136 Dundas Street, Tailors and Gents' Furnishers,

## FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

Specially reported for the Catholic Record BISHOP WALSH AT INGER-SOLL.

HE BLESSES A NEW ORGAN.

And Preaches a Magnificent Sermon.

SPLENDID DISCOURSE OF REV. FATHER M'CANN.

Ingersoll, one of the most picturesque and flourishing towns in the Province of Ontario, is the centre of a most important Catholic mission, whose present pastor is the Rev. Father Molphy. Ingersoll is beautifully situated on the Piper Themes missions, whose present pastor is the Rev. Father Molphy. River Thames, nineteen miles from London, and one hundred from Toronto Its total population, as given in the census of 1881, is 4,318, of whom 558 are recorded as Catholics. The total Catholic recorded as Catholics. The total Catholic population of the South Riding of Oxford, of which Ingersoll is the chief place socially, commercially and politically, is 1,819. Through the kindness of the Rev. Father Molphy we are enabled to give our readers an interesting historical retrospect of this important parish—made up entirely of extracts from the Parish Records, which, it may be here men-Records, which, it may be here mentioned, reflect, by the care and accuracy displayed in their every page, very great credit on the various pastors of Ingersoll from the days of Father Bayard till the present time.

The following information is furnished

by old settlers in this mission:
The first priest that visited these missions was Father Variette, in the year

Then Father Burke, who built the Catholic chapel in Beachville, A.D. 1838.

After him came successively Father Mills, Father Lee, Father O'Dwyer, and Father Quinlan from Brantford.

The first resident priest in Ingertal

was Father Moynahan, who built the Catholic church here, and attended the missions from August, 1850, to March,

Then came Father Carayon, who administered the mission from April, 1852, to June, 1854. He built the Norwich

and East Oxford churches.

After his removal came Father R
Keleher, who had charge of the missions
from June, 1854, to the latter end of
November, 1857. The parochial residence was built by Father Keleher.
After him the Rev. J. D. Ryan was appointed pastor of Ingersoll by the Right Rev. A. Pinsoneault, Bishop of London. Father Ryan took possession on the first Sunday of Advent, Nov. 29th, 1857. He was removed in May, 1858.

The Rev. M. J. Lynch was appointed his successor. He took possession on Pentecost Sunday, May 23rd, A. D. 1858. He put up steeple on church, built addi tion to priest's house and established the Catholic Separate School. He was

removed in September, 1861.
Father Lewis Griffa, who succeeded him, took charge of the mission on the 17th of September, 1861. In 1863, Father D. O'Donovan was sent as an assistant for a short time. Then a division of the missions took place, a priest's house built in Norwich, and Father O'Donavan was appointed pastor of Norwich, Woodstock and East Oxford. residence of a few months in

were again attended from Ingersoll.

The Rev. Lewis Griffa left Ingersoll in June, 1864, when Father B. Box appointed his successor. Father Boubat had with him Father Gelinas as an assistant for a short time. Father Boubat left Ingersoll in January, 1866, and the Rev. F. A. Marshal succeeded

Father Marshal remained only until June of the same year, when he was replaced by the Rev. G. Volkert.

During Father Volkert's ac tion the Catholic church in Woodstock was put up. The corner stone of said church was placed and blessed by the Right Rev. Dr. Farrell, Bishop of Hamilton, on the 31st day of March, 1867, and the church was solemnly blessed and dedicated to Divine worship, under the patronage of the Immaculate Conception of the Blessed Virgin Mary, on the 8th of December, 1867, by Right Rev. Bishop Walsh. Father Volkert put up also an addition to the Ingersoll church.

He was removed in August, 1868, when

undersigned was appointed pastor and took charge of the missions on the

21st of August, 1868.

Jos. BAYARD, Priest.

