

formers rest, too much on the mere music. In the few Churches in which singing is truly and thoroughly *congregational*, there is necessarily a heartiness, which, even if the music be inferior to that found in some other places, leaves a different impression on our minds. It may even happen that the performance of some unfortunate neighbour has grated on our ear. We felt that he or she was trying to praise God. We forgot the want of harmony; and we eventually left the house of God satisfied and contented in our minds, and with our hearts warmed. Our taste was for the moment offended, but we had been engaged in worship, and we felt this.

It is a misfortune, which the progress of the age has not remedied, that those who have the responsibility of the conduct of God's service are not generally capable of taking the oversight and direction of this portion of it. The Clergy, over and above their theological learning, are taught a great many useful things, but they are not taught music: although without music all Divine Service is cold and heartless. Even in Heaven music is needed, that due homage may be rendered to Him who sitteth upon the throne of Heaven. In more than one passage has the "beloved Apostle" opened, as it were, Heaven to our sight, and shown us, not only its million throng singing before the Throne the song of the Lamb, but the "voice of harpers harping with their harps." It is to be hoped that the day is not far distant when this glaring omission will be rectified. The day has already gone when an organist would dare to say "he would not spoil his piano-touch" for all the Churches in the kingdom, or would slip a crumb or a splinter between the keys, to keep a note sounding, that he might report the organ out of order to the vicar, and escape duty! for a couple of Sundays, without danger of losing his salary. Such things were done (to the personal knowledge of the writer) thirty years ago. Few organists, now-a-days, would even think for a moment of such mischievous irreverence. Still we believe, and we affirm, that no Church music will ever be what it ought to be, until the clergyman is also a musician, except in those few cases where an organist is not only a deep-souled musician but a deep-souled and devout worshipper. Let us notice in passing, in pain and grief and shame, the fewness of communicant organists, and the vast number of Churches in which while "Venite" and "Te Deum" are rendered with good musical skill and taste, "Gloria in excelsis" and "Sanctus" are merely said. If the fervour of musical adoration is in place anywhere, surely it ought not to be absent from the celebration of the holy Eucharist, that service which is especially and above all others, our thanksgiving and offering of praise.

Meanwhile it is hoped that the following remarks may in some degree tend to supply some thoughts for reflection, not only to organists or choirs, but to congregations, and to individuals who delight to "praise God in the great congregation."

In how many of our Churches in Canada, in how many Churches in England, may you still hear the "Venite" sung to a double chant. We are so used to