

at the proper speed and with true expression, then the soul's emotions will find their appropriate voice. Church music has a special character of its own, and whatever may be the influences which for a time render a peculiar class of hymns and tunes necessary or desirable to meet a passing need, it is one of the greatest mistakes and a violation of musical and religious taste to perpetuate them, either in the public, or, so to speak, more private services of the church. Saukey's and kindred hymns have served, and still serve, a useful purpose (though even for this a better selection might be made), but apart from the special need, let them drop, and do not attempt to bring them into the regular services. Some of them are *pretty*, but nothing more; many, with their repeats, refrains and choruses, are fearfully and wonderfully made,—words too sacred for a mere part-song, and music too puerile for a hymn,—while of others, as for example, "I am so glad that Jesus loves me," it is difficult to speak with patience. To sing of the Saviour's infinite love to such a tune is little short of absolute profanation. Such tunes, in a worshipping assembly to adopt the words, more expressive than polite, of a recent writer on a kindred subject—"are about as much out of place as a Punch and Judy show in the Bodleian Library." If it be urged that music of this low order is suited to the tastes and capacities of the people, it may be replied that it is the duty of those on a higher level of taste and culture, not to adopt and perpetuate such tunes as these, but to use their gifts and energies in raising others to their level, instead of descending to the lower platform themselves.

It is more than probable, also, that if some good tunes were joined to good revival hymns and "driven in" with as much energy and perseverance as those now in use are, they would take quite as firm a hold of the hearers and singers at the time, and wear better afterwards.

(To be continued.)

DR. JOHN HALL ON THE PASTOR'S WORK.

Dr. John Hall, of New York, has lately delivered three lectures to the theological students at Yale, of which the following is a brief report:

I. ON THE PASTOR BEGINNING HIS WORK.

To-day I discuss the pastor beginning his work. I do not take into account those ministers whose names are adorned with S.S.—"stated supply"—but which I interpret "saving salary." I believe that the minister should sustain such a relation to the congregation as will justify him in speaking of them as "my people." In choosing a field it is wise and modest for the young minister to choose one that will not be too exhausting in its demands on his as yet untried strength. Failure at this time is apt to be very disastrous. When he has chosen his place, let him work as though he always expected to work there. I think the young minister should contemplate making a home of his own. His failure or success will depend to a great degree on the partner he chooses. I believe it is the experience of society that celibates are not noted for their sweetness and gentleness. The home has much to do in making the minister more human, gentle, wise and tender. When a man has found a place to live, one of the first rooms that he needs to arrange is a study. Let it be sunny, plainly and simply furnished. Let it be clean. Let no one confound the odour of sanctity with that of tobacco. If you are extravagant in anything, let it be in books. Know what is in your books. One or two good sets of books, as Smith's Bible Dictionary, and Matthew Henry's Commentary, will do you great service. Make the best use of the books you have, and you will find as the years go by that your books will increase faster than you can read them.

Where should the pastor have his study? I prefer not to have it away from one's home, as in the church. It is more accessible, and the influence of his home will be a healthy and harmonizing one.

You will meet many people. Do not be too hasty in expressing your opinions. Do not be too free to make confidential friends. Do not make more than

one a year. People with various motives will try to prepossess their pastor. So be slow and careful, and do not say much. Sometimes in a parish there are persons who are recognized by all as good and holy. Be prompt to recognize such. Cultivate all such, and let it be known that such are congenial to you, rather than the bright, the showy, the influential. When you are making your earliest calls avoid talking about persons. The virtue of silence in this also is a cardinal one.

There should be nothing in a minister's dress that will make a strong impression of any kind. His manner should be serious. Seriousness is compatible with the truest manliness. He should have the seriousness of gravity—the seriousness of great interests. Beware of frivolity. I think the minister should make his associates largely among ministers, and he should choose those who will help him most. Don't be slovenly in your dress, your style, your manner, your way of keeping engagements. Make the best use of your resources. Don't bring out all your best things first. Do not waste your material. You are to keep yourself strong and active and Christlike by the constant indwelling of the Spirit of God.

