

Psalms of David, and would it not be well to chant them as they are found in the English prose translation?

As to the music at present in use, the bulk of it is in my opinion of an inferior order; not only difficult for an ordinary congregation to learn, but poorly harmonized, and quite unsuited to develop anything like fervour or enthusiasm in the singer. The authors of most of the tunes are composers of no note, and their productions are consequently incorrect and uninteresting. I hold that if we are to use music at all, we should use only the best. Such great master-musicians as Beethoven, Handel, Mozart, and many others, who rank as high in music as Calvin, Luther, or Knox in Theology, have given us an abundance of compositions expressly for congregational use whose noble simplicity makes them as well adapted to be sung by uncultured persons as by the most highly educated. The collections in use by Presbyterians in the United States, and by Congregationalists and others in Canada, are mainly composed of music by the great masters, and to that fact I attribute their superiority to us in the matter of congregational singing. True music goes straight to the heart, and hence is easily fixed in the memory. No music is suitable for congregational use which is not easily learned and easily sung. Our music is for the most part meaningless and commonplace, and hearty congregational singing will never be generally attained till better music comes into use.

I believe also that it is of the first importance that our hymn-book, if we ever get one, should contain both hymns and music, the upper portion of each page being devoted to the music, and the lower to the words. Musical education is now so general, especially among young people, that the music would greatly facilitate the learning of new tunes, as well as the singing of old ones. There are often many strangers present at our services: those of them able to read music would thus be enabled to join readily in tunes with which they were not previously familiar. The rule should be strictly observed, that a hymn be invariably sung to the same tune. Where this is done the words and music of each particular hymn become so intimately associated in the mind that any deviation from the usual practice causes a painful sense of inappropriateness. Who, for example, would think of singing the Doxology, "Praise God from whom all blessings flow, etc.," to any other tune than "Old Hundred"? This plan also prevents incompetent precentors from selecting music not suited to the words, which often occurs at present, and is a serious evil. By having a hymn-book compiled by competent persons, and used in the manner I have described, this would be prevented, as precentors would be allowed no choice. I am, etc.,

A YOUNG MEMBER.

#### THE MODERATORSHIP.

MR. EDITOR,—Your correspondent "Presbyter" asks me to explain the statement I made that it was generally understood that each of the four Churches constituting the United Church should be represented in the Moderator's chair, before the Assembly would be free to elect any minister to this high place irrespective of the question of previous denominational connection. I cannot point to any resolution of Assembly having reference to this subject, for there was no such decision in the technical sense of the word. But that it was generally understood this should be the course pursued is evident from the remarks of Principal Caven made at the late meeting of the Toronto Presbytery in response to the query of the Clerk as to whether the Presbytery would nominate some one for the Moderator's chair. The learned Principal said he was one of those who thought that the four constituent bodies should be successively represented in the Moderatorship, and that the next Moderator should consequently be chosen from the late Church of Scotland in the Maritime Provinces. The next General Assembly shall of course have the right to choose any minister in the Church to act as Moderator. But I have no doubt the principle of Christian courtesy, to which I referred in my former communication, will result in the first instance at least in the choice of a minister who was previous to the union in connection with the Church I have named. This has been the course invariably followed by the Churches of Great Britain and the United States which have entered into union. I can see no reason why it should be otherwise with the Presbyterian

Church in Canada. On the contrary, there are many reasons for electing the Moderator from the remaining one of the four Churches which now happily constitute the united body. The proposal to elect on the principle I have indicated will if possible more thoroughly harmonize the constituent elements. It will tend to consolidate the Union. It will promote mutual self-respect. It will bring the East and the West together, and weld them into one by acting upon the principle of kindly consideration. The Assembly will I know do what is right in the premises; but I thought it not out of place to call the attention of Presbyteries making nominations to a view of the subject which I feel many deem of great importance, and which might unintentionally be overlooked. I am, etc.,

CANADA PRESBYTERIAN.

Toronto, 11th March, 1878.

#### MISSIONS ON HASTINGS ROAD.

MR. EDITOR,—I have just been making my semi-annual trip on the Hastings Road. There being scarce any snow, the roads were simply rocks, roots, and mud-holes ice-coated. The most execrable parts and the steepest hills had to be crossed on foot. This made it extremely hard to fulfil my self arranged appointments in time; and yet I only missed one in a township I had never travelled before, but that loss was more than made up. In twelve days I walked over sixty miles, went in a cutter thirty, and in a jumper 160 more; preached thirteen times, baptised thirteen children, visited several sick and dying, and swept thirteen entire townships.

We cannot exaggerate the importance of our Home Mission Field. There is a tendency to give greater prominence to some other schemes by the appointing of agents, the organisation of Female Associations, etc. Whilst not belittling these, this is vastly the most important. It should occupy the largest space in our printed reports, divert the greatest amount of revenue; as it prospers these others will share in its prosperity.

In these townships 1,000 settlers or 5,000 of a population are now living. The unoccupied land is sufficient for four times that number, where from 1,000 to 1,500 lumbermen are hewing out wealth for others. A missionary should be employed among these alone during the winter months. The watershed of the Ottawa ought to have four or five. These would yield more valuable results than any Foreign Field whatever, and this work should have more charm for us than the conversion of Coolies or Zenanas.

