

appreciate the melody in modulated language, and a voice to reproduce it. Inasmuch as this was one of God's precious gifts, it should be consecrated to His holy service. From the beginning to the present time, the voice of sacred melody had never been entirely hushed. In the old Jewish dispensation, the service of song held the next place after the service of sacrifice. All the various expressions of religious life found an expression in the glorious psalms of David. The New Testament was scattered through with fragments of song, full of suggestions. So, too, had it been in post-apostolic times. It was noticed by the heathen authors that singing was a prominent element of worship among the Nazarenes. The history of the church had been marked, in short, with the influence of music in a pre-eminent degree. The question was much mooted as to what form of musical expression best embodied the individual religious experience. The modes in common use were the choral service, the antiphonal response, congregational singing, and the costly quartette. In regard to the latter, the speaker spoke in terms of unqualified disapproval, saying that it tended to make the church a mere concert-room, and the congregation merely a body of musical critics. It served, indeed, to cultivate the aesthetic taste, but degraded the high and holy purposes of religion. The choral service could be traced back to the apostolic times. The objection that it savoured of Rome was baseless and foolish. The principal objection was that it seemed to monopolize the worship and exclude the congregation, though in a less degree than the quartette choir. The best results could only be attained by an education of the congregation to a more correct idea of the value and use of church music. He closed by exhorting all to bring to the sanctuary minds purified from every taint of worldliness, and then the singing would express the loftiest emotions of religious worship.

**WESLEY'S SERMONS.**

The following has been addressed to the Editor of the *American Churchman* :—  
I wish to give you, for your paper, a few short extracts from Rev. Mr. Wesley's sermons as published by Methodists; in which religious body, for many years and until recently, I have been an accredited itinerant, now a presbyter of the Diocese of Pennsylvania, and a warm advocate and subscriber of your paper.

ISAAC MARTIN.

If our beloved Methodist will look carefully into Mr. Wesley's sermons they will see he was a Methodist in the church.

Sermon v., on *Justification by Faith*, pp. 44-50:

"All truly good works (to use the words of our church) follow after justification. I cannot describe the nature of this faith better, than in the words of our own church."

Echo repeats to the Methodist—our own church.

Sermon x., *Witness of the Spirit*, p. 90:

"Our church also continually places repentance before pardon, or the witness of it."

He here recites the absolution as sustaining him, and by such recommends its use so that he is not a true Methodist who is not a churchman.

Sermon xvi., *Means of Grace*, p. 137:

"I use this expression means of grace, because, I know none better; and because it has been generally used in the Christian church for many ages, in particular by our own church, which directs us to bless God both for the means of grace and hope of glory, and teaches us that a sacrament is an outward sign of inward grace, and a means whereby we receive the same."

Sermon xviii., *Marks of the New Birth*, p. 154:

"That these privileges, by the free mercy of God, are ordinarily annexed to baptism (which is thence termed by our Lord, the being born of water and of the spirit,) *washeth*."

Sermon xxv., *Sermon on Mount*, pp. 230-231:

"Our church clearly and peremptorily enjoins all her members to fast, as well in the vigils and the forty days of Lent, as days of fasting and abstinence. Do you neglect no opportunity of attending and partaking of the Christian sacrifice? Do you join in prayer with the great congregation daily, if you have opportunity?"

Neglect no occasion of eating that bread and drinking that cup, which is the communion of the body and blood of Christ.

Sermon xxxii., *Sermon on Mount*, p. 296. Speaking on unfaithful clergymen ministering in the congregation:

"The validity of the ordinance doth not depend on the goodness of him that administers, but on the faithfulness of him that ordained it; who will and doth meet us in his appointed ways. For the bread which they break, we have experimentally known to be the body of Christ; and the cup which God blessed, even by their unallowed lips, was to us the communion of the blood of Christ."

Sermon xxxiv., *Discourse Sermon of Mount*, p. 351:

"I believe the Episcopal form of church government to be scriptural and apostolical. It appears to me that forms of prayer are of excellent use, particularly in the great congregation."

Vol., ii., Sermon lxxx., *On Schism*, p. 165:

I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire nor design to separate from it, till my soul separates from my body.

