

be held in all the churches of our communion in the city, without classification or distinction. Silently, yet surely, the scheme of the Church year is exercising its influence. There are some clergy who have not yet ever read a line of Rev. M. F. Saddler's Church Doctrine Bible Truth or Bishop Cleveland Coxe's, "Thoughts on the Services," and I make bold to say to them, that however much they may know concerning the Church year as gathered from Text Books on the Common Prayer or "Stanhope's Meditations," they will see the whole subject thrown in a new and more *ad-populam* form, and better adapted for and more easily presentable in sermon form to their people. I feel strong on this matter. There are no books, that on the subject of what the Church teaches and how she worships, that will take more readily with those who are enquiring after the truth. Let these clergy obtain these books, and I am sure they will be thankful for having their attention called to them.

The clergy of the Diocese are pained to hear that the Rev. Chas. Bancroft has had, on account of his continued ill-health, to resign his parish, the important parish of Knowlton. The resignation is not however to take effect until Easter. In the meanwhile, the Rev. R. D. Irwin is acting as *locum tenens*.

DIocese OF QUEBEC.

(From our own Correspondents.)

QUEBEC—"The Jews."—Rev. G. V. Housman, Rector of Quebec, recently lectured before the Y. M. C. A. in their handsome new Hall, upon the Jews. The audience was a fairly large one. The lecture was very interesting and instructive, abounding in information relative to the past history of the Jewish people, their present position in the various countries of the world in which they are scattered, and the certainty of the Divine promises concerning them being realized.

IN MEMORIAM.—The Rev. A. J. Woolryche, Incumbent of the neighbouring parish of Bury, died not long since at Lennoxville, wether he had gone for medical treatment. He was a ripe scholar, a fine preacher, and his loss will be felt by all his brethren in the Diocese. His funeral was held at the University Chapel, Lennoxville, and was attended by the Professors and clergy of the district, and a sorrowing concourse of relatives and friends. His remains were interred in the new cemetery, near the Seat of Learning, which he loved.

THE first of the series of public lectures was delivered at Sherbrooke by R. W. Heneker, Esq., M. A., Chancellor of Bishop's College, on the "English Constitution." R. N. Hall, Esq., Q. C., Dean of the Faculty of Law, presided. A well merited vote of thanks was tendered at the close of the lecture. The second was delivered by Dr. Lobley, Principal of Bishop's College, and the next will be delivered, in French, by E. Pingault, Esq., editor of *Le Pionnier*.

STANSTEAD PLAIN.—The first of a series of social entertainments, to be given in aid of Christ Church, was held lately at the Village Hall. About 200 people attended. After listening to some fine music by the band, refreshments were served, and many enjoyable games occupied the attention of the company. Proceeds about \$30.

OUR missions in the district of Gaspé are in many respects similar to those of Labrador and the Magdalen Islands. The people of this district are to a large extent fishermen, though now in parts agriculture is beginning to prevail; some of the people are exclusively farmers, many of them farm more than they fish. This is a change very much for the better, for the fishing, as now managed, keeps the people of the district poor, in a manner enslaved to the great fishing houses, and tends to make them when not actually engaged in fishing, idle and lazy. Our missions in this district extend from the North Coast of Gaspé Bay to the Bonaventure River on the Bay Chaleurs, a distance of 150 miles. The Church of England has supplied the Protestants on this coast with her ministrations for now upwards of 60 years, the mission of Gaspé Basin, at the lower end of the district having been established in 1819, and that of New Carlisle, at the Upper, in 1821. The Church of England population, according to the census of 1870, was 4,254; there were also some 450 Presbyterians. Down to quite a late date the only Protestant ministrations in the district were those of the church, the other Protestants availing themselves gladly of the services of our clergy, which, until some 20 years ago were rendered without charge. When, however, a call began to be made upon the people to contribute towards the support of the church, the Presbyterians picked a quarrel with our clergymen at New Carlisle and brought in a minister of their own. Many, however, who originally were Presbyterians, refused to share in this movement and remained loyal to the church remembering how she had succoured them in their poverty and helplessness. The story of their secession was told the present writer most touchingly by a dear old lady still living, Mrs. Lander, of Port Daniel, who emigrated as a young wife from Scotland with her husband, as true hearted as herself. When some of her Presbyterian

neighbours, who like himself had been for a generation the recipients of the free ministrations of the church, came to Mr. Landers, to enlist his aid in the enterprise of bringing in a Presbyterian minister, the noble-hearted man said "No, the Church of England sought us out when we were neglected by all others, and has cared for our souls when we were poor, asking nothing of us; and I for one will not forsake her now."