Our Church has the greatest share in the Protestant element of this region. We have now over 200 communicants, and whilst our material is twice that of the Wesleyan Methodists, they divert over \$1,200 yearly to their missions here, whilst our Home Mission Fund can hardly be said to spend \$12 on ours. Is this like caring for our people, and is it thus that we are seeking to build up a future history worthy of our glorious past?

The students of Montreal and Toronto Colleges have hitherto been my chief helpers, but whilst they have rendered yeomen's service, the field suffers terribly for the want of its *continuousness*. Vacancies suffer still more. Can no remedy be provided for the losses thus incurred.

Besides the mission field around St. John's, Huntingdon, there is clamant need to make St. Paul's and St. Columba's, Madoc, the *neuclei* of two distinct charges. The one has the township of Marmora in the west to operate on, and the other that of Elziver in the east. Expansion, not contraction, should be our motto. Let me now indicate what is needed for the back country, in addition to these three around my fold.

1. The Jordan, sixteen miles north of St. Peter's. Three townships are represented, Tudor, Lake, and Grimsthorpe. There are seventeen members and fifteen families around the centre alone. Sixteen years ago I tried in vain to get up a church; one acre of ground still lies for our use. The people are demoralised by three taverns. But would it not pay in the end to work up this field for the Lord?

2. Thanet and the Ridge, thirty and thirty-six miles away. Mr. McKillican's house at Thanet is scarcely any more available for service, and the school has been refused use. The time has come to build a log church. The land for it is in my hands. Supposing it would cost \$400, the people would be good for \$200. Would that there were a Church Building Fund to help with the balance; I told the people steps must be

taken this year in that direction. At the Ridge, four or five families have put up a log church this last year, but they urgently require outside help to enable them to plaster and seat it. These two stations represent Wollaston and Limerick.

3. L'Amable, forty-five miles north. The two stations of York River and Bronson's Farm are attached. They represent Faraday and Dungannon. A fine glebe of seventeen acres is at my disposal. The Montreal Students' Missionary Society is laboring to assist the settlers to build a \$1,200 church this coming summer.

4 and 5. Maynooth occupies the corners of the four townships, Herschell, Montegale, McLure, and Wicklow, and is sixty-five miles north. It has one station twelve miles to the west, a second, seven miles to the north, and a third, five miles to the east. I urged the people to arise and build in another year; and this must be done. Through the liberality of James Ross Esq., of Quebec, a lot, though not properly secured as yet, has been obtained for the furtherance of the cause. Whilst here I learned that there were settlements fifteen miles north and seven miles beyond that on the bank of the Madawaska where several of our people had located. Want of time prevented me exploring this district.

6. Kernihan's, in Montegale Valley, should be attached to Bangor township, where two large occupations have been made. It would be well if two students could be sent during the summer to work up and report on these new fields.

7. I spent two days in Carlow trying to lift the debt off the church, which is twenty-five miles north-east of L'Amable. \$50 of old and new subscriptions were taken, but such is the scarcity of money that only \$5 in cash were received, \$50 are expected from the outside, \$1,000 have already been paid. The trustees now hold a church costing \$1,400, and a fine glebe of twenty-seven acres paid for.

8. Mayo ought to be erected into a distinct mission field with two stations; one at Dodd's Corners, and another six miles south-east, on the Snow Road and bordering Ashley in Frontenac county. Several very respectable settlers have taken up land there this winter.

I visited two or three shanties and preached in Buck's to seventy men. The order in which the last is kept reflects great credit on its chief. Several extensive lumber firms have large interests in this whole region, yet none of them, save Jas. Ross of Quebec, has rendered us any assistance. L'Amable, Maynooth, and Carlow, should have ordained missionaries, eleven laborers altogether are required. I have prayed and toiled many years now to place the North Riding of Hastings at the disposal of our Church. Will it at last rise and say, "We shall fully occupy it for Christ?"

March 1st, 1878.

MADOC.

#### AN EXPLANATION.

MR. EDITOR,—The current number of the "Presbyterian Record" contains a letter from Professor McLaren touching a circular recently issued by the Juvenile Mission Committee, in which funds are asked among other things to build a mission-house at Indore. Professor McLaren's letter intimates that the Foreign Mission Committee have not authorized any appeal to Sabbath Schools for such a purpose; and as one of those responsible for the issue of the circular in question, I beg to state that the Juvenile Mission Committee are of opinion that this matter falls within their province. They represent an independent scheme of the Church, having for its object the drawing forth of the liberality of Sabbath Schools towards Foreign Missions, and their functions are entirely distinct from those of the Foreign Mission Committee. Having been made aware of the great need of a mission-house at Indore, they considered it a suitable object to present with others in their circular to Sabbath Schools, and they are confirmed in that view by the facts stated in Professor McLaren's letter.

It would be a matter for extreme regret that there should be any even apparent collision between two committees of the Church, and if there were any ground for apprehending so unfortunate an occurrence, it should be obviated if possible by a correspondence between the two committees, rather than through the columns of the press.

As our explanation could not appear in the "Record" until April, I trust you will give this letter insertion in your first issue. Yours truly, G. M. MACDONNELL,  
Member of Juvenile Mission Committee.  
Kingston, March 2nd.