

# ST. ANDREW'S PRESBYTERIAN CHURCH.

# OUR RECORD.

PUBLISHED UNDER SANCTION OF THE SESSION.

FIRST YEAR. ❖

LONDON, ONTARIO, MAY, 1888.

❖

No. 5.

## PUBLIC SERVICES.

### Sabbath Day.

Prayer Meeting, 10:00 o'clock  
Public Worship, 11:00 "  
" " 7:00 "  
Sabbath School, 3:00 "  
Bible Class, 3:00 "

### Wednesday Evening.

Prayer Meeting, 8:00 o'clock

### The Institute.

Meets 2nd and 4th  
Monday in each  
month, - 8:00 o'clock

### The King's Messengers.

#### MISSION BAND.

Meet 1st Tuesday  
in each month, 8:00 o'clock

### The Band of Hope.

Meets on the last  
Friday in each  
month, - 8:00 o'clock

The ordinance of the Lord's Supper is administered the first Sabbath of March, June, September, and December.

The Sacrament of Baptism, the last Sabbath in each month at the Prayer Meeting, 10 a.m.

### Business Meetings.

THE SESSION meets at the call of the Moderator.

THE BOARD OF MANAGERS meet on first Tuesday of each month at 8 p.m.

WOMEN'S FOREIGN MISSIONARY ASSOCIATION meets second Thursday of each month at 7:30 p.m., in the Manse.

THE LADIES' AID SOCIETY meets on the first Tuesday of each month at 3 p.m., in the Manager's Room.

THE MISSIONARY SOCIETY meets on the first Wednesday of each month at 7:30 p.m., in the Manager's Room.

SABBATH SCHOOL TEACHERS meet for transaction of business on the first Friday of January, April, July and October at 7:30 p.m.

THE MISSION SCHOOL, North Waterloo St., meets every Sabbath, at 8 o'clock p.m., in St. George's School House. Teachers' Meeting, every Friday at 8 p.m.

## PRAYER LEADERS.

1888. 10 a.m. SABBATH.  
May 13—Mr. A. S. McGregor.  
" 20—Mr. Robt. Allen.  
" 27—Rev. J. A. Murray.  
Baptismal Sabbath.  
mo.

## FORT PELLY MISSION.

### INDIAN SUPERSTITIONS.

By the Rev. Geo. A. Laird, B.A.

Let me tell you of the folk-lore, and give you one or two ideas of the Indians about ghosts and faeries.

There is a traditionary belief among them that the country here was formerly inhabited by a race of small men, covered with hair—something akin, as nearly as I can make out, to the gorilla. I am not quite sure that they believe the present race of people to be descended from these ancestors, but some vague idea, corresponding, in a rude way, to modern evolution, would seem to be the theory. According to their idea, I might describe these beings as having bodies similar to men, and powers capable of reasoning within certain limits, but altogether destitute of a higher nature; without any belief in the Great Spirit, and consequently without any capacity for worship.

It is now some time since any trace of them has appeared. The last one was seen some years ago, in a ravine not far from where our Mission house now stands. By most people they are now considered extinct.

There is a ghost or spirit called Pak-ka-koos, which troubles some of the people very much by his occasional nightly visits. This is the spirit of an Indian who has sold himself to the Devil. There are many of these evil spirits in the air, so they think, and the presence of one of them hovering near, causes great alarm.

The way in which these Indians come to sell themselves to the Devil is as follows.—A man goes out hunting, and he is not successful. He is in danger of death from starvation. The Devil comes to him and offers to save his life on condition that he will give himself into his power. The man consents. His life is saved, and the Devil henceforth assumes control of his spirit. This man's spirit wanders about from place to place, wherever his Satanic Majesty chooses to take him, and at night, when they hear one of these spirits coming, they are extremely frightened, they creep into a corner and remain very still until it passes over. I have not heard that it has ever done any harm, but their fear is quite as real as if it had.

Mr. McVicar tells of sleeping in a tent with them one night when a Pak-ka-koos passed over, but they were so frightened they did not tell him until

the morning. He told them to wake him up if it came again the following night, as he was anxious to find out what the peculiar noise was. He believes they heard a sound, but of course he attributes it to some physical cause, probably the wind rustling the long grass, or shaking the neighboring trees. However, the Pak-ka-koos did not come back, so he did not find out what it really was.

There is a lake not far away which they have named Child-Lake. Here the fairies deposit themselves. The people never go to this lake without seeing their tracks in the sand, and sometimes they get a glimpse of them walking on the water or diving beneath the surface. These fairies, like all good fairies, are, of course, perfectly harmless.