Sermon cix., *On Attending the Church Service*, p. 369:

"Nineteen years ago we considered this question in our public conference at Leeds: 'Whether the Methodist ought to separate from the church.' And, after a long and candid inquiry, it was determined, *namine contradicte*, that it was not expedient for them to separate. The reasons were set down at large; and they stand equally good at this day."

**Selections.**

**MEN WANTED.**

The world wants men—large-hearted, manly men; Men who shall join its chorus, and pro-claim The psalm of labour and of love.  
The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth; To catch the monster error by the throat; To bear opinion to a loftier seat; To blot the error of oppression out And lead a universal freedom in.  
And Heaven wants souls—fresh and capacious souls, To taste its raptures, and expand like flowers, Beneath the glory of its central sun.  
It wants fresh souls—not lean and shrivelled ones; It wants fresh souls, my brother—give it thine, If thou indeed wilt be what scholars should; If thou wilt be an hero, and wilt strive To help thy fellow and exhalt thyself.  
Thy feet, at last, shall stand on jasper floors Thy heart, at last, shall seem a thousand hearts— Each single heart with myriad raptures filled— While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul.

**TENDENCY OF RELIGIOUS BELIEF IN INDIA.**

The *Times'* Calcutta correspondent, with a view of illustrating the tendency of religious thought among the educated classes in India, gives an account of visits he paid to the Established Presbyterian College under Dr. Ogilvie, and the Free Presbyterian College under Dr. Mitchell. He says:—

"Here is a gentleman who wishes to know your exact thoughts on certain social and religious topics. Are you willing to converse with him freely?"—Yes. "Mind, we shall not, unless inadvertently, touch on any part of your college studies, or fall intentionally into any rut of thought. Tell us, now, what you think of the tendency of thought among the young men of Calcutta." There was a pause. Then one said, "Do you mean religiously?"—Yes; in that way or any way. "I think, then, that most of the educated young men are leaning to the Brahma Somaj, or to philosophical inquiry, or unbelief." "Is that a general opinion?" Second student: "It is mine as far as the Brahma Somaj is concerned." "Very well; now why do you think so?" "Because I see Brahmoism growing, and people preparing to make sacrifices for it." "You mean, then, that there is persecution?"—"Great persecution, socially—in families." "Now, can you say how many educated young men believe in the Shastres?"—Third student: "Not one in a hundred." Fourth: "Not one in a thousand. The Shastres are not believed in where there has been an English education." "What is your difficulty as to Christianity?" A quiet young man who had not yet spoken (I shall call him fifth) said: "The Trinity." "You do not understand it?"—"No." "You believe that the soul is immortal?"—"Yes." "Why do you believe that?"—"Because of the longing for immortality that seems in human nature. I believe that God never gave such a longing to leave it at last unsatisfied." And what of Christ?—Second student: "We believe

him to be the best man that ever lived? 'But not divine?'—"No."

The Principal was not quite satisfied. He said, "You must come again; I shall have a larger class." I gladly accepted the invitation, and we had the larger class. But the only difference was that, whereas the small class held that the bent of 'Young Bengal' was to Brahmaism, the larger one held it to be towards 'philosophical doubt,' which was clearly meant as what an Englishman would be apt to call 'practical infidelity'—a phrase about as definite to him as the other is to the young men of Bengal. I shall give some of the replies of this class and of Dr. Ogilvie's without distinguishing the one college from the other; but I should not like to omit saying that Dr. Ogilvie is an able and devoted Christian, and that the views of the students, which it is my duty to represent exactly as I found them, must not be taken as a proof that there is any want of effort on the part of the teachers of either college to bring every lesson home to the high teachings with which the colleges are identified. The following are some of the questions and answers:—

"What is your view of the Bible; do you think it a revelation?"—Only in the sense in which all good books are revelations. "But we require some guide of life, do we not?"—"Yes, and we have conscience (this was over and over again insisted upon) and the lives and thoughts of good men." "Now, as to the Brahma Somaj, do you think that its foundations are laid in Christianity?"—"I think that it has owed more to Christianity than to any other thing, but it has drawn from many sources." "Do you think that without Christianity there would have been any Brahmaism?"—"Yes, I believe that Brahmaism is truth, and, being truth, must have been known some day; but the day might have been far off but for Christianity." "Do you like the Bible as a reading book?" Several: "Very much." "Do you like it as well as Shakespeare?"—"Better." "Or Milton?"—"Yes; better." "Or Bacon or Macaulay?"—"Yes; better than any of them." "Then why don't you come oftener to read it?"—"We haven't time, if we are to pass the examinations."

