

## Congregational Singing.

BY UNCLE WILL.

Before answering the questions propounded last week, I would like to give a few quotations relative thereto. Miss Francis Ridley Havergal writing to her mother from Switzerland about the Sabbath service, said, "The people sing beautifully, a down right treat, in German choral style as to music, slow rich harmonies that bear dwelling on . . . It was such sweet singing, everyone keeping to *cres.* and *dim.*, neither instrument nor apparently any stated choir, but all the parts correctly sung by the congregation of peasants."

In a church in Birmingham, England, we have the same results, but here we are informed how it was obtained. The subject matter is taken from Studies in Worship Music, the chapter entitled Psalmody at Lozells chapel. Lozells is a pleasant, but not a fashionable district in Birmingham. The congregation, speaking generally, is neither rich or poor, but is made up of that middle class, who make the best church workers. The church was built and the service modelled upon the ideas of the Rev J. T. Feaston and is still maintained upon the old lines. The ministry of Mr. Feaston ceased about 1871 or 1872.

"My strong point," said Mr. Feaston, "has never been my preaching. I believe the large congregation to which I ministered at Lozells was attracted mainly by the purely congregational service, which invited everyone to sing and respond. We used none of the arts for drawing a congregation. The services proved attractive, but that was not my aim; I merely endeavoured to be loyal to my ideas of what worship should be to do the right thing in the right way. The public came of their own accord."

I began by asking myself what was the ideal employment of music in worship.

The answer came irresistibly that *it was singing by the whole congregation.* I felt that at best, a choir could only be regarded as a substitute for the congregation, I was convinced that the highest aim was not to abolish a choir, but to convert the congregation into one. If I could get every worshipper to take his or her part, then the need for a choir would vanish. Thus I theorised, but before setting to work I saw clearly that I was not likely to reach the perfection I sought. I said to myself however, The nearer you aim at perfection the more likely you are to approach it, and so long as you aim at it you must be on the right track.

I began with an opposite assumption to that which most people adopt. I did not assume that the people generally could read music, but I assumed that they could not do so. I therefore invited them to come on Monday evenings, and learn to read music after a systematic fashion. No instrument but a pitch pipe ever came near us, either at the practice or the Sunday service. We were careful, moreover, to prevent the idea spreading that our Monday practices were for any select part of the congregation. They were for the congregation itself, and the success of our scheme depended on the congregation bearing upon its own shoulders the obligation of sustaining the Psalmody.

At the practices, or course the people were arranged according to the part they sang. To some extent also, we carried out this plan at the Sunday services, and

this has been much criticised. But the grouping on Sunday was entirely voluntary. In every congregation there are a large number of attached people, and it was these we persuaded to sit together in parts. If any members of families did so in addition, the act was their own."

Next week we will add the personal impression of the author of "Studies in Worship Music" of a visit made some fourteen years after Mr. Feaston had resigned.

## THE GREAT DESTROYER.

DRASTIC PROVISIONS OF THE LIQUOR LICENSE

LAW OF THE TRANSVAAL.

The Transvaal has a new liquor law which is to come into effect next November. Some of its provisions are very stringent and distinctly in advance of license laws in many other portions of the empire. Here are some of the more important provisions:

There is to be no sale of liquor on Sunday, Christmas Day or Good Friday; and on the days when parliamentary, municipal or division council elections take place, all licensed houses are to be closed during the hours of polling. The hours for sale on other days are to be fixed by the licensing court, provided that the hours are not to be earlier than 8 a. m., and not later than 9 p. m. Provision is made for the receipt of objections to applications, and the court has the right to refuse to grant or renew a license without giving any reason for its refusal.

Licensing courts are not allowed to grant a greater number of licenses for the sale of liquor by retail in any town, village or municipality, than shall average one for every two hundred and fifty of the white male inhabitants above the age of sixteen years. Licenses for the sale of liquor by retail includes restaurant or café, malt, bottle, or general retail licenses.

No license can be granted in any case in which a petition against the granting or renewal thereof has been lodged, signed by a majority of the voters; if there be no voters, then of the white male population above the age of twenty-one years resident in the village, town, municipality, or ward of the municipality in which the premises are situated, in respect of which the application for a license is made.

The above provisions are greatly in advance of the license laws of any of the provinces of Canada except Nova Scotia and P. E. Island, and in advance of those two provinces in regard to the hours for sale fixed by the license court. Such provisions adopted in the license law of this province would be a great advance in the direction of prohibition, in shortening the hours for sale of liquors and in giving the ratepayers powers which in many localities would effectively prevent the granting of licenses. We commend these provisions to the attention of the government and legislature of this province.

Section 50 of the ordinance runs as follows: "(1) No holder of any retail license shall employ a female to serve at the bar in selling or supplying intoxicating liquors. (2) No holder of any liquor license shall employ a person under the age of sixteen, colored persons, or persons convicted of any offense under this ordinance to sell or in any way dispose of intoxicating liquor. Any person contravening either of the provisions of this section shall be liable to a fine not exceeding £50, and, in default of payment, to imprisonment for a period not exceed

ing three months."

The ordinance forbids the sale of intoxicating liquors to persons under sixteen years of age, distinctly adopts the principle of local option and provides for the municipalization of the liquor traffic, if a majority of the voters so decide.

The penalties that may be inflicted show that the framers of the ordinance mean serious business, as the following clause will show: "The penalties for supplying intoxicating liquor to natives are, for a first offense, imprisonment, with or without hard labor, for a period of not less than six months, and to a fine not exceeding £250, at the discretion of the court; for a second offense, to imprisonment for a period not less than twelve months, and to a fine not exceeding £500; for a third or any subsequent offense, to imprisonment for a period not less than two years, and to a fine not exceeding £1,000."

These drastic provisions are deserving of the attention of the temperance people of Ontario.

The Chicago Interior calls attention to pertinent facts which indicate that there is a slow but mighty rising of forces in the United States against the use of intoxicants. Great industries more and more are realizing that intoxicants cannot be safely allowed among their employees in any quantity large or small. Forty seven of the great railroads now discriminate against employees who drink. A recent article states that all applicants for employment on the Rock Island Railroad must sign a pledge in which appear, among other things, these clauses,—"I agree to pay all my bills promptly each month, to maintain strict integrity of character, to abstain from the use of intoxicating liquors, to avoid visiting saloons or places where liquor is sold, etc." The rule book of the Sainte Fe railroad, which every man is supposed to know by heart, makes frequenting saloons, not to mention drinking, a cause for instant dismissal. Would it not be well for the management of Canadian railroads, to take a leaf out of the book of the American railroads referred to above. The management of the Intercolonial railway could not do better than take the lead.

The recent parliamentary discussion of the cigarette question brought out the fact that the following members of the Dominion Cabinet do not use the weed in any form: Sir Wilfrid Laurier, Messrs. Fielding, Mulock, Scott, Fisher, Fitzpatrick, Cartwright, and the late Minister of Public Works, Mr. Tarte. The Presbyterian Witness regards this as a creditable showing for our public men.

The world may give us up, thrust us out, cast us down; but Christ says, "I will never leave thee nor forsake thee."

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