They have also a strange idea about *thunder*. They think it is a bird, and the lightning is fire flashing from its eyes. It is needless to say that they stand in great awe of this imaginary bird.

An eclipse of the moon is something they account for with difficulty. They imagine it is an animal of some kind eating the moon up, and they immediately get out their guns, and fire at it, so that the devouring animal may be killed and the moon preserved.

## THE BLESSINGS OF CHRISTIAN COMPANIONSHIP.

On Sabbath morning, April 1st, the Rev. W. Meikle preached upon the above subject. He based his remarks upon Numbers x., 29: "We are journeying unto the place of which the Lord said, I will give it you, come thou with us and we will do thee good, &c."

The blessings of religion depend upon faith. The pew was more responsible than the pulpit for lack of success. "The word preached did not profit them, not being mixed with faith in them that heard it." The thoughts suggested by the text were:

1.—*God's people should be inviters.* The more of Christ's religion we have the more we desire others to have. We can influence others. 1. By consistency of life and conduct. 2. By persistency of effort. Keeping at it all the time. Don't be *sloops*, be *steamers*. Sloops could only advance with favorable winds, steamers could plough the ocean in spite of winds and contrary currents and tides. Steamers

were of two sorts—paddle and screw. Paddle steamers made a great noise and show. Propellers were quieter, yet both were impelled by the same motive power. In the Church we had both paddle and propellers—noisy and quiet christians, and yet both were influenced by the same Holy Spirit.

II.—*God's people should be free.* England paid \$100,000,000 to free the slaves, the United States paid in blood to the extent of 500,000 young men, besides incalculable treasure. An instance was cited as occurring in the Southern States immediately after the emancipation proclamation of Lincoln, in which a slave woman heard and believed. God made a proclamation to all sin-bound slaves of complete and perfect redemption. Sinners, believe and be saved.

III.—*Christians should be separate.*  
1. Because they would be more useful. The world got members of the Church to associate with them and thus made excuses for their doings. 2. Because they would be happier. Some people had just enough religion to make them miserable. 3. Be separate because *it's safest.* Lot's experience in Sodom is a sad example. Most students aim at the minimum number of marks to pass instead of the maximum. The Christian was safest when he asked himself—how much can I do? What great things can I accomplish? A double track was safer than a single one, no danger of colliding.

IV.—*The Christian, like these Jews, is journeying.* The Jews did not propose to build their cities in the wilderness, they were continually journeying towards the Land of Promise. No Christian sought the world as a permanent place of abode. Don't set your heart upon it, we are only sojourners. In conversation you can soon tell where a man's heart is. The holder of bank stock talked about it. The ship-owner talked about storms and cargoes. "Out of the abundance of the heart the mouth speaketh." If your treasure is in heaven you'll talk about it. We talk about the goodness of men when they are dead. It is better to leave people after they die to the Lord, and we should talk about their goodness while they live. If we are about taking a journey we prepare for it, and talk about it, and our neighbors interest themselves also. We are all traveling to eternity. What preparation are we making? Heaven is the place where Jesus is, and not the centre of the universe or the solar system. Jesus is heaven to the believer. The light of heaven is the face of Jesus; the joy of heaven is the presence of Jesus; the melody of heaven is the name of Jesus; the harmony of heaven is the praise of Jesus; the theme of heaven is the work of Jesus; the employment of heaven is the service of Jesus, and the fulness of heaven is Jesus Himself.

V.—*Heaven is a gift.* None deserve

it, yet all are welcome to it, and we must accept it as a *present.* If we could obtain it by our works it would be merited by us. Heaven is big enough for us all, and Jesus is mighty to save. Don't say "I will not,"—COME! Hobab said "I will not go," but there is reason to believe he repented—ah! that's it, *repented.* Young men, repent; change your minds. Some men traveling by stage arrived at the hotel, and found all the rooms taken up; a fellow-passenger coolly ordered his valise, &c., to be taken off the stage, and though warned by others that the accommodation was all taken up, he calmly replied, "There's room for me." "How? why?" And he replied "*I telegraphed ahead.*" Young men, this morning in the secrecy of your own hearts, send up a message to God and thus secure your eternal salvation. Telegraph ahead and secure a place.

The congregation was very large, and the service throughout very solemn and impressive; quite a number gave indications of resolves to begin the Christian pilgrimage.