(To be Concluded).

DIocese OF RUPERT'S LAND.

We take the following items from the Winnipeg *Daily Times*—

Holy Trinity new school room will be formally opened to-morrow evening with a concert, which promises to be a great treat. A few of our leading amateurs will take part; and, in addition, quite an array of new talent will make their debut before a Winnipeg audience—among them Miss Agnes Cowley, Miss Van Buskirk, the Misses Adams, Miss Georgie Fairfield, and Master Percy Sutherland. Herbert Jones, an elocutionist of considerable merit, will give a humorous reading from Dickens.

The inaugural social of the Guild of Christ Church took place last night in the school room of the church, and was largely attended and also quite a success. The chair was occupied by Mr. LeCappellain, master of the Guild, and Canon Grisdale delivered an address in the absence of His Lordship the Bishop of Rupert's Land, who was expected to preside. The programme consisted of musical selections and readings, and an admirable tea was served by the ladies of the congregation, under the supervision of Mr. Mercer. The members of the Guild are to meet fortnightly for the promotion of the objects of the association.

Canon Grisdale, incumbent of Christ Church, was presented on Monday night by the members of his congregation with an address and a gold watch, and Mrs. Grisdale with a beautiful gold bracelet set with diamonds.

A few members of Holy Trinity Church, through Mrs. James H. Rowan, have presented a very handsome Persian lamb overcoat and cap to their rector as a Christmas gift also a purse of money to Mrs. Fortin. Mr. Fortin desires to acknowledge the gifts, and to express his very cordial thanks to the donors for their kindness.

BERMUDA.

(From our own Correspondent.)

HAMILTON.—On New Year's Eve there was a midnight service in Holy Trinity Church, Hamilton. It was not the regular Evensong, but parts of the Communion Office. The Bishop preached. At St. James' Church, Somerset, there was also a midnight service, but there the office used was that appointed for Evensong, with this exception, the Psalms were the vi., xxxviii., xxxiv., instead of those appointed for the 31st day of the month. After the sermon, which was preached by the Rector (Rev. Bruce MacKay), the hymn 288 was sung. Then was intoned that part of the Burial Service, beginning "In the midst of life" to the end, and the 51st Psalm sung, kneeling, to Tonus Peregrinus. Then followed the blessing. The church was filled, many persons having to stay outside. January 1st being the regular morning for the 8 a. m. celebration of the Blessed Sacrament, the Rector, instead of waiting till that hour, vested the altar immediately after the above service, and commenced the Communion Service at 12.15 a. m. There were 68 communicants. The Bishop arrived in this part of his Diocese on the 22nd ult., and will administer the sacramental rite of Confirmation in March.

Family Department.

"I STAND AND KNOCK."

Standing knocking at the door
Of my sinful, darkened heart,
Oh! what bliss to think that He
Thus should take a suppliant's part!
Though I listen not to Him,
Though I turn my head away,
Still He stands, with patient face,
Knocking gently day by day.

Other scenes may fill my heart
Full of earthly joy and bliss,
Loudet knocks I often hear,
Drowning that still knock of His.
Oft I turn to earthly scenes,
Gladly turn to things below,
Turn from heavenly joy and love,
Fill my heart with sin and woe.

Will He always stand and knock?
Will He wait with patient face?
Will He let me choose my time,
Putting off the day of grace?
When He finds I will not heed,
Finds His face I will not see,
Finds I will not hear His knock—
Then He'll turn away from me.

Shall I let Him turn away?
What would then be friends of love,
What would be my joy below,
If I had not hope above?
When He's knocking at my heart,
Though it's black and full of sin,
May I open wide, and say,
"Blessed Saviour, enter in."

M. T. C.

CHURCH SINGING.

A SERMON,

Preached at St. John's Church, Montreal, on the occasion of the Choir Festival, by the Rev. CANON NORMAN, D.C.I.