February 10th—After diligent search and investigation, finding no record of the dedication and blessing of the Ingersoll church, we, the undersigned parish priest, spoke of the matter to His Lord-ship the Right Rev. J. Walsh, Bishop of London, who authorized us to adopt the Feast of the Most Sacred Heart of Jesus

as our patronal Feast.

May the Divine Heart of our most loving Saviour enkindle more and more the fire of His Divine Love in the hearts of both the paster and taithful of the

parish of Ingersoll! Jos. BAYARD, P. P. July 4th, 1875—Dedication of the Catholic Church in Tilsonburg.
On Sunday, the 4th of July, 1875, Feast

NICHOLAS WILSON & CO Jesus Christ, the new Catholic church in Jesus Christ, the new Catholic church in Tilsonburg was most solemnly dedicated to God, under the patronage of St. Paul the Apostle, by the Right Rev. John Walsh, Bishop of London. The Very Rev. J. M. Bruyere, V. G., celebrated High Mass. The Rev. Jos Bayard, pastor of Ingersoll and Tilsonburg, conducted

the ceremonies.

Crowds of the faithful assembled from the various parts of the district to assist at the ceremonies. There was also present a large concourse of Protestants who appeared to take great interest in the services and ceremonies of the

Church.

The church is a frame building of Gothic structure, 48x29 feet, and was put up at a cost of about \$1500.

Jos. BAYARD, Priest. May 15th—Departure of Rev. Father Bayard from Ingersoll and arrival of his successor, the Rev. Bartholomew Boubat,

late pastor of Sarnia.

1878—On the nineteenth of May His Lordship the Right Rev. John Walsh, Bishop of the diocese, assisted by the Rev. Joseph Bayard, former pastor of the parish, the Rev. E. B. Kilroy, pastor of Stratford, the Rev. Father Tiernan, of of Stratford, the Rev. Father Tiernan, of the Cathedral, London, and the Rev. B. Boubat, the pastor of logersoll, goes pro-cessionally after solemn mass and the delivery of a most eloquent discourse on the Blessed Eucharist, from the old frame parish church to the lately pur-chased Ramsey property, where in the presence of a large concourse of people, both Cathelies, and non-Cathelies, he both Catholics and non-Catholics, he blesses and lays, in accordance with the ceremonies prescribed by the Pontifical Romanum, the corner stone of the new church of the Sacred Heart, of which an elaborate plan had been prepared with a remarkable observance of the rules of

the art, by Mr. G. F. Durand, architect, of the city of London.

On the 22nd of August, it being a Sunday and the Octave day of the Assumption of the Blessed Virgin Mary, His Lordship the Bishop of the diocese, panied by the Rev. Father Coffey, arrived His Lordship the Bishop of the diocese, the Right Rev. J. Walsh, solemnly opened and blessed the new church in onor of the Sacred Heart of Jesus. On this solemn occasion the imposing ceremony was enhanced by the presence of the Right Rev. P. F. Crinnon, Bishop of Hamilton, the Very Rev. Mgr. J. M. Bruyere, Vicar General of the diocese, gation was, however, large and very the Very Rev. Father Vincent, O. S. B., Vicar-General of Toronto and president of St. Michael's College, Toronto; and of the Rev. Deans Murphy, of Irishtown; the Rev. Deans Murphy, of Irishtown; and Wagner, of Windsor; as also of the Rev. W. Flannery, of St. Thomas; J. Molphy, of Strathroy; P. Feron of St. Mary's; the Rev. Father Ferguson, professor of eloquence at Assumption College, Sandwich; the Rev. the chaplain of Bishop Crinnon, and the pastor, the Rev. B. Boubat. The ceremony of blessing and dedication was performed

