

OUR CONTRIBUTORS.

NOTES FROM WINNIPEG.

MR. EDITOR,—Looking over the columns of the PRESBYTERIAN I often express my surprise, and even regret, that so little correspondence should reach you from Manitoba. Perhaps no province in our Dominion is occupying so much the attention of the Canadian farmer, speculator or capitalist at this time as Manitoba and the North-West, among which are to be found to a very large extent representatives of the Presbyterian Church from all parts of the Dominion. Winnipeg, which is, and from its geographical position must be for all time, the entrepot to this and all other provinces that may be created north-west of this even to the Pacific coast, should be the point of interest from which should reflect the doings of Presbyterianism in the numerous settlements of this great North-West.

It is a matter of surprise and wonder to the many incoming settlers, on their arrival here, to find such a substantial place as Winnipeg, with all the marks of civilization and Christian privileges and institutions that are to be found in the most populous cities and towns in other parts of our Dominion. Young men, on their arrival here with letters of introduction from the various presidents of the Y.M.C.A. in various parts of Canada and elsewhere, are cordially received by our president and advised and directed according to circumstances. Our Church organizations are all that can be expected from a place so lately framed and filled in as this place, while in Winnipeg Presbyterians have been literally pouring in during the past season of navigation, and our own little church, of which I am now about to speak, has often been filled to its utmost capacity on Sabbath day with representatives of our Church from every part of the Dominion, but particularly from Ontario. While many have permanently located in Winnipeg, others, in the providence of God, will go into the interior another season, while others will come in to take their places here. I regret to say some of our people have left us on their arrival here in consequence of our church accommodation being so bad; and though Presbyterianism is very strong in Winnipeg, we have not as yet been in a position to raise an edifice for worship sufficiently large to answer the requirements of the body. In the year 1871 the Presbyterian church here was a small frame building, very unostentatious in its style of architecture, and as uncomfortable within as its external appearance indicated, being in size about 30x50. About four years ago it was found necessary to enlarge, and accordingly about twenty-five feet was added to the end of the building. The following year it was again enlarged by extending the new addition out from the side, thus forming the letter L. The year following, the place was again found too strait for its requirements, and again the old building underwent another operation. At a cost of about one thousand dollars another addition was made, enlarging the building from the side extension to the front. This addition has a flat roof, while the old part is gable-roofed, every addition being most marked from within, and from without it presents the appearance of being the out-houses or stables of a military depot rather than a place of worship. But I am glad to know that steps are being taken for the erection of a new house of worship, which I trust will be creditable to the body and an ornament to the place. I feel that I am trespassing on your space, and would only add that within this little church, God has often made Himself manifest, praise and prayer have ascended, precious answers have descended, and souls have been born to the Saviour; and among the ransomed choir above there are some who have blended their voices in songs of praise within the walls of the "church of many additions."

Winnipeg, Nov. 12th, 1877.

IMPROVED CONGREGATIONAL SINGING.

MR. EDITOR,—Having read with interest an extract from a paper on the "Service of Song" in your issue of Nov. 23rd, from the pen of Mr. J. Spencer Curwen (son of Rev. John Curwen, the pioneer of Tonic Sol-Fa), I have been more fully convinced that good might result from further development of this subject through the medium of your valuable and now much improved paper. I am able to say that a like conviction is shared in by many of our ministers, theological students, precentors, organists, choir singers, and others

interested in the advancement of sacred music. Being deeply impressed with the belief that our people must be taught to read music, and that good congregational singing can come only from hearts awakened to the privilege, the duty and the dignity of the service, I am prepared to assist in any plans whereby these ends may be accomplished.

If you can spare a column for practical hints on Church music it would prove useful to us, and add interest to the pages of the CANADA PRESBYTERIAN. I would ask those who have not read your extract from Mr. Curwen's paper to read it carefully, and I am sure they will find it profitable.

In view of the revival of our Church Psalm and Hymn Tune Book, it would be of great service to have this subject freely and fully discussed; and by placing in the hands of the General Assembly the fund of critical information which might be gathered through your paper, render material assistance in the work of compiling our new Canada Presbyterian Church Psalm and Hymn Tune Book.

The subject is wide, and important in the highest degree, and now that our Church is one in name, it would be well that we could unite our efforts in the cause of Psalmody reformation, and introduce improvements in all the departments of our service of song.

The rejection of inferior poetry; the criticism of defective tunes; the principles of adaptation; the standing posture while singing; the tendency to flatten; the best means of teaching and training our choirs and congregations; the use of prose and metrical chants; the rules of melody and harmony; how to secure the interest of ministers and congregations in the work; the receiving and replying to of questions on the subject; and many other matters relative to Church Psalmody which will readily suggest themselves, might be taken up from all quarters and be a means of stirring up the entire Church to greater efforts in the matter of improved congregational singing.

JOHN McLAREN, Prof. of Music, Mont. Pres. Col.
Montreal, Dec. 3rd, 1877.

INTELLIGENCE OF FEMALE MISSIONS,

LETTER FROM MISS BERNARD, FROM POONA.

