

pected to "wax worse and worse," 2 Tim. iii, 13. There are many, in all parts of the world, who, in view of the contradiction, confusion and ruin of Christendom, have sought guidance in Scripture, as to the mode of worship, in the comparatively uncorrupted ages of the Church, and they consider that they need not look further than to such a passage as Acts xx, 7, to receive a clear intimation as to the practice of the primitive Church. They find it recorded that "on the first day of the week (not on the seventh, according to the Puritans, who originated the blunder of confounding one day with the other,) when the disciples came together (neither to witness a theatrical performance, nor to listen to any "Gifted Giffillan," but) to break bread, Paul discoursed to them," etc. That this simple celebration of "the accomplished decree" was that which was uppermost in the mind of the Apostle Paul, they also gather from 1 Cor. xi, 20, where they read (R.V.) "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper, for in your eating," etc. and at ch. xvi, 2 of the same epistle, they read, "On the first of the week, let every one of you lay by him in store," etc.; they trace the practice of the Apostles backwards to the resurrection evening, (Jno. xx, 19), and both on that occasion, and on the following week (ch. v. 26) they find the disciples assembled; they therefore, like those who "were scattered abroad" after the martyrdom of Stephen, (Acts vii, 4), wait not for *ordination*, but on the other hand, go "everywhere preaching the word," and on the other hand, cast themselves on the far-seeing and most gracious promise, made to every "two or three" who, in the lapse of ages, should plead for its fulfilment. Unconscious imitation is apparently, as characteristic of children of a larger growth, as it is in the occupants of a nursery; and they who have had any experience of religious life

in the Eastern hemisphere, will not fail to recognise the same modes of expression, the same subdued and generally inaudible utterances in Albert street, which they have been accustomed to hear from the lips of John Nelson Darby, one of the founders of the sect styled "Brethren," and the originator of the schism which has separated them from others, who worship similarly, throughout the world. Even the manners of some of these people—sitting with uplifted face and closed eyes to wit—would appear to be contagious; whatever may be thought of the merits of vaccination in relation to physical malady it is probable that a judicious probe with a lancet would remedy this moral disorder; as these cases of sleep-waking are exceptional, the extension of the malady may probably be checked if treated in time. That all but universal substitute for knowledge, the relentless multiplication of words and threadbare sentiments, which too many can turn on at pleasure, is as distressing in an average Brethren's assembly as it is elsewhere; the hymns are exceptionally good, one of the best collections in the language, although they admit of improvement. The prayer of a prominent "Brother" impressed the writer as being more *conversational* and forced than devout, and not the better for a tinge of the rhetorical. The writer pitied his fellow-sufferers, the poor children who were constrained to be present, and the circumstance reminded him of one family in Toronto, whose parents, as he thinks judiciously, only send their children to a Sunday School. It would be difficult to devise any mode of worship more uninteresting, not to say repugnant, to children, than that ordinarily adopted by the people called Quakers and Brethren—The theory of the latter body is similar to that of the former, as to the power supposed to actuate the speakers, but the practice differs widely.