blessing and dedication was performed by the Right Rev. the Bishop of the diocese; the Very Rev. Father Vincent celebrated the first Mass Coram Pontifice, assisted by the Rev. W. Fiannery as deacon and the Rev. J Molphy as subdeacon and the Rev. J Molphy as sub-deacon. The dedication sermon, the subject of which was the holy Sacrifice of the Mass, was preached by the Right Rev. the Bishop of Hamilton. The choral service was performed at the blessing of the church by the clergy in attendance, at the Mass and Vespers by the choir of the church, kindly directed for the conscious by the Rev. Exther for the occasion by the Rev. Father Challandard, O. S. B., of St. Michael's College, as leader, and Miss Minnie Keat-ing, their amiable organist, and assisted by Mrs. Cruickshanks, the organist of the

cathedral, at London and Mr. J. Drom

gole, first tenor, also of the cathedral.
The sermon of the evening, on the
Sacred Heart of Jesus, was given in
unbroken strains of elequence by the Rev. Father Ferguson. Some of the remarkable features of this solemnity call for an especial notice. In the first place, from early morn Masses were said in the old church, where the majority of the parishioners, in obedience to the exhortations given them the preceding Sunday by their pastor, received Holy Communion as an act of atonement for all sins of irreverence that might have place of worship, and of thanksgiving for all graces therein received. Secondly, the day dawned bright and balmy and the whole day the sun shone most pleaswhere obscured by the slightest appear ance of a cloud; and thirdly, from early morning flocked to the towns throngs of people Catholics and non-Catholics, from towns, cities and country surrounding Ingersoll, all eager to witness the im posing ceremony, and as their demeanor in the holy place testified, fervent in

the abiding place of His love and the fountain spring of his mercies.

On the 19th January, 1884, His Lord ship the Right Rev. J. Walsh, Bishop of London, transferred me to this parish of Ingersoll from Maidstone, to admin-ister the parish during the absence of

their prayers of invocation that the

the Most High would overpowers of the Most High would over-shadow this new sanctuary and make it

the pastor, Rev. B. Boubat.
Jos. P. Mcliffy.
Episcopal Residence,
London, Ont., June 13th, 1884.
Rev. Joseph Molphy,
REVEREND SIR.—By these presents you are appointed usque ad revocationem, pastor of the mission of Ingersoll, with the faculties herewith enclosed Given under our Hand and Seal, the

day and year as above. + John Walsh,

Father Molphy, since his appointment to logersoll, has done much solid and lasting work. The debt, which then amounted to \$10,000—a formidable sum indeed even for that mission—has been reduced by one-half. The Church has been improved by the introduction of a hot air turnace, and the sanctuary richly embellished. But Father Molphy, not On Sunday, the 4th of July, 1875, Feast embellished. But Father Molphy, not of the most Precious Blood of our Lord satisfied with these improvements, had

long determined, if he could do so with- tude, He approached the bier and said, in the human soul by mortal sin. His with choir and organ. It is to fulfil this out adding to the church debt, to pur-chase for the Church of the Sacred Heart a pipe organ of size and volume in every way in accord with the other appointments of that beautiful edifice. By the generosity of one of his parish-ioners, Mr. Callaghan, a model Irish Catholic in every sense of the term, the pastor of Ingersoll was, some months ago, enabled to take active steps towards realizing his long nursed desire, To-day the parish of Ingersoll rejoices in the possession of a magnificent \$2,000 organ, from the celebrated house of Messrs. S. R. Warran & Son, Toronto. The following is the specification of this splendid

S feet.
Diciana, metal, 37 notes 8 feet.
Harmonic Flute, metal, 54 notes, 4 feet.
Principal, metal, 54 notes, 4 feet.
Fifteenth, metal, 54 notes, 2 feet.
Sasqui Altera, 3 ranks, metal, 162 notes.
Trumpet, Treibe.
Trumpet, Bass, metal, 54 notes, 8 feet.
SWELL ORGAN.