I have been wishing all the week that you, who take so much interest in the work, could have seen what I have done. I have been so sorry, each house I went to with Mrs. Ross, that you in Aberdeen were missing it. Of course I can form no opinion whatever of the depth and reality of the ladies' interest, but there is no doubt whatever of the welcome Mrs. Ross gets, and of the affectionate terms on which she and Joanna are in most of the houses. It looks to me, from the outside, most pleasant work. The houses that I have visited are generally nice, and the ladies behave most politely. I have had one or two lessons in Marathi in the houses, and we become very friendly over my difficulties.

Yesterday, where we were visiting, there was a very nice looking girl, a teacher in the normal school. She told me she had been through the books of Euclid, and she knew enough of English for me to talk to her about the story of how Mary sat at Jesus' feet and heard His word, while she read the verses very correctly. She was no Mary, for her English Bible was mislaid and had to be brought to her. My comfort—and it is a very strong one—is in remembering that to listen to Christ's words was once just as little to us, and He is able to change all to her.

It is quite a sight to see Mrs. Ross among the native ladies—she looks so happy. I am sure her bright, cheerful way of teaching must make it attractive. This is the Communion Sunday;—it must be a solemn thing for Mr. and Mrs. Ross to meet for the last time the native Christians whom they have watched over and prayed for all these years.

Poona has already become a most attractive place to me. The weather has been delightful. Mr. and Mrs. Ross's kindness and hospitality are very great. Their deep interest and care for the mission work make me feel at home in their house at once. I wish it were so that they could stay one year more, but it is just God's will, and if the need is greater, His promise rises above every need. It strikes me, though my opinion is of no value, that here, as elsewhere, it is the native agency that does best, so that the Europeans' place is to train and keep up the native assistants. Mrs. Ross leaves behind her several such. I have been especially pleased with Joanna, she is so clever and bright, and seems to be altogether devoted to her work. The others do not speak much English,

so that I can have no personal knowledge of them. I am so very glad that I came to Poona, and thank you very much for sending me. Do not forget me for a single day—prayer comes so fast. Mrs. Edwards, the new missionary's wife at Bombay, was telling her class on Sunday, "The shortest way is round by the throne of God."

RESURRECTION HOPE.

FROM THE GABRIEL OF BUCHANAN.

In thy silent dwelling sleeping,
Brother! rest in Jesus' keeping,
Till the voice of the archangel
Shall thy peaceful slumbers break;
Then released from earth's pollution,
Safe from change and dissolution,
From thy sleep in joy and wonder
Pure and deathless shalt thou wake.

God shall order thy adorning
Like the radiant sun of morning,
As he rises fair and cloudless
From the mountain's dusky brow,
And these orbs so marred and sightless
He shall dower with vision nightless,
Till like stars of heaven forever
In thy head they burn and glow.

To thine ear shall then be given
Power to hear the praise of heaven
Till thy being thrill responsive
To the songs the blessed sing,
And thy voice for praise eternal
Be endowed with grace supernal,
Clear and loud to raise the anthem
In the temple of the King.

Then as Christ in power descending,
All the pomp of heaven attending,
Comes His faithful ones to gather
To His home of love and light.
Thou from earth in joy upspringing,
To His throne thy glad way winging,
Swift shalt fly as flies the eagle
Joyous in his sunward flight.

From His lips in music sounding,
There, with angel hosts surrounding,
Gladdes welcome shall He give thee
To His heart and His abode;
There unsullied and immortal,
Nevermore to leave its portal,
Eternal life thou shalt inherit
In the fellowship of God.

—C. INNES CAMERON.

THE HOME SABBATH SCHOOL.

BEING THE SUBSTANCE OF A PAPER READ AT A SABBATH SCHOOL CONFERENCE.

One of the gravest and most perplexing problems connected with Sabbath School work is the difficulty of obtaining a sufficient number of properly qualified teachers. It is admitted by every one that has given any attention to the subject, that a large number of the children are not well taught in the Sabbath school. Many indeed are not taught at all. They might as well remain at home if they can get any one to look after them.

In these circumstances one is constrained to inquire whether our present system of Sabbath school operations is not altogether wrong in principle, and a large proportion of the work now done in it should not be done at home. We certainly have departed widely from the original object of the institution. That object was to supply a substitute for parental instruction in case of parental neglect or incompetency. As the system is now conducted, we do not inquire whether or not parents are either willing or able. We expect if we do not urge that all the children of the congregation should leave their homes and the oversight of their parents on Sabbath afternoons in order to be publicly instructed. And if some parents under a sense of duty keep their children at home and instruct them personally, there are not wanting those who will affirm that such parents are setting a bad example.

Now the question forces itself upon us: Is not this conception of the sphere and work of the Sabbath school altogether mistaken? No one will dispute the principle that the Church is bound to see to the religious education of her children. If parents will not or cannot do the work, it is equally plain that the Church ought to provide a substitute. This substitute the Sabbath School affords; but if parents are able and willing to devote to the teaching of their children conscientiously, sympathetically and perseveringly, the same amount of time and attention that the latter secure in the Sabbath school, why should we induce or allow the children to leave their homes at all? Why not organize and carry out a Home Sabbath School enterprise, and thus relieve the Church of a