A CHILDREN'S SERVICE.—On Tuesday afternoon, April 3rd, between three and four o'clock, a most interesting children's service was held in the Church, conducted by the Rev. W. Meikle. The evangelist took for his subject "The Good Shepherd," and showed that The Good Shepherd *feeds* the lambs; *leads* the lambs; *knows* the lambs; *protects* the lambs; *marks* the lambs; *carries* the tired and sick ones in His bosom, and *gave His life* for them. The body of the Church was well filled with the young ones, who were greatly pleased, profited and instructed by the address.

### THE CHILDREN'S SONG.

BY GEO. W. ARMSTRONG.

Judea's children once employed  
Their youthful voices and God  
praised;  
They sang, and Israel's King enjoyed  
To hear the hallowed notes they  
raised.

"Hosanna to the King," they sang,  
"That cometh from the Lord most  
high."

And mountains, hills and valleys rang,  
Re-echoing the children's cry.

Christ, then, was gratified to hear  
Those Hebrew children sing His  
praise,

He kindly lent a listening ear,  
And spoke approval to their lays.

And now, we may His praises sing,  
And raise to heaven a cheerful song;  
Thus, joy into our hearts will spring,  
And Christ in blessing will respond.

So, then, while on this earth we live,  
We'll sing "Hosanna" to our God;

And in our youth our hearts we'll give  
To Christ, to wash them in His blood.

Then, when we leave this world of sin,  
And soar to worlds of bliss on high,  
We'll sing in nobler strains to Him,  
Who reigns enthroned above the sky.

### THE SABBATH SCHOOLS.

MR. A. S. MCGREGOR, Superintendent.  
MR. G. R. GAULD, Secretary.

April 1st.—Officers 3. Teachers, male 10; female 16—26. Scholars, male 125; female 118—243. Collection \$6.37.

April 8th.—Officers 3. Teachers, male 8; female 16—24. Scholars, male 146; female 126—272. Collection \$4.85.

April 15th.—Officers 2. Teachers, male 9; female 13—22. Scholars, male 141; female 138—279. Collection \$5.30.

April 22nd.—Officers 4. Scholars, male 125; female 117—246. Collection \$4.75.

April 29th.—Teachers, male 10; female 16—26. Scholars, male 130; female 105—235. Collection \$5.00.

#### LESSONS FOR MAY.

May 13th.—Matt. xxvi., 17 to 30.

Golden Text, 1 Cor. v., 7.

20th.—Matt. xxvi., 31 to 46.

Golden Text, Heb. v., 8.

27th.—Matt. xxvi., 58 to 75.

Golden Text, 1 Cor. x., 12.

June 3rd.—Matt. xxvii., 33 to 53.

Golden Text, Phil. ii., 8.

It is very gratifying to know that twelve of the boys in Mr. Robert Allen's class have decided to join the church through the agency of the Evangelistic Services conducted by Mr. Meikle. We shall be glad to hear of other cases if the teachers will kindly report them.

When Dublin Cathedral was reopened after restoration at the expense of a Mr. Wise, the Archbishop took for his text, "Go thou and do like Wise." Not to be outdone, a clergyman in his diocese, when opening a church built by a brewer, said that his text was to be found, Hebrews xxx.

James the First of England and Sixth of Scotland was, as everybody knows, not remarkable for vigor and steadiness. Having heard of a famous preacher who was very witty in his sermons, and peculiarly so in his choice of texts, the king ordered this clergyman to preach before him. With all suitable gravity, the learned divine gave out his text in the following words: "James First and Sixth, in the latter part of the verse 'He that wavereth is like a wave of the sea driven with the wind and tossed.'"

"I was at the manse the ither day," said the precentor to an old crony, "an' the minister and me got on the

crack. He said to me 'James,' says he, 'I am very sorry to tell you that I must advise you to give up your post, for there are several people complaining that you cannot sing.' 'Weel, sir,' said I, 'I dinna think you should be in sic a hurry to advise me. I've been telt a dizen times ye canna preach, but I never advised ye to gie up your place.' I saw he was vexed, so I jist said, 'Ne'er heed, sir, the rules 'il hae tae hear us till we think fit to stop.'"

### MARRIED.

ASHPLANT—ANDERSON.—On Thursday the 26th ult., Mr. John Studly Ashplant was united in holy wedlock to Miss Lillian Constance Anderson. The rite took place in St. Andrew's Church and was conducted by the Rev. J. Allister Murray, assisted by the Rev. J. G. Scott, minister of the Queen's Avenue Methodist Church. The church was crowded by interested spectators, chiefly ladies. This wedding was an alliance of a Methodist and Presbyterian. We hope such unions may be of frequent occurrence, and that the way may be thus made plain for the larger union of the two denominations. We wish the happy pair long life and happiness.