10. Trampet, Bass, metal, 54 notes, 8 feet.

11. Horn Diapason, metal, 57 notes, 8 feet.

12. Stopped Diapason, Trebie.
13. Stopped Diapason, Bass, wood, 14 notes, 8 feet.

14. Viol di Gamba, metal, 57 notes, 8 feet.

15. Principal, Trebie.
16. Principal, Fass, metal, 57 notes, 8 feet.

17. Hautboy, metal, 57 notes, 8 feet.

17. Hautboy, metal, 57 notes, 8 feet.

18. Bourdon, wood, 29 notes, 18 feet.

19. Swell to Great.

20. Great to Pedal.

21. Swell to Pedal.

22. Bellows Signal.

Three combination pedals to Great Organ.

His Lordship the Rishon of London, to

Three combination pedals to Great Organ.

His Lordship the Bishop of London, to prove as well his paternal interest in the progress of the parish, his appreciation of the efforts of pastor and people to liquidate the parochial debt, and place their church on a basis of financial security, kindly yielded to Father Molphy's transfer of the blessy of the security to the place the blessy of the place that at Ingersoll on Saturday evening, and was the guest of the rev. pastor through-out his stay there. On Sunday morning the Word of God from His Lordship's own lips, from attending. The congregation was, however, large and very appreciative. High Mass coram pontifice was celebrated by the Rev. Father McCann, P. P., Brockton, Diocese of Toronto, assisted by Rev. Father Coffey, London, as deacon, and Rev. Father Brady, Woodstock, sub-deacon, After the first Gospel, His Lordship the Bishop ascended the pulpit. He began by stating that as the uniavorable weather had kept so very many from attending, he would defer till the winter season the discourse he had in tended preaching on that day and which was meant for a mixed congregation. was meant for a mixed congregation.
The Bishop then read the gospel of the

bier. (And they that carried it stood still.) And he said: Young man, I say

And there came a fear on them all;

familiar spectacle in the history of the human race. Familiar, however, as it was, the sad sight never failed to move men's hearts and appeal to men's con sciences. The thought was indeed un-pleasant, but the sight of a human form about to be consigned to its cheerless habitation of clay, ever reminded the onlooker that his turn to receive the dread summons was surely and swiftly approaching. Death was not a natural condition of man, but the penalty of sin. By the hatred of Satan had death entered the world, and only after Adam's fall had God decreed, "Dust thou art, and into dust thou shalt return." being—both as to body and soul—but through sin, committed by his own free will, he had forfeited this glorious privilege, and purchased death with all its sorrow and bitterness. The Bishop then feelingly portrayed the touching spectacle that met the eyes of the Savier et the eyes of the Saviour mankind at the gates of the city of Naim. A widow following the bier of

son, her joy and sweetness, her prop and support! Her mother's heart sick and support! Her mother's heart sick and sore, weary and overburdened! Her tear-filled eyes cast upon the earth now bereft of her only hope, her comfort and consolation! Her neighbors sharing in her sorrow, and in sympathetic whispers recalling the virtues of the deceased for death obliterates the infirmities and brings into hold relief the tites and brings into bold relief the merits of the departed! Their words of sympathy have, however, for that affili-ted mother no other effect but to smite her heart still more poignantly with an unspeakable sense of loss. Jesus looks upon her and is filled with compassion. The tenderness of His Divine Heart ever easily moved by the sight of human sorrow and human suffering, was deeply moved by the sad spec-tacle before Him. Approaching th tacle before Him. Approaching weeping mother, the Son of in accents of sympathetic pity that penetrated her inmost heart, said to her "Weep not." And then, amid the pro-

was and death only that wrang tears from the Son of the living God. In the 11th chapter of the gospel of St. Luke they read the deeply touching event of the re-surrection of Lazurus. The holy evangeist sets forth the grief of Jesus when

