

Falmouth and Newport. He took up his residence at Fort Edward, (Windsor) in January 1763 and at once began his arduous labors in his widely extended parish. At that time the population of the four townships did not exceed 1717 persons, and in 1772 Mr Bennett reported that the Church had 12 communicants at Cornwallis, 20 at Windsor, 9 at Newport, and 7 at Falmouth.

In 1763 a subscription was opened among the people at Horton for a church building, but in 1776 John Barbidge and William Best, Esquires, both of whom had formerly lived in Halifax, but before this time had removed to Cornwallis, at their own expense built a small church at Fox Hill, near Star's Point, "for the more decent and convenient performances of divine service." At this place there is an old burying ground, containing several tombstones of interest, among them those erected to the memories of the donors of the church. But the Rev. Mr. Bennett and his successor, the Rev. Wm. Ellis, "by reason of the distance and badness of the roads," could not visit Cornwallis more than five or six times a year, "which, says the old church record, "seems to have been the cause of remissness on the congregation not to provide a residence for the parson and put the church and utensils in order and under the necessary regulations." A chapel had been built in Windsor in 1771, and a church begun in Annapolis in 1775. The Rev. Mr. Bennett was succeeded in his mission in 1775-6 by the Rev. W. Ellis, but in 1779 the Cornwallis people petitioned for a resident clergyman, and the Rev. Jacob Bailey was sent from Halifax to be their minister. He removed, however, soon to Annapolis, and in the autumn 1782 the Rev. John Wiswell, A. M. was appointed missionary at Cornwallis, Horton and Wilmot, and took up his residence.

DIOCESE OF FREDERICTON.

NOTE.—Rev. Dr. Byles mentioned in the article from Fredericton, was not named Matthew—but *Mather*.

PERSONAL.—The Metropolitan of Canada, with his three sons, Rev. J. B. Medley, Vicar of Lullington; Rev. Canon Medley, of Sussex, and Rev. E. Medley, of Norwich Cathedral, conducted Divine service at Lullington parish, on a recent Sunday. They held morning and evening service at Lullington Church, and in the afternoon at Orchardleigh Church. The father and three sons participated in the administration of the communion. Canon Medley preached in the afternoon and the Metropolitan in the evening. There were large congregations at all the services.—*St. John Globe*.

STANDING SUGGESTIONS AND DIRECTIONS

IN REFERENCE TO THE CHOIR,

(Unanimously sanctioned and adopted at a meeting of the Vestry of St. Luke's Church, Portland.)

A writer having read the excerpt from *The Church Guardian*, of Omaha, on the duty of the Clergy as to the choice of Hymns, kindly sends us the following rules, which has proved beneficial in the parish referred to, and which others doubtless will be glad also to use:—

By the Ecclesiastical law of the Church of England (3 Phillimore, 90), the Incumbent or officiating minister has the full control of the organ, the organist and the choir during the services; he alone is to direct when the organ (if any) shall and shall not play; he is to give orders concerning the tunes to be sung at any time in church; and to suppress all light and unseemly music, and all indecency and irreverence in the performance.

We deem it fitting for the Rector, being, in

ecclesiastical law, the head of the choir, to be its director and leader, and to institute at any time needed reforms, and in any way, consistent with the rubrics of the church and with established musical usages thereof, to remodel the musical service.

We recognize the value of the musical portion of the service, and the need of beautifying the service by the advancement of musical ability.

In 1 Chron., chap. 25, it is stated that in connection with the service of the House of God there were "two hundred four score and eight (288) that were instructed in the songs of the Lord with cymbals, psalteries, and harps." We believe that the musical service of a church of the size of St. Luke's (not much smaller than Solomon's Temple, which was 150 ft. long and 105 wide) cannot properly be conducted by a choir of from six to ten voices—that a comparatively few number of voices cannot give sufficient volume nor any adequate musical interpretation to the Church of England—Episcopal—form of service.

We trust that many in our parish, to the number of thirty or forty at least, who have naturally good voices, capable of being trained, will cheerfully volunteer their services to the Rector, that our choir, in point of numbers and efficiency may be adequate to the size of the building, and to the power and compass of the organ.

We believe that as far as possible or practicable, the music of the Church should be largely congregational—the music of the whole body of the people. When this custom prevails the worshippers have no opportunity to love the art for its own sake, to admire or to criticize the performance of the choir as a mere exhibition.

To accomplish the best results the melodies of the Church should be simple, to bespeak those feelings of devotion which are among the simplest of the human heart; its harmonies should be broad and grand, to embrace the whole soul and bear it strongly up; its voluntaries fitted to the character of the occasion—emphatically suggestive of the Church season, and studiously in harmony with the spirit of the sermon.

