* in sounding forth the praises of God. Even at Lozells, after all that has been done, there are many men that sing the air of the tunes. "All congregations," says Mr. Feaston, ("C. I." Aug. 1866, p. 76) "will include some who are and will remain ignorant of music. *Let not such persons be discouraged from joining, and joining heartily, in the service of song. Devotion before science.*"

In the Protestant churches of Germany, that nation of singers, a choir performs some parts of the musical service. But when the whole people sing, they sing in unison; all the voices in the choir and in the congregation sing the melody, and the harmony is filled up by a powerful organ.

While, however, we contend that every voice should sing what it can, even if out of place, this is but a concession to a state of things which ought not to continue from generation to generation. Every child ought to be taught to read music; every adult to sing the part to which his or her voice is naturally adapted. For the present, notwithstanding, we must make the best of things as they are.

What we now propose to do, is, to develop more perfectly the singing of plain psalm tunes by the whole congregation.

We want to sing better those tunes which the people think they know, but which are often sung very incorrectly, by some in one way, by some in another.

We want to have a richer variety of tunes in the ordinary metres.

We want the congregation to learn tunes for the many noble hymns in some of the "peculiar metres," which we are now debarred from using, to our very great loss. Our hymn book is a mine but half explored. Some of its richest gems never see the light.

We want to sing all tunes so as to bring out most fully the sense of the hymns; the general character of the tune being adapted to that of the hymn, and the manner of singing it being varied according to the changing shades of thought and emotion in the several stanzas. For this purpose we shall carefully study, and seek to express by music, the hymns here sung from night to night.

It has been judged expedient that these exercises should be conducted by the minister of the congregation, not because he is the most accomplished musician in the body, but because his office gives him a peculiar advantage in combining the whole of the people in the movement, and because it is designed to link the practice during the week very closely with the services on Sabbath. The hymns and tunes learned on each Wednesday evening will be used in public worship on the following Lord's day.

Our meetings will be held during the next three months, from 8 o'clock to 9.30. To meet the expenses of printing, lighting, heating, &c., a small fee will be charged, 30 cents for a single ticket, \$1 for a family ticket admitting five from one house, and 5 cents to a visitor for one evening.

The tunes to be sung on each practice night will be written in large characters in the figure notation, in view of the whole company. Those who read music will be able to sing from the figures. It is believed that those who do not, by imitating the more advanced, and with the help of such short explanations and exercises as will be thrown in from time to time, may make considerable proficiency in learning to read it if they are earnest in their endeavours so to do. Some, at least, of the tunes will be printed in the same notation, for the use of those attending the meetings.

Exercises will be gone through to test the range of the voices, and it is earnestly recommended that every one will try to sing his and her own natural