The first separates the body from the soul. The second the soul of the second the soul from its true life, which is sanctifying grace. The same life, would likewise hid. law as to the gradation of awe and sor-row inspired by death applied to the human soul. If the body was so terrible, so repulsive in death, the soul dead in mortal sin was infinitely more frightful to contemplate. The death of the body deprived man of all his possessions. Men labored and struggled to lay themselves up treasures on earth, their whole hearts they set upon the acquisition of wealth, which they made their very God, wealth, which they made their very God, but death stepped in and separated them forever from gain and from wealth. Men, then, are so attached to filthy lare that, could they do it, their treasures they would drag with them to the grave. But the decree of death on this to point was inevitable. It summoned man to leave all behind, and that summons he had to obey. In the same manner mortal sin robbed the human soul of all its tressures of grace. A roan may for years have lived in the love and service of God's commands, have amassed graces and acquired merits of inestimable value, but the moment he permitted mortal sin to enter his heart, then graces and merits were completely effaced. As folly and completely as the death of the body divided the owner from his earthly treasure, clid mortal sin, the death of the soul, deprive man of the heavenly treasures the had acquired by conformity to God's holy law. The man who lived in mortals in abandons the true God and if chooses for himself a new divinity. 'You day:

And it came to pass, after this, that he went into a city called Naim; and there went with Him His disciples, and a there went with Him His disciples, and a the had to obey. In the same manner mortal sin robbed the human soul of all the same manner mortal sin robbed the same mortal sin robbed the same manner mortal sin robbed the same manner mortal sin robbed the same manner mortal sin robbed the sa great multitude.

And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother: and she was a widow: and much people of the city was with her. And when the Lord saw her, He had but the moment he permitted mortal compassion on her, and said to her:
Weep not.

And He came near, and touched the fully and completely as the death of the And he that was dead sat up, and began to speak. And He delivered him to his mother. chooses for himself a new divinity. and they glorified God, saying: That a great prophet is risen up among us; and God hath visited his people. (Luke via. land, and made my inheritance an abomination of the prophet Jeremias, "You defiled my land, and made my inheritance an abomination." (1974) prophet is again. defiled," saith the Lord, by the mouth of ination." "My people," he again exclaims, "have changed their glory into 11-16)
The sight of a funeral was a sad but an idol. Be astonished, O ye heavens, at this, and ye gates thereof, be very deso-late, said the Lord. For my people have done two evils. They have forsaken me, done two evils. They have forsaken me, the fountain of living water (Jer., ii). In abandoning God, the source of life the sinner seeks the stagnant waters of corruption and death. Every mortal sin

defiled with blood, and your fingers with iniquity; your hps have spoken lies, and your tongue uttereth iniquity." (Isaias lix, 23). God is infinite order, sin is infinite disorder; God is loveliness, sin hatefulness itself; God is purity, sin is corruption; God is truth, sin is falsehood; God is life, sin is death; hence for sin God has an unspeakable, an infinite horror. Loving holiness with an infinite love, He holds mortal sin in a detestation likewise infinite. It was impossible to realize even in a most inadequate degree the ruin wrought in the human soul by mortal sin.
The cyclone which swept its way through the density of the forest uprooting and shivering into atoms the mightiest oaks, leaving behind a broad-way of wreck and of ruin, could give but feeble image of the destruction operated found silence of the awe stricken multi-

is a separation from God, the uncreated

things perishable and corruptible, a con-

tempt for God, and a predilection for

creatures, a renunciation of God as our last end, and a substitution of creatures

for the Creator—as our term and sovereign good. Of all idolatries this was most
insolent, monstrous, and criminal. If
sinners abandon God, He most assuredly

(Reheld?) says the

abandons them. "Behold," says the Psalmist, "they that go far from thee shall perish," (Psl. lxxiii.) They are

they are cast off from thy hand,"

tude, He approached the bier and said, "Young Man, I say to thee arise. And he that was dead sat up and began to speak." Such wonders none but a God could operate, such corrow none but a God remove. Death was, indeed, terrible, terrible in every rank and condition of creation. There was a law to the exactitude of which human experience samply testified. It was thus that the nobler the creature stricken by death, the more awe-inspiring did death appear. Man was the lord of creation. When death visited the noblest creatures of the animal kingdom it inspired fear and dread, but when man died, there was felt by the eye-witness a sense of awe impossible to describe.