II. THE PASTOR AND HIS WORK.

Pains should be taken that nothing prevents your making pastoral visits. It is very necessary for you to know the people in their homes, and for the people to know you. The little children and the young people should know you. The men should know you. It is only in this way that you can get a distinct idea of the wants of your people, and so be enabled to adapt your preaching to them. Do not begrudge the time thus spent. In freely conversing with humble people you will get side lights, or particular testimony that will make you a stronger man and a better minister for many a day to come. Let this visitation be done impartially. It is not always wise to lead in prayer, but often it will be expected, and it will sometimes be a bright spot in a dreary day. Do the work of an evangelist. We ought to do this in relation to the rich, eminently. Some of our older churches are dying out, and should be replenished by bringing in just this class. The minister should direct, supervise, and control the benevolent movements of the church. In the temperance work, if he let others take charge of it, he will have all kinds of seed sown. Do not coddle drunkards, but tell them their criminality. The pastor should keep the people interested in missionary work. The Sabbath school should be regarded not as a separate institution, but as the church teaching the young. The minister should be head and front in this work. Pastoral conferences should be more frequently held. We are so afraid of sacerdotalism that we do not make enough of this kind of work. It does not in the least approach the confessional. The minister is present merely as a Christian friend. We must in all this work try to maintain in our hearts simple love to Christ, which will make the work natural.

III. THE CONGREGATION IN GOOD WORKING ORDER.

One of the first things to be considered is the building. Be sure to get a good, sensible building committee. I think that we should care, in the first place, for the acoustic properties of the house. I think it is a great mistake to model our churches on the plan of the cathedral. Adequate light and ventilation ought to have very great attention. I think that it is very essential that the building should be paid for. The money should be given outright, as a gift to God.

The sexton should be a genial, quiet, sensible man; and, if possible, entirely in sympathy with the pastor and his work. He should be prompt and ready. A great deal of good or harm may be done by the way people are shown to their seats.

I think it is the duty of the pastor to find work for the body of his hearers. It is comparatively easy to do this in the case of ladies, but with men it is harder. Still there is much for them to do, which need not interfere with their business.

There are various kinds of ministers. The fossil ministers, who are cut out at the seminary, and who hold their form all their lives—formal ministers—

funeral ministers—fluent ministers—flippant ministers—funny ministers. None of these suit us. The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.

There are three things that pertain to the congregation. 1st. They are to be instructed. 2nd. They are to worship. 3rd. They are to work. The great power of the minister and the congregation together is the Holy Spirit. If He is present they will go away—not saying, what a clear sermon, what a beautiful sermon! They will not say much. They will go to their closets and to their knees.

ROMANISM. EFFECTS UPON ITS ADHERENTS INTELLECTUALLY AND NATIONALLY.

All past history shows us, and all present observation assures us, that the religion of a people must ever naturally and necessarily exercise a mighty influence over the character and condition of all who profess it. We wonder not at this when we consider that religious impressions are the earliest and the deepest we receive and the strongest and most sacred we retain, inasmuch as they reach out into all that we intermingle with here, as well as reach onward into all that we anticipate hereafter. In this respect it matters but comparatively little whether that religion be true or false, heathen or Christian, or a mixture of both; its place in the mind and its power over the man is ever in keeping with his conception of it, his confidence in it, and his consecration to it. It also holds no less uniformly and universally true, that the character of the devotee ever becomes assimilated more or less manifestly to his conception of the nature of the deity whom he adores; so that from the character of the devotee we may readily infer his ideal of his deity, for "like deity, like devotee," is a maxim world-wide and weighty and not easily gainsayed.

If we look for a little at the intellectual aspect of the matter, we will ever see how markedly the different kinds of religion produce their kindred effects. Compare for instance the ancient idolaters of Greece and Rome with those of India and Persia, and mark their manifest intellectual diversities. The same thing is seen when we compare the Hindoo with the Mahometan, or the Mahometan with the Christian, though living in the same land and subject to the same laws; and if we compare the Romanist with the Protestant we see the same causes at work, and the same consequences follow. Well do I yet remember, as if but the other day, though a full quarter century has since intervened, when as a student for the time in one of our provincial towns, where the Catholic church and the Protestant being near to each other, and the services of both often terminating at the same time, the congregations met and mingled and moved on for some distance together, that the intellectual stamp of their countenances was such as to make easily discernable to me as to others to which congregation they respectively belonged. But not to limit the view either to local position or to individual observation, it cannot be denied that, be it where it may, when we pass from a community wholly Catholic to a community wholly Protestant, we seem almost to have exchanged one race of our humanity for another. But further, if we take a cursory glance at the comparative amount and merit of Catholic and Protestant literature, and see what intellect in each produces and provides for intellect, it will ever be found that in the former there is a narrow range, a cunning caution and an imperious dogmatism in keeping with their system, presenting a strong striking contrast to the breadth of thought, the freedom of conception, and the luminous and logical deductions of the other. Look for a moment at our own Dominion. While in it hitherto and from necessity, there has been seen more of the manual than the mental, more of the product of the plough than of the pen, yet of the little home literature we have, how much, or rather how little, is the product of the Romanist pen. And when we compare the intellectual status of the Romanist popu-