

sheep at his feet look up in his face, that face which the artist has depicted with the most gentle expression upon it with most admirable skill. Below is a much smaller figure of St. John the Baptist, pointing to the "Lamb of God," the ascetic cast thrown over the face of the forerunner is admirable, while the background suggests the "Wilderness and Jordan," the side lights are of fine grisaille work, four of the circles contain the winged emblems of the four evangelists, while below all is an inscription telling to whose memory and by whom the window is offered. It is a work of art in the true sense of the words, and one which all who go near River John should certainly see.

They should also particularly note the altar of solid ash, beautifully made by a parishioner, Mr. Robert Beer, who also made and presented the prayer desk of like material with the Holy Table. Of the indomitable perseverance of the Rector, and the self-denying efforts of the people under his charge, scarcely any words of praise could be too strong. Long may Pastor and flock go lovingly on together, until the Good Shepherd Himself opens to them the door of the eternal fold.

PRINCE EDWARD ISLAND.

PORT HILL.—When last I visited Port Hill there was no clergyman of the Established Church, nor had there been one for a considerable time prior to Mr. Higginson's appointment by the Bishop, about three months ago, to this important and extensive parish. It is gratifying, however, and a subject of thankfulness to find that the Church feeling has not only not fallen away in consequence, but is largely on the increase, which is due in no small measure to the firm hold Mr. Higginson has already obtained on the affection and esteem of his parishioners. Nothing could more forcibly testify to this feeling than the spirit with which all joined in the Christmas Services. The prettily situated little church on Sunday, at both morning and evening services, was crowded to excess, so much so that many had to remain outside. The church was beautifully decorated, and reflected deserved credit on the willing hands who assisted. A retable of spruce over the altar, consisting of three arches against a scarlet background, with "Holy, Holy, Holy," "Christ is born in Bethlehem," stars and other suitable emblems, was a marked feature. The altar itself was gracefully festooned with spruce. The reading desk and pulpit were also tastefully decorated with spruce surrounding a cross on each. The west end was profusely festooned, and bore the text "Hosanna in the Highest" in ornamental letters. Appropriate mottoes graced the sides, and the whole edifice was most artistically draped and festooned, in great taste, with green. The services were conducted, morning and evening, by the Rev. H. P. Higginson, who delivered two eloquent and impressive sermons, that of the morning from the Epistle of the day, "For He was the brightness of His glory and the express image of His Person"; and in the evening from Deuteronomy iv. 32, "Ask now of the days that are past." Miss Richards, daughter of Captain Richards, Bideford, presided at the organ. Too much praise cannot be accorded to this young lady for her interest in Church work. Not only, I understand, does she play at both services on Sunday, but at those on week-days. To the other ladies and the gentlemen of the choir the congregation are under great obligations. The anthem, "Teach me, O Lord, the way of Thy Statutes," and the hymns for the day were admirably rendered and would bear favourable comparison with most choirs of the Island with larger fields of selection. Mr. Higginson is to be congratulated on the *esprit* visible throughout the parish, not less than on the estimation in which he is held by all classes of the community; and the visitor to Port Hill has now the satisfaction of knowing that should circumstances necessitate his spending a Sunday there he has a church to attend where the services are conducted in a manner second to few in the Island. Miss Broad, Mrs. Brine, Miss Green, and Miss Susan Yeo, with Mr. Thos. Adams, I am informed, are those to whom we are indebted for the beautiful decoration of the church.

DIocese OF MONTREAL.

(From our own Correspondent.)

MONTREAL.—On St. Thomas' Day, at the Cathedral, the Bishop ordained as Priests the Rev. Messrs. Sweeney, Larivière and Fielding. Canon Johnston, of Hull, preached the sermon, and Mr. Dumoulin presented the candidates. Mr. Sweeney, who has been in charge of St. Luke's for some time past, since being priested has been inducted as Rector. Mr. Larivière is at work among the French at Pierreville and surrounding parts. I have not heard where Mr. Fielding goes.