To be a member of a Church choir should make us utterly expel any self-consciousness, any idea of our voices, or of what people may think of our miserable selves. God forbid! I can imagine nothing more painful to witness, and certainly nothing more perilous to vital religion, than the misbehaviour which is sometimes seen on the part of members of a Church choir. I have seen such persons in a Church behave as they might do in their own houses at home—never kneel in prayer, and even converse at times. They seemed to think of nothing but personal display, and to have almost entirely forgotten the presence and the worship of God. Such is a terrible dishonour of God, inexpressibly offensive, and most deadening to faith and religion. If such were the necessary consequence of Church music, it would be far better that all the noble melodies which the Church of England possesses, should be swept away and sunk in the depths of the ocean. Those who are familiar with sacred words and sacred acts will be the worse for them if they are not careful. They will have learned that outside familiarity which produces contempt, and will find to their bitter, perhaps to their eternal cost, the truth that God's blessings are a savour of life unto life, to those who use them aright, but a savour of death unto death, to those who tamper with and misuse them. This is likely to lead to practical unbelief, as the sons of Eli, familiar with the externals of religion were unholy and immoral, so may it be with members of a choir. Their white robes may be the covering of unclean imaginings and undisciplined hearts. It has been supposed that in the depths of damnation, the profoundest abyss is reserved for wicked, ungodly priests. May we not think that choristers, who strive not to be worthy of their calling, may approach perilously near to this terrible prison-house. When we take part in God's services, we are doing what the pious Samuel did, viz., waiting on the Lord in His house. See how he profited by this great honour, and how he grew up to be one of the most perfect characters in Scripture? In connection with this, I cannot refrain from using the words of one of the most Apostolic of English Bishops, words spoken in England at a gathering of choirs. He said "Praise is the highest act of worship, higher even than prayer itself. Still praise in this present life must be fed by prayer; and it is a melancholy sight when choirs behave irreverently during prayer, as if their business was only to sing. How can they sing the Lord's song in a strange land? for to them the Church is a strange land, aye, the very house of bondage. How can they sing praises with understanding, unless they pray for the Holy Spirit to enlighten their hearts and teach them all things. What greater contradiction can there be to the whole principle of praise, than for adult members of choirs not to be communicants! How can such sing the Lord's song in the lower notes of earth without the harmony of the higher notes of Heaven? Praise is the foretaste of the eternal work of Angels and of Saints, and the Holy Communion is the ordinance in which the work of praise reaches its greatest height on earth."

We find from the text that David, on that great occasion, had instrumental music to accompany his mass of singers. This was always the case. There were great variety of these instruments, and the names of some of them at all events must be familiar to you. This was the custom in the East, and whatever was the exact music used by the Hebrews in their Temple services, a point on which we shall probably never be thoroughly informed, no doubt it was akin to the Assyrian and other oriental music. We also read in the Apocalypse, that sublime and glowing representation of the worship of the Church Triumphant that there were harps of gold which only the Saints and the redeemed could touch. I do not of course venture to say that, we are to understand this literally, any more than we are to imagine that the last trump of the Archangel will literally be a brazen instrument. But this much, we may most certainly affirm, that instrumental music in God's House cannot be displeasing to Him. Civilized mankind, by common consent, have chosen the organ as the most suitable instrument for Church purposes. Its grand peeling tones, its variety, its alternations from the softest diapasone to the most sonorous claron, its power of sustaining voices, its very unfitness in itself quite apart from its sacred associations, for mere light and trashy melody, mark it out. It renders the Service more complete, and makes art the handmaid to man for sounding forth God's praises.

The praises of God sung by His true worshippers, have ever been dear to their hearts. Even in times of persecution, they would not be debarred from them. Heathens knew that Christians in the 1st and 2nd centuries sang hymns to, and in honour of, Jesus of Nazareth. But do not let anybody in this Church think that others are to do his or her part for them. All have a share! Ancient writers used to speak of the thundering sound of the voices of Christian worshippers. Heartly, devout, vigorous, joint congregational singing, is better far, as a rule, than an elaborate performance by a few select voices; and a mute and listless congregation,

That Poet of ours whose verses are in themselves music, says:—

Childlike though the voices be,
And untuneable the parts,
God will own the melody
If it flow from childlike hearts.

