

rector of the "Reformed Episcopal" Church of the Redeemer in that city. Mr. Clickner, who began life as a Methodist, intends to apply for Holy Orders.

The catalogue of Nashotah states that since the death of Dr. Cole, seven thousand dollars have been added to the endowment fund, and by a legacy provision has been made for the ultimate endowment of another professorship. There are twenty students this year.

The Rev. John Rankin, probably the oldest Abolitionist in the United States, died at Iron-ton, O., March 18th, at the age of ninety-three, having been born near Danbridge, Jefferson Co., Tenn., Feb. 4th, 1793. In 1817-21 he was pastor of two Presbyterian churches in Carlisle, Ky., and founded an anti-slavery society in that place about 1818.

Mr. Cornelius Vanderbilt is rendering aid to Hobart College, not only in connection with the library but in improving the sanitary condition of Geneva Hall. Mrs. George H. Merrit, who has from time to time aided needy students, has also contributed to the erection of Chemical Hall and the library, and in providing the means for building the chaplain's house.

CORRESPONDENCE.

RETIRED BISHOPS.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The late Bishop of Chester's name was "Jacobson" not "Jackson," which was the name of the late Bishop of London. Either the printer or I blundered.

D. C. M.

CENTENNIAL OF THE COLONIAL CHURCH

SIR,—I am sorry that I cannot agree with your correspondent, who writes in favor of making King's College, Windsor, the centre of our efforts. I have no fear for King's. I feel it a disgrace that despite the well known efforts of him who has ruled the Diocese of Nova Scotia for 35 years that no Cathedral exists in this the oldest Colonial Diocese, and I feel sure that if we are all united, and do not start divided interests, a Cathedral will rise out of the celebration of our hundredth anniversary. I read in the New York Churchman of a "Diocesan League" in the Diocese of Albany, for the completion of a Cathedral in that Diocese, which has only existed eighteen years—cannot we old folks learn from our young sister?

Archdeacon Morrison writes: "The Cathedral work should be near the heart of every Churchman," and so says,

.CLERICALS.

CHOIRS.

BY THE REV. CANON GEO. VENABLES, M.A.

More than fifty years ago I recollect when, in a parish of less than ninety people, the little church was usually well attended, and the clergyman, aided by a square wooden pipe of about two feet long, with a square movable stopper to it, having first read a verse (or two lines) of a hymn, would give the proper note with this stupendous "pitch-pipe," and then lead the little congregation in the singing. But there all came to the rescue. Every one understood that every one was to help. This was to be "common praise," and accordingly every one did help. That poor old woman's voice was not quite in tune, and the noise emitted from the lips of that silver-haired patriarch of the little village of the days of my boyhood may not have been melodious; but all were hearty, and the whole congregation was a choir. Now, this was an improvement

upon the occasion when the old clerk there (a wondrous character was he—a great student of nature, surly, and quaint—he died about a century after his nativity) once turned round, and in a dry but rather sour, husky voice, announced, after singing two lines of a hymn, "I sha'n't go on if nobody don't foller." It was a very great improvement upon this, and showed what, even under great disadvantage, a good minister can accomplish.

But I must tell just one other choir experience. It occurred in my first curacy. We held Divine service in a spacious old barn, and a grand service it was. The barn was well furnished with forms, and was always well filled with people, who sang the hymns and chanted other parts of the service with heartiness. If you ask why it was so hearty I can tell you. The sittings were all free, and the people were close up to one another. "The carpenter encouraged the goldsmith." Good Farmer Malings stood forth close to me, with his right hand in his pocket, his book in his left hand, and led; but with what tremendous force did the young men and maidens, old men and children, then unite to praise the name of the Lord! It does me good to think upon it now. Well, the barn, as I have said, was often crammed, so that the "verger" and others were obliged to stand outside, and one night we had strange discord. The service ended, one of the choir men came forward to account for this. It will be understood that in this case the players on instruments as well as singers are included among choir men. "Sir," said he most respectfully, "we could not do so well to-night, there was so many folk that my trombone could not go out its full length!" Thus the mystery was solved! Don't let my choir friends be amazed when they are informed that our instruments (all the property of volunteer players) consisted of flute, fife, clarinet, violin, two violincellos, and two trombones. All these in a barn which would barely hold three hundred people, when packed so as to resist the due development of one trombone, were pretty well for noise.