We believe that the "psalms and hymns and spiritual songs" (Eph. v. 19) represent a true expression of the religious emotion of a worshipping people, and that in the rendition of the service this emotion should be possessed, cultivated and reverentially shown by choir members, to whom the service should signify much (not little) in a religious sense.

We suggest:—

1. The sparing introduction of new tunes and chants.
2. A new hymn tune or chant to be repeated at short intervals until learned by the congregation.
3. A congregational practice at the close of the regular week-day service.
4. A good working collection of plain chants in which the congregation might be able to join—the least valuable chants being dropped out from [time to time as better ones should be found.
5. The chanting vigorous, prompt and more like true recitative.
6. The anthem being largely a means of keeping up the weekly practices, we suggest that one new anthem (preferably short and easy) be introduced at the evening service, say once a month.
7. A sufficient number of voluntary substitutes, who would be able and willing to serve at short notice—an arrangement by which occasional fluctuations of attendance would be less seriously felt.
8. The choir-members being assistants to the minister in the leading of worship, and prominently placed, where absenteeism and tardy arrival are readily observed, we urge to punctual and systematic attendance, and would es-

pecially deprecate the habit of taking a choir-seat after the service shall have commenced; recommending, rather, the late comer to take a seat in the congregation.

9. We feel that it is but reasonable that the congregation should generously supply the organist and choir-members (by means of special offertory or otherwise) with all necessary and solicited music.

Church music is devotion. The choir are not merely singers—they are worshippers. As we employ our lips in showing forth Jehovah's praise, let choir and congregation alike banish all noisy thoughts of self-glorification, all subtle whisperings of pride, all petty murmurings of criticism. "That we show forth Thy praise, not only with our lips, but in our lives,"

DIOCESE OF QUEBEC.

GASPE DEANERY.—The Mission of Port Daniel, in the county of Bonaventure, in the District of Gaspé, was the scene of an interesting service and a meeting of the Clergy and Laity of the district to receive the first Archidiaconal charge delivered by the Venerable Archdeacon Roe. The district of Gaspé is situated about 450 miles from Quebec; and the isolated position of this portion of the diocese; the distances between mission and mission, and the difficulties and uncertainties of travel, have cut it off from the benefit of Diocesan Synod, and Visitations of the Clergy, and even from the benefit of Deanery meetings.

As a compensation in part for these disadvantages the Venerable Archdeacon Roe called upon Clergy and Churchwardens of the Deanery to meet him for mutual conference and united action on matters of interest to the welfare of the Church especially in this district.

The following clergymen having arrived at Port Daniel for the most part by the S. S. "Admiral," the Revs Rural Dean Lyster, Cape Cove; I. P. Richmond, Gaspé Basin; T. Blaylock, New Carlisle; and G. R. Waters, Point St. Peter, they proceeded immediately to St. James' Church, Port Daniel, where they were met by the Churchwardens of Port Daniel, Chigouac, and L'Anse au Gascon, and the Sunday-school Teachers of the Parish, and a large number of the parishioners. Morning prayer having been said and the clergy and laity having been partakers of the Holy Communion, the Archdeacon opened the Conference at the Council Hall of the municipality close by. The Archdeacon delivered his charge. Having read a copy of the Instrument appointing the Archdeacon and setting forth his duties, he proceeded to remind those present that the office had been vacant for many years; that the last Archdeacon of Quebec was the saintly George I. Mountain, late Bishop of Quebec, who in the lifetime of his father and of his predecessor, Bishop Stuart, had taken a pronounced part in the administrations of the diocese [the Register of the mission of Gaspé contains a note that G. I. Mountain, D.D., Archdeacon of Quebec, in his regular circuit of the Diocese, had visited Gaspé in 1824 and 1826, and caused certain Baptisms and Marriages to be entered in the Register for scattered congregations kept at Quebec, he not having access to any properly prepared Registers on the spot]. Archdeacon Roe alluded to the report of the Lambeth Conference on the subjects of Temperance and Purity, and expressed the hope that the present Conference would appoint a Committee to consider these subjects in reference to the Rural Deanery of Gaspé. At a subsequent session of the Conference the following Committee was named: the Venerable Archdeacon Roe, Rural Dean Lyster, and Rev. I. P. Richmond, with power to add to their number.

After the Archdeacon's charge, the Rev. W. G. Lyster, Rural Dean, read an admirable paper on "Sunday-schools, their condition and needs," which was followed by a discussion in which both Clergy and laity took part, and re-