Death-smote the hearts and wrung tears from the last degree. The strong man never wept but when deeply overcome by a sorrow or an sillection which could find no other expression. What, then, should we say of the tears of a God. Death it was and death only that wrung tears from the coean was blessed with prosperious them them to gladden their last degree. The strong man never wept but when deeply overcome by a sorrow or an sillection which could find no other expression. What, then, should we say of the tears of a God. Death it was and death only that wrung tears from the coean was blessed with prosperious the tears of the project large man out of the living and the project large man out of the living and the project large within his very greep, when this foul monster spatched the prize from the victor. He had not either prize from the voyaged along the coast of Wales, indicated to hima mighty projection of rock had its history. In the early days of Males, indicated to hima mighty projection of rock had its history. In the early days of Wales, indicated to hima mighty projection of rock had its history. In the early days of Males, indicated to hima mighty projection of rock had its history. In the search that rock had its history. In the search that rock had its history. In the search that projection of the vew World. They met with every success that ind others appear, to them it spoke in accents of loving invitation. They longed in our nature that acts in sympathetic to reach the shore, to kiss the soil that union with a concord of sweet sounds. had given them birth. But, alas! it was The most tender and refined as well as the

surrection of Lezurus. The holy evangelist sets forth the grief of Jesus when
told by Mary, the sister of Lezurus, of the
death of the friend he loved so dearly.

"When Mary, therefore, was come
where Jesus was, seeing him, she fell
down at his feet, and saith to him: Lord,
if thou hadst been here, my brother had
not died.

When Jesus, therefore, saw her weeping, and the Jews that were come with
her weeping, he groaned in the spirit,
and troubled himself.

And said: where have you laid him?
They say to him: Lord come and see.
And Jesus wept.

The Jews, therefore, said: Behold,
how he loved him!"

If death was so moving and terrible as
to draw tears not slone from the strongest and most hardened men, it was also
grief-inspiring enough to cause even the
Son of God to weep. Now death was of
a two-fold character. There was the death
of the body and the death of the soul.

The first separates the body from the

to reach the shore, to kiss the soil that
had given them birth. But, alsa! it was
to to be. A long pent up storm just
then burst upon the devoted vessel. Cast
by a roaring wind and angry wave on
the notword vessel. Cast
by a roaring wind and angry wave on
the rotky projection which rises like a
from the soulch wind result on the North West
coast, the good ship, with treasures and
travellers, sank to rise no more.

The deamon ever pursued us. Never
till our soul had left its earthy tenement did he abandon hope of seducing
us from the service of God.

Ever watchful, then, should we be to
overcome the enemy of our eternal salvation. To Jesus we should look. He
was truly our life, our sweetness, and our
hope, the way, and the truth. Two conclusions His Lordship drew from these
reflections. Ist, The absolute necessity of
avoiding sin, and 2 adly, the equally absogrief-inspiring enough to cause even the
Son of God to weep. Now death was of
a two-fold character. There was the death
of the body and the death of the soul.

The first separates the body from the life of grace. Christ had left us the means of freeing ourselves from sin's means of freeing durselves from sin's loathsome bondage. By prayer and by the Sacraments we could achieve this glorious result, and win that grace of final perseverance which God crowned with unending glory and having as with unending glory and happiness.

Amen. His Lordship, before resuming his place, felt it a duty to express his appreciation of Mr. Callahan's munificence.

following sermon:
"Praise ye the Lord in His holy places; e Him in the firmament of His Praise ye Him with trimbel and power. Praise ye Him with trimbel and choir, praise Him with strings and or-

shall perish," (Psl. lxxiii.) They are cut off by the very hand of God. "Like God, and thus lead him to join in this glorious melody that is ever swelling up around the throne of the King of Heaven.

