

will observe, good taste can pervade, and is not understood by myself. If, for instance, when I write some things I am guilty of my own ignorance of the congregation, the organ began worshipping at the end of the service, the most so dolorous in disgust. I criticize Hansel, of the harmony that flows of the which it goes to body and oblige then with

another part full of beauty. This 3rd thing may place, position us.

avoid tinsel, and the pearls of the pearls paid for, good will at eschew.

and whole-coveries are curious, and audacious, and to

shows; of thirst after uppies are like a great lament

that this want of propriety is carried into more sacred subjects, and gives rise to a thousand evils. We see it in gross irreverence and trifling with holy subjects, in using the words of the Almighty to point a jest, in familiar addresses to God in prayer, as if he were our equal, and in a multitude of minor matters, which I pass over, lest I should be thought fastidious or censorious.

Good Taste in religious matters involves indeed the highest moral qualities. It supposes that we perform reverentially and thankfully all we do or say in presence of our Maker, and it demands that suppression of selfish thoughts and selfish sins, which it is easier to recommend than to practice.

I shall not, I trust, be travelling out of the record, if I observe that the Liturgy of our Church, amongst its many excellencies, numbers especially that of Good Taste : yet it is as conspicuous for the errors which it avoids, as for the beauties which it contains, and that it can no more be appreciated by a vulgar, irreverent, and undisciplined mind, than the worth of a jewel can be valued by a swine.

For, the higher any production stands in order of merit, the more taste and discernment does it require in the person who uses it. A vulgar man can no more *read* the Liturgy well than he can properly understand it : he will fall short of its refinement and elevation, and he will place the emphasis on the wrong words, he will dislocate every sentence, and reduce it to the chaos and confusion of his own brain.

Indeed nothing brings a man's taste to the test sooner than his reading, and those who huddle up their words as if the only object were to get to the end as fast as possible, seem to present to us a picture of the collision of two trains upon a railway. The members of the sentence, like the unhappy passengers, instead of being landed at the period of their journey with a safe and equable motion, are torn asunder, and hurled into the air with a rude and tempestuous violence, having neither sense, nor motion, nor spirit left.

The judicious reader neither grates upon your ear, nor offends you by an uneasy, shuffling pace, but after pausing occasionally to allow you to admire the prospect, carries you gently along with a sense of a safe and pleasant journey ; or if he penetrate into more sacred places, leaves you with a deep and solemn impression, desirous to be left alone to meditate on the scenes through which you have passed.

But I must take care, that, whilst discoursing on Good Taste, I do not myself offend, and by undue length, become an example to be avoided rather than to be imitated. I must therefore close with a very few words by way of summary.

It may give a Christian tone to the whole subject we have