### THE CAUSES OF FAILURE IN THE ESTABLISHMENT OF CHRISTIAN CHARACTER.

On Sabbath morning, April 22nd, our pastor delivered a very impressive sermon on this important subject. His purpose was to speak words of warning to those who had been gathered into the church during the recent revival services conducted by the Rev. W. Meikle, Granville Ferry, N. S. The young converts will do well to give earnest heed to the words spoken. The discourse was founded upon the parable of *The Sower*, Matt., xiii. And the causes of failure pointed out were first: *Roadside seed, want of faith, lack of depth, no want of impressions, but being superficial soon disappear. Shallowness and inconstancy go together;* second: *Dispersion of influence, of energy.* No man has universal scholarship, great men are so on comparatively few subjects. Success is linked with concentration. In the religious life it was not God *and* the world, but God *or* the world. "Ye cannot serve God and Mammon." Care of the world is a petty, trifling distractor. It is possible to be so absorbed in the world that we quite forget God, or delay seeking to serve Him until the fag end of our life. The pursuit of riches was deceitful. In the lives of many men there was fruit, the deficiency was in its not being brought to perfection. The sermon was concluded by the cheering consideration that all was not

failure; we may sow by the wayside and among rocks, but there was also *good ground—steadfastness* and good, honest hearts, which was displayed in earnestness and sincerity. In *thoughtfulness* and having a great purpose in life, and in *patience* and persistence with steadfastness, thoughtfulness and patience, and a constant reliance upon Christ, our lives could not be failures.

Principal Woods has commenced a series of Bible Readings in the Bible Class room every Thursday afternoon, between the hours of four and five o'clock. These meetings are intended to build up believers in their faith.

The young men who came to a decision, during the Evangelistic services, in the all-important matter of religion, have formed themselves into a society for prayer and study, with the view of organizing themselves into a band of Christian workers. Elder Somerville is President, and Mr. R. A. Little, B.A., Vice-President. We trust they will heed the words of our pastor, and be *steadfast, thoughtful and patient.* Why should not the young women have a similar society?

The Rev. J. A. Murray will take a trip across the Atlantic and visit some of the old countries, probably England, Scotland, France and Italy. He will be away three or four months. He sails from New York *via* the White Star Line, on 26th May. We trust he may have a prosperous voyage, and return home in good health, robust in heart, mind and body.

It is rumored that the Young Men's Society of Christian Endeavor has superceded the sister institution, The St. Andrew's Church Institute. There was surely room enough for both societies, and the latter had proved itself useful and popular. Its meetings were well attended, and in some cases the Lecture Hall was crowded. Young men, do not be given to change, but take the pastor's advice, and be steadfast. Changeableness is weakness.

### CHURCH COLLECTIONS.

#### DIRECTIONS TO ENVELOPE CONTRIBUTORS.

- 1st. Write the amount of your contribution on the envelope.
- 2nd. Write your name on the envelope.
- 3rd. Write the number of your residence and street on the envelope.
- 4th. If your contribution is in silver, if convenient, please give it in Canadian money. American silver is not bankable at par. The loss falls on the congregation.

ALEX. MCINTOSH, *Treasurer.*

### THE SACRED CONCERT.

On Tuesday evening, April 24th, a

sacred concert and organ recital was given in St. Andrew's Church. The event is one that will long be remembered by those who had the privilege of being present. As a musical display, both instrumental and vocal, it has never been surpassed in the city. The organ was in good tone, and the singers all in good voice. Where all was so good, it would be invidious to single out any for special remark.

The artists from Toronto have undoubtedly made their mark in this, our Forest City, and Miss Howden and Mr. E. J. Lye will be welcomed at all times. Our own vocalist, Miss McNeil, surpassed herself, and touched a sympathetic chord in every heart whilst singing "That Sweet Story of Old." Mr. W. J. McIntosh fully sustained his past record. The choir had been trained to perfection, and much surprise was expressed that, in so short a time, Mr. Wilson could have produced such excellent results. He must possess both patience and tact in no small measure. The manner in which Mr. Wilson handled the organ and showed its power was convincing proof of his own efficiency as a player, and revealed the fact that St. Andrew's Church had an organist of the first rank. There was a large audience, though the church was not full. The people showed their appreciation, not by physical demonstration, but by wrapt and deeply interested attention, which grew more and more as the concert proceeded.

