

THE diocese of Fond du Lac has made a wise election of a bishop in the Rev. C. C. Grafton. It would be difficult to name one better fitted for the peculiar conditions of the work in that diocese of many nationalities. The Old Catholic work among the Belgian population, and the movement towards the Church of the German Lutherans need wise direction and careful supervision. The Bishop-elect is eminently qualified to deal with such a delicate and difficult task. His long and successful parochial ministrations, his experience as a missionary, his ripened wisdom, will make him a valuable member of the Episcopal bench.—*The Living Church*.

SOME idea of the extent of territory of the Canadian dioceses, says *The Church Worker*, may be gathered from the fact that the Bishop of Moosonee exercises jurisdiction over an area as large as Europe, extending all around the Hudson's Bay Territory and reaching up to the North Pole. Ten thousand people are under his care in this vast region, and there is no resident minister of any other body of Christians beside the Bishop and his seven clergy. The distances are enormous, and the shortest way to the northern part of the diocese is to come to England first and then go out in the yearly ship which enters Hudson's Bay. The Bishop has everything to do for himself, and is a good printer, bootmaker, carpenter, bricklayer, etc. He has been a worker in that far-away locality for nearly forty years.

CHURCH MUSIC, CHURCH CHANTING, CHURCH SINGING.

NONE too soon, a true key-note has been struck at last, and it is a note which, it is devoutly to be wished, may be taken up and used everywhere. Too long, and too much, has the musical portion of the services of the Church been left to the choir to perform. Here and there a few have objected to this undesirable method of Divine worship, but little attention has been paid to them. Not that any great amount of blame is due to the choirs. The Church has very much to thank them for doing. Rather the mischief has arisen amongst the people and the priests.

These have too readily been satisfied with hearing a good service, with a result that the congregations have sung less and less, and have become auditors not worshippers. There is no more worship in listening to music in church than in hearing it at a concert. The act of listening to a sermon is often greatly blessed, for great results are surely promised to faithful preaching, and it is stated by some excellent men that they derive great benefits from listening to an anthem; and this is not denied, although no such blessing has been promised to this function as has been promised to preaching. But listening most devoutly to a sermon, and listening most reverently to an anthem, is not an act of worship even although each may prove a means of doing good. Without further reference to either of these, there is no doubt of the need that exists of rendering the service of praise very much more popular than it now is by making it such that the people can unite in using it. Towards the promotion of this some suggestions may be offered, and, beyond doubt, there may be great variety in the suggestions made. But, both for hymn singing and for chanting, it is tolerably certain that the following changes are required:—

In hymn singing the habit of singing (suppose) the first or the last hymn in unison would afford variety, and would meet the wishes of many people who can sing in this method better than in any other. Some may feel horror-struck at the next suggestion, which, however, is made

under the conviction that it is right. It is that a proportion of tunes which fashion, rather than taste and good feeling, has discarded should be heard once more within the walls of the Church.

The time was when tunes which are no longer used were sung with admirable results. All the people sang because they could at once 'take up' the tunes in a way that if now possible is not now adopted. Dissent owes much of the success which once accompanied it (though Dissent is now yielding, probably, to the perception of sounder principles) to the tunes which were provided in a few well arranged tune-books. They met a want. They 'took' with the multitude, and the multitude crowded to the Meeting Houses and sang lustily, while the Church stood upon her dignity.

A tune need not be vulgar in order to its being easy and popular, although many popular tunes are vulgar. But there are not a few old and discarded tunes which, if brought back, would be sung with a vigour and heartiness that is rarely realized now. There are old-fashioned tunes which would no more bear the test of criticism than many of the tunes of the present period, but which would bring tears of joy to many who would join in them, both on account of the association of ideas and also because of their fitly expressing the sentiments and feelings of the congregations as they sang certain hymns. As an illustration of this let the following anecdote be told, which the writer witnessed. In a large church where there was double service daily, and much work of restoration was proceeding, it was absolutely needless to carry on the work even when Divine service was going on in another part of the edifice. It was the custom to sing a hymn at these daily services, and, being Advent, the well-known hymn (which will probably not endure criticism) 'Lo He comes' was sung (as it ever ought to be) to the tune (which will probably not endure criticism either) 'Hemsley'. One of the workmen, about forty to fifty years of age, sprang up from his work, paused, listened, rubbed his eyes and said, 'Why that's the hymn and tune we used to sing when I was a boy.' It is believed that this man became a much more diligent frequenter of the church than before. Well, let these two suggestions not be despised: the first, that singing in unison be adopted once in each service; and, the second, that just a few of the old tunes be used as well as the new tunes. Call them vulgar, ranting, improper—some of them secure far more devout, devotional, and congregational singing than is usual in the hymn-singing now. They have been supplanted, but the change has been not beneficial.