Not only must be praise God, with all the powers of his being, but as in the grand temple of the universe, created by the hand of God, He is Lord and the state of all visible things, so should be a former of all visible things, so should be a former of all visible things, so should be a former of the soul of the aged Sunson. the slain sleeping in the sepulchres, whom thou rememberest no more; and lxxxvii). The crimes of the children of men are as a barrier dividing them from their God. "But your iniquities have divided between you and your God, and you sins have hid his face from you that he should not hear. For your hands are

When God by a fiat of His omripo tence launched the mighty spheres into space, He created man lord of the uni-verse, He decreed that all man's desires should tend towards Him as their final should tend towards Him as their analend. Such a decree the very fact of creation proclaims, such a decree the divine attributes proclaim, for if man is not, if his essential attributes demand.

As in the soul, so in nature, there is a single principle of the church shall such shall melt away, will overflow with the melodious sweetness of Sune-one, if God needed him not, if his essential attributes demand. that all things tend to Him, then man is bound by justice to seek God, to move towards him, as the river moves towards

the mighty ocean.

Not only must man praise God Himself, but he must praise Him through creatures subject to Him. Praise Him

we had the misfortune of falling into it.

The very same Jesus, Son of the living cheers the helmsman in his midnight watch. When the wild waves dash around son to rise, would likewise bid us rise him and the winds moan hoarsely over the from the death of sin and enter into the | troubled deep he chants the Auc Maris troubled deep he chants the Ave Marie Stella and feels confidence in the pro

tection of her whom the Church has styled Star of the Sea.

As to when music had its origin there instruments were suggested by the sound of the wind on reeds. But we would go back beyond this and seek its would go back beyond this and seek its origin in the twilight of early creation. We think when man rose up in the fresh morn of life in Elen's blissfulness, with every manly attribute, with won-

evening fill the pulpit.

In the evening Vespers were sung by the Rev. John F. Coffey, LL D., E titor of the Catholic Record. After the Magnificat Father McCann preached the following sermon:

Was it not under the inspiration of this voice that the morning stars, as we read in Scripture, in glad surprise at the wonders of creation, gave vent to shouts of joy and exultation; was it not this that made the angels, when the content of the co child was born at Bethlehem, sweep down with golden wings, and pour out such strains of divinest melody, as the aston-ished earth had never before listened to? Was it not this that made Moses and choir, praise Him with strings and organs. (Psl. cl. i. 4)

The royal prophet seems to have risen up from the contemplation of the Majesty and powers of the Almighty, to write the psalm from which these words are taken. He seems to have been gazing in spirit into the home of God, to have been listening to the melodious praise that angel spirits were offering to their great Creator, whilst the Solemn Sanctus re-echoed through the celestial vaults, and the foar and twenty ancients prostrated themselves in adoration and cast before the throne their golden crowns. Filled with these thoughts, he wishes to impress on man a like magnificent idea of the greatness of God, and thus lead him to join in this glorious melody that is ever swelling up around the through of the King of Her.

by the hand of God, He is Lord and master of all visible things, so shoult he strive to make all those things tend to the region and deep of God. strive to make all those things tend to the praise and glory of God.

And in the first place, man, according to the injunction of the royal psalmist, is bound to praise and serve God— Praise miss. Thy servent in place because my miss Thy servent in p see b-cau e my eyes have seen the salvation of Israel." Age after age shall take up the strato.
All the poetry of Caristian wearlness is in it. It gives a voice to the heavenly detachment of the saint. The last compline that the church suall sing, before

cn's pathetic song.
As in the soul, so in nature, there is a voice of Music, which, though not evoked by human sgency, exerts on us a majic influence, calms our feelings, and restores

the tone of languid nature.

Go sit alone in some of those megodicent forests that dot the land, with (Continued on eighth page.)