

ful to him; but if any thing is said in his praise, indicating his success, it will be carefully suppressed, lest he hear it, and it make him vain. Thus many a man who is on the whole acceptable and useful, is led by this cruel policy to feel that he is useless or undervalued, and becomes discouraged. People ought to know that nothing stimulates a minister to effort like the knowledge that he is useful and appreciated, that his labours are not in vain.

The wife of a minister may do as much to maintain peace between him and his people, or disturb it, as any other individual. She is a power for evil or for good. Her indiscretions are reflected on him. He must be identified with her imprudences; for he must defend her from the malign consequences they awaken. If she become inimical to the people, it will be impossible for him to avoid a share in the hostility. Let her avoid imprudence, and let the people avoid impertinence. She has the same right to dress herself or her children to her mind, as any other in the church. A prudent church will not meddle in their minister's domestic matters, unless there is something scandalous to demand it; a prudent minister will not give occasion. Every right-feeling man is justly jealous of his private rights, and a meddlesome interference will be resisted. Mutual good sense will avoid the friction.

Nothing can secure smooth and pleasant working between the pastor and his flock but love. This lessens the attrition, lubricating the mental surfaces that come in contact. In many respects the interests of the minister and the church are one; whatever induces discomfort to the one, will entail damage on the other. Let the people "esteem him very highly in love for his work's sake." And let the pastor "watch in all things, endure affliction, do the work of an evangelist, make full proof of his ministry, and not seek his own profit, but the profit of many, that they may be saved, giving no offence in anything, that the ministry be not blamed."

W. H. A.

Paris, August, 1866.

## PLAN FOR PSALMODY EXERCISES.—No. 2—(*Continued*).

### MUSIC FOR THE MILLION.

Presuming that the instructions given in paper No. 1, in the October number of the *Independent*, have been thoroughly understood, and that the exercises on the scale, together with the examples given, have been properly acquired, the class will be prepared for a step in advance.

It has been stated and it must be constantly borne in mind, that the object of these papers is not to present a system of musical notation which shall supersede the time honored notation in ordinary use, we think that would not only be impossible, but if possible, for many reasons inexpedient. All that is proposed is to adopt for the time being, a notation that shall relieve the mind of the learner of over much mental effort, a notation by which in simple type the pitch of voice may be correctly represented, and by which the time of each note may be approximately given. We say approximately because nothing more than that is or will be attempted. To know by some written sign that a sound is to be long or short, or very short, is all that is absolutely necessary for an ordinary congregation; the leader or the choir will give the *exact* relative time, and the congregation will soon acquire it in practice.

In the succeeding tunes, variety in time is indicated by the following very simple signs. A sound of ordinary length; that is that length of note which