The following is the programme as rendered:

PART I.—1. Toccata and Fugue in D minor (Bach), Mr. Wilson. 2. Chorus—"Glory, Eternal Glory," (Concone) Choir; solo by Miss McNeil. 3. Recitative and Aria, "And God said, Let the Earth," "With Verdure Clad," (Creation, Haydn), Miss Howden. 4. Recitative and Aria, "And God Created man," "In Native Worth," (Creation, Haydn), Mr. E. J. Lye. 5. Night Song (Jean Vogt); 6. Sonata, Op. 65, No. 2 (Mendelssohn), Mr. Wilson. 7. Solo—"That Sweet Story of Old," (Marzials), Miss McNeil. 8. Duet—"Love Divine," (Daughter of Jarius, Stainer), Miss Howden and Mr. Lye.

PART II.—9. Theme and Variations in A Major, (Hesse), Mr. Wilson. 10. Quartette—"God is a Spirit," (Woman of Samaria, Bennett), Misses McNeil and Boon, Messrs Lye and McIntosh. 11. Solo—"Ave Maria," (Dudley Buck), Miss Howden. 12. Recitative and Aria—"Ye People, Rend your Hearts," "If with all your Hearts," (Elijah, Mendlessohn), Mr. E. J. Lye. 13. Recitative and Aria—"Draw Near, All Ye People," "Lord God of Abraham," (Elijah, Mendlessohn), Mr. McIntosh. 14. Solo—"Consider the Lilies," (Topliff), Miss Howden. 15. Chorus—"Holy, Holy Lord," (Gounod), Choir; Solo by Mr. Lye. 16. Grand Offertoire, (St. Cecile, Batiste), Mr. Wilson.

## WOMEN'S FOREIGN MISSION-ARY SOCIETY.

Our meeting at the manse on the evening of Thursday, April 12th, was an unusually pleasant one, a number of "The King's Messengers" having joined us to hear an account of the General Meeting at Guelph, on the 10th and 11th ult., which Mrs. Rogers, Mrs. Murray, Miss L. M. Fraser, the Presbyterian Secretary, and Mrs. Patullo had attended, and of which the latter had taken most copious notes, which she was to read for our information. As the ladies had just returned the night before, everything was fresh in their memory, and the notes very complete and distinctly rendered; it was quite a pleasure to all to listen and learn how very much the Lord is blessing this movement of believing women for the salvation of women and children in heathen lands.

There were 490 delegates handsomely entertained in the "Royal City" on this occasion. The combined reports give a large increase in organizations, members and money, the latter amount being upwards of \$25,000 this year, but as this movement does not include half the female membership of our churches, we must "feel the spur to press on." As a result of discussion of the subjects at the General Meeting, there is a movement here to organize Juvenile Mission Bands of both boys and girls, on the ground that the early training of boys will make them as men take an earnest, active part in the general mission work of the church. It was decided to have something like a spontaneous Bible-reading at the opening of future meetings, by hearing members respond to the roll-call with a text of Scripture bearing on the subjects—on prayer cards—for the month. Indeed, as all members have these cards in their Bibles at home, *absent members* could evince their thought and interest their spiritual presence during the month by *sending in* their written texts to Mrs. Murray at the church door the Sunday previous, and we should not wonder in this case if the writers became so "enthused" as before very long to give us their bodily presence. *Please note it!*

**LADIES' AID SOCIETY.**—The regular monthly meeting was held on Tuesday, April 3rd; 17 members present. Nine families were assisted during the month, and \$27 expended towards relief. The Visiting Committee reported making 100 visits, and an increased interest in the work of the Society manifested among the congregation.

**THE KING'S MESSENGERS.**—On Monday, April 9th, this Society met, and after devotional exercises by the President, the Secretary read the report, which was adopted with one or two corrections. The Treasurer's report was read and accepted; balance on hand, \$5.59. Miss Geddes read a missionary letter from Mrs. Tombs. It was

moved by Miss Lizzie Gourlay that 20 yards of goods be bought to make more dresses, seconded by Miss Laurie. Hymn 199 was sung. A missionary letter from Miss Oliver was read by Miss McDonald. The attendance was very large, much larger than ever before, and we hope the members will continue to increase in number.

## THE ELDERS.

Session met on Thursday evening, 5th April.

Mr. Murray stated that he was desirous of taking a trip to the Old Country for the benefit of his health. The Session agreed that he should have three months' leave of absence, and that arrangements should be made for the best possible supply for the pulpit during his absence.