LACHUTE.—The Rev. H. J. Evans has been named by the Bishop for city missionary work in Montreal, and will enter upon his duties as soon as a successor can be found for his parish. The people of Lachute will greatly miss Mr. Evans, who has been a most devoted Parish Priest.

MILLE ISLES.—The Rev. Josiah Ball, of Mascouche, has been invited to accept this mission, and it is hoped he will see his way clear to do so. He is very popular in his present parish, where he has laboured successfully for several years, but the people of Mille Isles think he could do more good with them.

DIocese OF QUEBEC.

(From our own Correspondent.)

A MEETING of the Church Missionary Union was held in the National School on the first Monday evening of the month, when missionary information was given by the Rev. C. Chetwood Hamilton, M. A. The chair was taken at 8 o'clock by the Lord Bishop of the Diocese. There was a large audience. The plan of conducting the meetings has been modified, so as to give them more largely an interesting and devotional character.

WATERVILLE.—Rev. Albert Stevens, has commenced his ministrations here at an auspicious season, "Christmas." Our village has been visited by that dreadful scourge of the young, scarlet fever and *inter alia* our esteemed young organist, Miss Minnie Ball, has been stricken almost unto death. The dire disease, after a fearful and anxious struggle, succumbed at last (under God) to the skill and unremitting attention of her physician, Doctor R. King, of Compton, and let us hope, that the anxious prayers of her pastor, whose visits were frequent, and those of her many friends in and around Waterville contributed also to the young lady's restoration to health. I may mention, in evidence of the high esteem in which Miss Ball is held, that some of her young friends, as soon as they learned there was a chance of her recovery, got up a congratulatory address, which they presented on New Year's Day, with an elegant purse containing \$18, which the young lady's friends requested might be expended in some suitable memento. I may also mention that Miss Minnie Ball, who is only sixteen, has prepared herself expressly and gratuitously for the functions of organist in our little church.

BURY.—Since I last wrote to you, the Rev. Alfred James Woolryche, Incumbent of Bury, has been taken to his rest. Your readers will perhaps remember that in giving an account of the various changes in the location of the clergy, which have lately taken place in this Diocese, I mentioned Mr. Woolryche's failure in health and that he was about to retire on a pension. He did not live to do so. After many months of suffering, closed with many weeks of very acute suffering, he sank and died on the morning of the 23rd inst. He endured his sufferings with wonderful patience, and his last days were marked with that union of deep penitence and quiet trust, which surely are what best become the death-bed of the Christian. Mr. Woolryche leaves a wife and four daughters to mourn his loss, and a large circle of very warmly attached friends.

Family Department.

"SLEEP, HOLY BABE"

Sleep, Holy Babe! upon Thy Mother's breast;
Great Lord of earth, and sea, and sky,
How sweet it is to see Thee lie
In such a place of rest.

Sleep! Holy Babe! Thine Angels watch around,
All bending low with folded wings,
Before the Incarnate King of Kings
In reverent awe profound.

Sleep! Holy Babe! while I with Mary gaze
In joy upon that Face awhile,
Upon the loving infant smile
Which these divinely plays.

Sleep! Holy Babe! ah! take Thy brief repose;
Too quickly will Thy slumber break,
And Thou to lengthened pains awake
That Death alone shall close.

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.L.

"And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps and cymbals, sounding, by lifting up the voice with joy."—1st Chron., xv. 16.

ONE of the most joyful events in King David's reign, was his bringing up the ark from the house of Obed Edom to Mount Zion, as commemorated in this chapter. It was also an event of no small historical importance. It served to excite still farther, the long-existing, though somewhat slumbering jealousy between the tribes of Judah and Ephraim, which helped to bring about their subsequent separation. The occasion was truly one of rejoicing, and we can see in this chapter, and in the one immediately following, what anxious pains King David took to make the ceremony dignified, impressive and magnificent. David's example will be a help to us to-night in considering the special object for which we are assembled in this house of God, and the reasons why music enters into our public service. Let us view the matter abstractedly first. Music is the most beautiful, the most expressive of all arts. It has its counterpart in heaven now. The birth of the Infant Saviour was made known to the shepherds by the choir of angel voices singing "Glory to God."