My object has been to leave these young men to speak for themselves. I went to see them with the simple object of taking a photograph. For the satisfaction of the 'supporters of missions' in England one more fact may be stated. 'Are we then, they will ask, giving our money and care that these young men of Bengal may simply get on in life?' 'I would reply, 'You are, even from your point of view, doing the best you can.' In the government colleges the Bible is not mentioned; and I was told by one of these classes that the only compensation to the students for that great want was the influence of the Brahma Somaj. The Missionary Colleges never close the Bible, though it is not forced on any one; and at any rate the missionaries, especially the educational ones, are raising immensely the tone of thought among the young men of this strange race. Whither the thought is tending on the whole, who can say? Only, one can say, that a European coming here to teach, and breaking the shell of Asiatic conservatism to reach the thought within, finds that he has much to learn, not merely of world-old problems, but even in connection with the newest phrases of modern thought. It is remarkable how much the Bengalee picks up, and how quickly; but apart from mere 'gram,' he has a dreamy way of touching, and shaking religious subjects—a way that the good people of Exeter Hall would not like. Reverence he has scarcely any; of scepticism he has enough to have satisfied Tom Paine.

**EXTEMPORE PREACHING.**

A correspondent of the *Presbyterian Banner*, makes the following excellent suggestions:—  
"Do not aim simply to fill up the allotted time. The young preacher announces his text; his brief is before him; he has pondered it carefully. He feels that he must occupy the conventional half hour at least; but is oppressed with the thought that, in his embarrassing situation, all he can possibly say can not be spread over more than fifteen minutes. He, therefore, feels called upon to introduce trite or general remarks wherever the nature of the subject will admit, in order to complete the full time. This is a pernicious habit. The talent of spouting loosely in order to kill time, is easily acquired; but in after years

you may be compelled to correct it. To preach extempore, and to spout promiscuously, are two widely different things. Do not think of time. Do not try to preach the usual half hour. Begin your speech and stick to it. Do not indulge in superfluous talk. Clothe your thought in the best words you have at command; and after having exhausted your stock of ideas, stop, whether you have exhausted your time or not. The probabilities are that your congregation will not be seriously discomposed. The writer was once acquainted with an excellent brother, whose peroration was almost stereotyped. He tacked it on as the tail-piece to every sermon. Learn, then, to quit as soon as you are done, regardless of time."

—While upon this subject, when will preachers learn how to pronounce the word *ex-tempo-re*? It has four syllables, and yet four out of five persons say—*po-re!*—*Observer Bowmanville.*

[And when will writers and others learn that it is incorrect to use *ex-tempore* for "extemporaneous," as in the heading of the foregoing extract?—Ed. C.O.]

**AN APT ANSWER.**

The following extract from a letter in the last number of the *Church Chronicle* contains one of the most original and pithy replies we remember to have heard. The writer is giving an account of a visit which he paid to a Sunday school in the States:—

"The teachers were next invited to address the School. The first spoke of Prayer.—Asking the school why the Saviour taught us to address our Father as in Heaven, when God is everywhere, and receiving no answer, he said: 'Then I will give you one. During the late war' I was once attending a Sunday school examination, when this same question was put to one of the classes. A little drummer-boy, dressed in his regimentals, looked in the teacher's face, and said, 'I think I can tell you, Sir; it is because Heaven is God's head-quarters.' The teacher replied, 'A Doctor of Divinity, my child, could not have given a better answer.'"

—It is nobler to be sincere than to wear the escutcheon of knighthood or to boast the blood of a line of kings.

**Commercial.**

Church Observer Office, MONTREAL, Thursday, Dec. 22, 1870.