For our singing of God's praises should be an offering of our very heart's devotion. It will prove a rehearsal and preparation for our employment beyond the grave. The Psalmist says, *let every thing that hath breath praise the Lord*. Let us pray that we may one day hear celestial strains drawn out by angel fingers from harps of gold. Let us pray that we may form part of the Heavenly Choir, who will have gained the victory, and who will be privileged to stand on the sea of crystal, and play on the harps of gold. Only those will sing that song, who have the Father's name written on their foreheads, and who are redeemed from evil. They shall sing a new song, even the song of Moses and the Lamb for ever and ever.

May I urge the members of this choir to value the high privileges which they enjoy, to make their singing a religious act, to prepare for it with all pains and care. And may I ask the members of this Church to intercede to the throne of grace for their clergy and their choir, that they may be aided by the Holy Spirit to keep themselves unspotted from evil. I cannot but call to mind one whom I knew as boy and man whom I helped to teach, and whose career I watched, who has, by an inscrutable Providence, been removed from earth—a life of promised usefulness cut short. He has been taken in the freshness of early manhood to be nearer His Master. Christ has something for him to do better than his work here below. May that thought help to comfort mourners. He used to sing here. I doubt not that he will sing in the Heavenly Temple.

BOOK NOTICES, &c.

Canadian Church Tracts.—No. 117. THE MARRIAGE LAW. Adapted from a Leaflet published by the Marriage Law Defence Association. Issued with the approval of the Metropolitan of Canada.

The Clergy may obtain copies for distribution, on payment of postage, from the Rev. Theodore E. Dowling, Carleton, St. John, N. B. Contributions will be thankfully received towards the free circulation of additional information concerning God's Law of Marriage. The Clergy should see that this important tract is very generally circulated among their people and other members of their several communities.

WHITAKER'S ALMANACK FOR 1882. Wm. Gossip, Halifax. Price, 30 cents.

This indispensable yearly English publication fills a place which no other can approach in general information of interest to everybody. Church and State occupy a large space, and British Trade and Commerce everywhere are reviewed.

MEDEVATIONS ON THE CREED. By Arthur C. Hall, M. A., (of the Society of St. John the Evangelist), Assistant Rector of the Church of the Advent, Boston, Mass. New York: James Pott, 12 Astor Place; London: J. T. Hayes, 17 Henrietta St., Covent Garden.

This little work is admirably adapted to strengthen the faith and animate the religious feeling of its readers. As the work of Father Hall, some might expect to find in it an extreme tendency, but it would be difficult for the most distrustful to discover anything beyond the plain teaching of our church, conveyed in a spirit of deep and pure devotion. The author says in his preface that the 'meditations' are intended "as a help to the prayerful study of the great truths of our faith, and as suggesting prayers and resolutions following on their consideration," and we feel sure that to the thoughtful reader they cannot fail of their object. They will, we repeat, be a help towards a distinct realization of the several articles of our most Holy Faith and towards that holiness of living which must be its outcome. Such works as this we must ever cordially welcome, pointing as they do to the right way, amidst the vague religiousism on the one hand and the embittered controversy on the other, of which we hear and see so much.

VENNER'S WEATHER ALMANAC, Canadian edition. Price, 25 cents. The Toronto News Co., Toronto, Ont.

This Almanac should be in every family. Its weather prognostications, if not proving always exact, furnish a very admirable approximation to the facts, and the book is simply invaluable.

THE BAPTIST YEAR BOOK OF THE Maritime Provinces OF THE Dominion OF Canada, 1881: Messenger Printing Office, Halifax, N. S.

This is to the Baptist, what the B. H. M. and D. C. S. reports are to the Churchman, and furnishes a great amount of valuable information concerning the Baptist body.

COLLECTIONS OF THE NOVA SCOTIA HISTORICAL SOCIETY for the years 1879-80. Vol. 2. Halifax, N. S. Printed at the Morning Herald Office, 1881.

We referred in terms of high praise to the volume of these collections, when it appeared. The present volume contains a variety of bearing upon the early days of the all of extreme interest. The objects are worthy of every assistance and Bulmer, the indefatigable secretary, and consequently has the lecting and making of perma which otherwise would have (Concluded on p.