Music is the only art of which we can declare

with certainty, that it will exist in some condition in another world. We have authority for asserting that the singing of God's praises in some way suited to our risen and elevated state, will be one of our duties, and one of our privileges in our risen and redeemed condition hereafter. It is in fact an employment common to the Church Militant on Earth, and to the Church triumphant in Heaven. This alone, to my mind, is enough to impart an honour and a high place which no words of mine can really exaggerate, to singing in the public service of God. It is true, that music, like other good things, can be absurd. The possession of that excellent gift, a good voice, may breed conceit in a person. He or she may be vain of that which God gave them. It may render them neglectful of plain duties, idle and self-indulgent. But the occurrence of such perversions of good is a worthless argument against the legitimate and proper cultivation of a faculty which God has created and of an act which may be justly called *divine*. It cannot be wrong to do our best, and take all pains that the singing in our Church Service in God's house should be harmonious, provided that when we sing we give our greatest heed to the words, and our reverent attention to God. To put the music before the words in our minds, is to put the scaffolding before the building, and the casket before the jewel.

It should also not be forgotten that singing God's praises in His public worship is as old as the world. The Jews in their Temple Services had the practice of chanting the Psalms and singing hymns. The early Christians adopted the same plan, and it has descended, without a break, unto our own time. In truth, music in churches has the sanction of the practice of the Universal Church. I believe, too, that all would admit that a public Service of God without some singing would be generally rather monotonous and wearisome. It would be so, at all events, to the mass of people. The next questions to be considered are—(1st) How much music should be used in a church; and (2nd) Of what character that music should be. The amount would naturally vary with the views of the clergy and congregation. As to the character, I will make a remark which will render the matter more intelligible, viz., that there are two objects which should be contemplated, and, as far as possible, attained in every public Service of Almighty God—1st. A reverential and willing offering of prayer and praise to Him. 2nd. The help, improvement and edification of the worshippers. No Church Service should lose sight of either of these. Ugly, slovenly, discordant tunes, nasal hymnody, as they cannot possibly benefit or impress God's creatures, are really unworthy of God. Purity of worship can in no way necessarily be promoted or proved by a service without music, or with music unsuited to its subject, or with music that is absolutely an offence to the name.

As no Church can be too costly or too beautiful in design and execution, for God the giver of all good things, so in music, as in everything else, we should offer Him the very best we can. All Christians possessed of any reverence and religious feeling are agreed on this point. They may differ as to what is the best music, if the question is to be settled as purely one of individual taste. But while taste should not be without some weight, yet as all arts have their rules and laws, so music does clearly possess them. As we do not like to see a mean and ill-constructed Church, we ought to object to bad, indifferent music in Church. While, therefore, the amount and difficulty of the music may differ according to the wishes of the clergy and congregation, its character should be the same. A Church may be simple and yet beautiful, Church music in like manner may be simple in character, yet suitable and fitting in style. The music in God's house should be grand, sublime and solemn. Its character ought to be unmistakable. This may be found united with great perfection in the rules of the art. The grandeur of such really good music would not, perhaps, be at once appreciated by all. Nothing that is really great is at once fathomed. If it is really great, it never tires us, but is the more admired the more it is known. Trifling vulgar music, though it may catch the ear, is unseemly in God's house. I have heard the very lightest theatrical music adapted to sacred words, and sang in churches on the continent of Europe. This is resorted to in order to render the services popular and attractive. It does so most likely for a time, but it really lowers those services and God's worship, and is offensive to true taste and reverence. Music in churches ought never to have any lower association, or to excite in our minds any thought but the worship of the Almighty. Our attention is distracted and our devotion narrowed, if we sing tunes which have been previously wedded to common secular words.