**STOCK AND SHARE LIST.**

BANKS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Bank of Montreal	\$200	All.	6 p.c.	22 1/2 a 22 1/2
Bank of N. A.	\$500 stg.	do.	3 p.c.	108 1/2 a —
City Bank	\$100	do.	3 p.c.	85 1/2 a 86
Banque du Peuple	50	do.	4 p.c.	103 1/2 a 106
Molson's Bank	50	do.	3 p.c.	109 a —
Ontario Bank	40	do.	4 p.c.	106 1/2 a 107 1/2
Bank of Toronto	100	do.	4 p.c.	154 a 154
Quebec Bank	100	do.	3 1/2 p.c.	112 1/2 a 114
Banque Nationale	50	do.	4 p.c.	106 a —
Banque J. Cartier	50	do.	4 p.c.	115 a —
E. Townships' Bank	50	do.	4 p.c.	bks closed
Mech. Bk of Canada	100	do.	4 p.c.	116 1/2 a 117
Union Bank	100	do.	4 p.c.	bks closed
Mechanics' Bank	50	do.	4 p.c.	105 1/2 a 107 1/2
Royal Canadian Bk.	50	do.	None.	77 a —
Can. Bk of Commerce	50	do.	4 p.c.	bks closed
<b>RAILWAYS.</b>				
G. T. of Canada	\$100 stg.	All.	None.	12 a 13
A. & St. Lawrence	100	do.	None.	90 a 90
G. W. of Canada	22	do.	1 1/2 p.c.	14 a 15
Montreal & Cham.	200	do.	None.	16 a 21
Do., preferential.	\$200	do.	5 p.c.	100 a 100
<b>MINES, &amp;c.</b>				
Montreal Consols	0	\$15.10		\$3.75 a \$4.15
Canada Mining Co.	4	90 p.c.		25 a 35
Huron Copper Bay	4	12 cts.	20 p.c.	—
Lake Huron S. & C.	5	109		—
Quebec and Lake S.	8	\$4.10		—
Montreal Tel. Co.	40	All.	5 p.c.	222 1/2 a 230
Peoples do do.	100	do.	5 p.c.	100 a 100
Montreal C. Gas Co.	40	do.	4 p.c.	170 a —
Montreal City P. B.	50	do.	6 p.c.	162 a 170
Richelieu Co.	100	do.	5 p.c.	185 a —
Can. Navigation Co.	100	do.	5-12 m.	105 a 108
Mont. Elevating Co.	100	do.	5 p.c.	90 1/2 a 90
Montreal P. B. Socy	50	do.	4 p.c.	90 a 900
Canada P. B. Socy	50	do.	5 p.c.	90 a 900
Canada Roll'g & W'g Co.	100	do.		105 a 105
<b>BONDS.</b>				
Government 5 per cents, stg.				90 a 90
Government 5 per cents, cy				90 a 90
Government 6 per cents, stg.				90 a 90
Government 6 per cents, cy				90 a 90
Dominion 6 per cent stock				110 a —
Montreal Water Works 6 per cents, due 1885.				101 1/2 a 101 1/2
Montreal Corporation Bonds, 6 per cents.				101 1/2 a 101 1/2
Corporation 7 per cent stock				117 a 119
Montreal Harbor Bonds 6 1/2 per cents, due 1888.				105 1/2 a —
Quebec City 6 per cents.				85 a 90
Toronto City Bonds, 6 per cent, 1880.				93 1/2 a 94
Kingston City Bonds, 6 per cents, 1872.				92 1/2 a 95
Ottawa City Bonds, 6 per cents, 1880.				95 a 97
Champlain P. B., 6 per cents.				89 a —
County Debentures				90 a 90
<b>EXCHANGE.</b>				
Bank on London, 60 days sight, or 75 days date				9 1/2 a 9 1/2
Do. do. d mand.				90 a 90
Private do				108 a 108 1/2
Private, with documents				107 a 108
Bank on New York				9 a 9 1/2
Private do				9 1/2 a 10
Gold Drafts do.				par
Silver do.				0 a 0
Gold in New York				110 1/2 a 110

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