Session met on Monday evening, 16th April.

Rev. Mr. Murray submitted correspondence with reference to pulpit supply, and it was agreed that the services of Mr. Tolmie, of Toronto, who was highly spoken of by Rev. Dr. Caven, and the services of Mr. Johnson, of Montreal, should be secured, and Mr. Murray was instructed to conclude arrangements with these gentlemen accordingly.

## BAPTISMS.

On Sabbath morning, 29th April, the Sacrament of Baptism was celebrated at the 10 o'clock prayer meeting, by the Rev. J. A. Murray. The following children were presented to the Lord in the holy rite:

**TAIT**, Bertha May, daughter of Robt. and Maggie Tait, born 28th December, 1887.

**GUNN**, Roy Kennedy, son of John and Emma Gunn, born 22nd December, 1887.

**DEARNESS**, John Walter, son of John and Emma Dearness, born 5th November, 1886.

**FERGUSON**, John Beaumont Mortimer, son of John and Carrie Ferguson, born 31st December, 1887.

**FERGUSON**, Hugh Telfer, son of Jas. H. and Margaret Jane Ferguson, born 7th February, 1888.

## NEW BORN.

Thou, gracious Saviour, when on earth,  
Took'st children in Thine arms,  
Oh! take and bless our new-born child,  
And save him from all harms.

We prayed, before he drew his breath,  
That he Thy child might be;  
And now we pray for grace, O Lord,  
To bring him up for Thee.

Oh! may this child now born to us,  
To Thee be born again!  
Give us, each day he lives, to see,  
We have not prayed in vain.

Show forth Thy power, rejoice our hearts;  
'Tis possible with Thee,  
That we should love this child of Thine  
And not the less love Thee.

Watch over parents, over child;  
And in our hearts, O, Lord,  
Begin and carry on Thy work,  
According to Thy word.

Then shall we all, while here below,  
Live lives of praise to Thee,  
And fight and strive 'gainst sin and self  
Till we're from both set free.

## CHURCH MUSIC.

BY MR. S. W. WILSON.

(Continued from April number.)

The Anglican Church was the first who carried out the idea of the union of the corporative with the devotional aspect of worship; for she recognized the fact that their union was essential to a complete expression of praise in the worship of God. Her progressiveness was plainly visible in her acceptance of hymns and anthems, and her fostering care of the Oratorio. The growth of church music now became phenomenal under ampler opportunities, and her history to the present time comprises a long list of valuable compositions.

Now in regard to the true type and style of music for choir and people it is necessary, in accordance with the two-fold idea of praise in worship, corporative and devotional, that an opportunity for its expression be had in the choir and in the congregation. A true service of praise therefore should be rendered (1), corporatively and by a choir; (2), devotionally, and by the congregation, assisted by the choir. The corporative act finds expression in certain anthems, with all their plenitude of grace and power; the devotional, of the congregation, in Psalms and Hymns and Spiritual Songs.

In order that these ideas may be carried out, the music must be bound within the limits of the capabilities of the choir and the musical culture of the congregation. Nothing can be in such bad taste as an attempt to soar into the higher realms of musical thought when scarcely able to creep. I have read somewhere of an incident in the experience of an English Bishop, who, being somewhat of a musician himself, was very much annoyed by the ostentatious display of certain organists and choirs in his diocese, who embraced the opportunity of his episcopal visitation to "show off" their compositions by "executing" the same. In a certain provincial town the organist had composed an elaborate anthem "after Handel,"—as he said, "a long way after him." First there was a prelude for the organ, followed by a chorus; then came a tenor solo, supplemented with a duet with the soprano; then a bit of a quartette, decorated with an alto solo; and, finally, the bass burst forth in sententious tones, "and the glory, and the glory, and the glory, and the glory"—"Let us pray," broke in the enraged Bishop, and the anthem terminated with a supplication for mercy. I do not wish to be understood as implying that church music should necessarily be plain and simple. I simply say that all performances which are born of conceit and designed to display personal gifts, and to exalt the individual, are a positive insult in the worship of the church. In the corporative act of worship every means, both vocal and instrumental, should be employed in order that music's grandest offering may be presented to the God of all praise. While the choir strives to present their best gifts in their offerings of praise, they should, in those acts of worship which belong by right to the congregation, use the greatest consideration for the spiritual aspirations of the people, and the desires they purpose to express. Let the congregation have a chance in psalms and hymns and spiritual songs, and then let the congregation, in the part assigned to the choir, compliment their undeniable privilege by "making melody in their hearts."