The second point is that the edification of the Christian worshipper should be furthered by the musical part of God's service. This great principle is implied in the very name of our Prayer Book. That book is called the Book of Common Prayer, that is, the book in which the congregation should join as far as they possibly can in the part allotted to them. Some people have no ear for music, as some have no eye for colour. It is impossible to apply a principle to every individual instance, and it is wonderful what tuneful singing can come from a general congregation, if their hearts are interested, and if the music be what, as a rule, it should be in Parish Churches, viz., simple, so that the great

majority can take a part. But though the music be simple, it can be good. It need not be shallow and trifling, or harsh and unpleasant. Also, the music ought not to be always lowered to the power of the very least intelligent, but the congregation should gradually be raised to the level of the music. Next, every member of the Church should, to the utmost of their ability, make the singing of hymns and chants a reverent, hearty and melodious effort. Every single person may not be able to join, though in most Churches many more can do so than those who do. My experience is that more lack will than power; and there is no single service (save one in which singing is entirely excluded) which could be used, in which all could join.

The Prayer Book presupposes a considerable amount of music in the service. The Canticles and Psalms may, of course, be read. The alternative is given, but reading, in the modern sense, impairs their character and meaning, which is thoroughly developed when sang to suitable chants. When our thoughts stray away from God it is not the fault of the service, but the fault of ourselves. It is because we allow the devil to influence us and take possession of our minds; and if so, not the song of angels, not the music of the spheres—if we could hear them—would in such a case long keep a hold on our attention. There are, of course, dangers connected with music in churches, at which I have already glanced. The words may be forgotten in the tune. A congregation who enjoy a particular chant or hymn tune may give themselves up to the pleasure of singing it, or listening to it, and in y almost wholly lose sight of the Great Being in Whose House they are worshipping and Whose praises they are singing. There are some who have an itching ear for music, but who do not make their singing in church, as they ought, a religious act, and who do not keep God before them throughout. But the danger is more obvious and serious to those who form the choir of a church, and whose office it is to lead the singing of the congregation.

It is hardly necessary to say, that in order to secure good singing, a Church choir is needed. It has belonged to all religions. The Jews had choirs in their Temple. The Christian Church has followed their example, and I hope in this, and in any other expression, I shall not be supposed to be dictating or exceeding the legitimate function of a preacher. I would only say, that it ought to be considered a great privilege to be a member of a Church choir. It is a sacred office. It ought to beget thankfulness and earnestness. It should make us more devout in turning to the great God, and remind us of David's words—"Blessed are they that dwell in Thy courts, they shall be always praising Thee."

(To be Continued.)

HOW CHRIST PREACHED.

WHEN Christ came, Palestine was much in the condition the Christian world is to-day. There was no end of preaching and religious teaching, and yet the great mass of the people were unreached. That which characterized Christ's ministry was a going out after publicans and sinners, and such preaching that publicans and sinners flocked to hear Him. It is mentioned, again and again by the Evangelists, that the people marvelled at His teaching, because He taught with authority. He seldom argued; He stated truth as it existed in His own spiritual consciousness; and left it to find its warrant in the moral and spiritual consciousness of His hearers; "we speak," said He, "that we do know."

Hunger cannot be truly satisfied without manna, the Bread of Life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst cannot be quenched without a living spring, which is Jesus Christ, and what shall a thirsty soul do without water? A captive (as we all are) cannot be delivered without redemption, which is Jesus Christ, and what shall a prisoner do without a ransom? Fools (as we all are) cannot be instructed without wisdom, which is Jesus Christ; without Him we perish in our folly. All building without Him is on the sand; and it will surely fall. All working without Him is in the fire, where it will be consumed. All riches without Him take to themselves wings and flee away. All mercies without Christ are bitter; and every cup is sweet that is seasoned with but a drop of His blood.—From Dr. John Owen.

SECRET PRAYER.

President Edwards, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time;—Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."