

gible, and practical method of singing at sight; that Mr. Curwen of Plaistow, had visited Scotland on the invitation of the Committee, and given lectures in Edinburgh and Glasgow on the Tonic sol fa system, with which his name is associated; that not less than 10,000 copies of publications, illustrative of his method of teaching, had within a few months been circulated in Scotland; that numerous lectures had also been delivered in different parts of the country; that the Committee had at present nine lecturers, and that an addition of other twenty, which they expected next year, would give a powerful impetus to the movement throughout the entire denomination.

An overture was now read from the Presbytery of Glasgow requesting that the Synod should devise and employ such means as may be fitted to strengthen the hands of the Committee on Psalmody with a view to impress the Church at large with the importance of cultivating sacred vocal music, so as best to employ it in the worship of God: and, especially, to consider whether, in addition to those means already employed by the Committee on Psalmody, they might not be authorised to obtain subscriptions from liberal members of the Church disposed to aid them in their plans, in order to the employment for a season of thoroughly qualified teachers of music, who might visit different districts of the Church, and in conjunction with Precentors and others whose aid might be required, should preside at week-day musical practisings of congregations under the direction of sessions. Of all these proposals the Synod expressed their approbation, and they thanked the Committee, and especially the convener, the Rev. Mr. Thomson, for their services.

One thing follows another in some thing like natural order, and when improvements are precipitated they sometimes lead to extremes, or even to abuses. These wise and necessary changes seem to have been cautiously adopted, and their expediency duly weighed; yet they seem to have suggested an innovation of questionable propriety, and for which, at all events, the Church was not prepared. We do not know that there was any direct connection between the extension of the Psalmody, with the measures now employed for improving the practice of sacred vocal music, and the question of employing Organs in the praise of God. But from the variety of metre presented in the Hymn Book, and the steps for improving vocal music which followed it can easily be supposed that the idea of musical instruments being used in public worship might be suggested as giving facility for improved singing, and adding a charm to the human voice in conducting the praise of God. And it did happen that whilst these movements were proceeding, this organ question was brought forward. It is, indeed, to be regretted that vocal music is not cultivated more than it is. Some profess to have no ear for music, and no voice for singing. But in most cases, were music early and diligently cultivated, these supposed obstructions would be overcome. And, surely no instrument