As to chanting, who that studies the principle can fail of longing for its adoption almost everywhere? It is quite true that the good reading of the Psalms is very edifying, but it is sure that the Psalms were intended for singing and that the mode of singing them was by chanting. But if all the people are to chant as they ought to do, and as the Church ought to induce them to do, it is declared, as an opinion worthy of deep consideration, that the chanting must be of such a character that most people can take a part in it. It may be that some simple way of chanting could be found. Perhaps the chants could be improved and rendered such that all could readily join in their use. Then, too, the mode of Hebrew poetry might govern the character of the chant.

The *Te Deum* might well be sung with a tune or chant in which the second portion of the verse should be treated as (what it is) a reiteration of the first portion. Why may not the Gregorian be used sometimes? Why, on the other hand, need it always be adhered to? Then, would it not often help greatly to induce those who know something of music to 'practice' with others, undertaking also to sing and chant to the best of their ability in their respective sittings or places in church? A few

musical people in various parts of the church could do far more to help congregational singing and chanting than though they arranged themselves as one large choir in the chancel.

In one sense, the whole congregation ought to be the choir. It is most satisfactory and encouraging to see a determination that the services of the House of God are not to be 'performed,' or performed by 'deputy,' but that all are to be encouraged to sing and pray with heart and understanding also. Blessed will he be who shall assist in the promotion of so great a work.—*G. V. in Church Bells*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

No report.

DIOCESE OF FREDERICTON.

ST. JOHN.—*Trinity Church*.—Canon Brigstocke has issued in circular form his parochial appointments for Advent. St. Andrews' day and the first Sunday in Advent, were observed as a season of Intercession for Missions, the present week being also set apart for the same purpose. On Sunday mornings during Advent the subjects of the sermons will be: December 2, Christian Missions; The Instrumentality for Preparing the World for Christ's coming. December 9, The Signs of Christ's coming. Dec. 16, The Certainty of Christ's coming. Dec. 23, The Final Judgment. At Litany at 4.15 the addresses will be: Modern Unbelief; Agnosticism; The Scriptural Record of Creation; The Reasonableness of the Faith. On week days evening prayer will be at 5 p.m., and on Wednesday, Litany at 12, and evening prayer at 7.30 p.m., with an address on the following subjects: Dec. 5, The Church Catechism; Dec. 12, The Ordinal; Dec. 19, The Articles of Religion. Holy Communion will be administered on Dec. 2nd and 16th, at 11 a.m., and Dec. 9th and 23rd, at 8 a.m.

An earnest invitation is extended to all to attend regularly the services arranged for this solemn season, which it is hoped will be rich in blessing to every one.

SALE IN AID OF MISSIONS.—The Missionary Working Party of Trinity Church opened their seventh annual sale and high tea on the 22nd November in the schoolhouse, and met with unprecedented success. Great preparations had been previously made to ensure success in every department, and, judging by the large attendance and general enthusiasm that prevailed, the most sanguine expectations were realized. The spacious schoolhouse, which, by the way, is a very handsome parish building, was utilized to its fullest extent. The large room on the first floor was set apart for the high tea. It was profusely decorated and looked remarkably well. The windows were furnished with handsome curtains, and pictures were hung on the walls. The tea was served at 6 p.m. on four tables, which were laid out with much taste, and under the charge of Mrs. W. F. Harrison, Mrs. Chas. Holden, Mrs. L. R. Harrison and Mrs. Chas. Johnston, who were most efficiently assisted in waiting on their guests by a large staff of young ladies. The sale was held in the large room on the upper flat, which was also very extensively and tastefully decorated. The various tables were under the direction of the following ladies; fancy work—Mrs. E. Bayard, Mrs. Weldon, Mrs. S. T. King, Mrs. Snider and Mrs. Spurr; dolls' table—Mrs. and Miss Corey; apron table—Mrs. Chas. E. Scammell and Mrs. B. C. Skinner; provision table—Miss Leavitt, Mrs. Hay and Miss Stephenson; flower table—Mrs. M. Mackay and Miss King. Refreshments were served in the upper portion of the room, under the charge of Mrs. J. R. Smith, Mrs. James Kennedy and Mrs. C. Jones. The