But the reader will see *there was heart in all this. Here was its charm.* The men loved to come; the good old farmer loved to sing; and the people loved to follow with their voices.

We have wonderfully improved our choral arrangements since that epoch; but if we have only the same amount of true heartiness we may be thankful.

Having had not a little experience with choirs, and never once having had a quarrel with any of them, I may claim to offer a word or two of counsel. I have had choirs in which women took part, and choirs whence they were excluded. Women have beautiful voices, and form part of the choir in some parishes. And there is no reason why there may not be "Miriam" and "Deborah" choirs in many churches. But it seems desirable that on all occasions they sit by themselves, and be not placed in any conspicuous place in the congregation. God has given them voices, and if only the matter be done in a very orderly manner, it is well that, as of old, they should assist in the public service of song.

1. Choirs should do all they can to promote congregational singing. The intention of the Christian Church is that all creatures that on earth do dwell should sing to the Lord with cheerful voice. *A choir which desires or endeavors to retain the singing to itself defeats the whole intention of the Church.*

2. Choirs should do everything in their power to promote thorough reverence and devotion. The congregation reasonably look to the choir to lead, and, therefore, if they lead badly, they will be followed and imitated in the badness, just as, if they lead well, there is hope that their good leading will be followed. Nothing can be worse than for those who lead the praises of God in God's house to lead very badly

by their example in other particulars. Choirs may sometimes be seen who appear to consider that they are at full liberty, between the times of singing, to be talking, or whispering, or arranging matters just as though they had nothing at all to do with hearing God's Word, or with praying unto Him.—From a Sermon of the Rev. Canon Venables, M.A.

EDITORIAL NOTES.

We notice that the application of the Montreal Theological College for power to grant degrees in Divinity was presented to the Local Legislature by G. W. Stephens, Esq., M.P.P., notwithstanding the very liberal propositions submitted by the authorities of Bishop's College, Lennoxville, for extending its privileges to the students of the former. This scheme, we understand, met with the approval of the Lord Bishop of Montreal, and we had hoped that as a consequence of it the application would not be made. Educationally we believe it to be a move in the wrong direction; but within a few days past information touching the trusts upon which the Montreal College building is held has been placed before us, which discloses a state of things not only astounding, but so dangerous, in our judgment, to the true interests of the Church, not merely in this Diocese alone, but in general, as to render it absolutely necessary that the application for degree-conferring power should be opposed. We have not opportunity to discuss the matter further this week, but hope to give our readers in our next number the clauses of the trust deed to which we refer, and formulate our objections to them.

MONTREAL has been visited with the worst flood known since 1861, and the loss will be immense. Well will it be if there do not remain a legacy of disease. That there has been and will be much suffering is inevitable; but the after effects may be much more serious. We fear that Grace and St. Stephen's churches have suffered loss, if not absolute injury, though up to the present time we are not in receipt of any specific information. The water, however, has been very high in Point St. Charles, and on Sunday covered Chaboillez Square, in the immediate vicinity of St. Stephen's, and it seems impossible that these churches should have escaped.

EASTER Monday the great day for Vestry Meetings will have come and gone before the GUARDIAN next appears. We sincerely hope that in none of these may partizan interest or feeling be displayed, but that year by year the dignity and responsibility of the ecclesiastical franchise entrusted to the members of these bodies may become more clearly recognized, and be more carefully exercised. In no particular is this more needful than in regard to choosing delegates to Synod. These should be, whether resident in the parish or not—not only communicants, but men of broad and liberal view; strong in attachment to the Church, and of independent judgment and character. To limit the selection to local Churchmen would be in our judgment a grievous mistake—though we certainly favour local representation where it can be had. *Parochialism* is one of the dangers to which the Church is exposed, and ought should be done to strengthen or increase it.

Owing to the Flood we are compelled to publish Two Days Later than usual.