

If in darkness they sought for light, there was neither gas nor even lucifer-matches.

Men were stationary in their habits and deliberate under their necessities. He who would communicate with a friend in a neighboring State might do it in a week, provided he could devote a preparatory week to seeking a safe private conveyance. And if any one had occasion to transport himself from one town or city to another, he could do it on a trusty saddle-horse, or, still more rapidly, in the organized relays of the Boston and New-York stage-coach, "Despatch Line," which undertook to put him through in less than a week. They who went down to the sea in ships could reach England from either of the above-named ports in from one to two months, if wind and weather were favorable. Literary productions were written out with a goosequill and printed in a reasonable time by the labor of two toiling at a hand-press. Housewives plied the spinning-wheel, the distaff, and the shuttle; and webs of coarse texture grew into perceptible existence with a speed which might be compared to that of a growing vegetable. Beet was roasted on a revolving spit, turned round by a man, a dog, or a smoke-jack; and what will hereafter be accounted still more strange, garments were made by sewing slowly together their constituent parts with a needle and thread.—Dr. Jacob Bigelow.

The Church of England in India.

The Indian papers just received give us some further intelligence as to the progress of Ritualism in India. The boasted design of the High Church party to make Sunday a day for games and recreation after the celebration of "mass," may not be far from realization. The Anglican Bishop of Calcutta has gone so far as to examine the secular Hindoo school at Barranagore, near Calcutta on Sunday, when the boys declaimed Shakespeare. At present there are no Anglican nunneries in India, but a Brotherhood of St. Paul has just been instituted, and the Church Association for the diocese of Calcutta has prepared special forms of prayer for the members of this new confraternity. An annual service is to be held on St. Paul's "Feast," the 25th of Jan. The Brotherhood are to promote lay agency in the church, under, of course, the superintendance of the clergy. The laymen are to "bring the careless to church, or to the clergy for advice," to procure children for baptism and the rite of confirmation, to induce them afterwards to attend the communion to which the brothers will accompany the timid, to stand sponsors when needed, to assist in the choir and the promotion of congregational responses, and to further the missionary work of the church, or, in other words, to aid in the extinction of Dissent. They have a special Litany, somewhat similar to the "Litany of the Holy Face." The first meeting of the new order is to be held immediately on the Bishop's (Dr. Milman) return from Burmah, and it is believed that the Bishop will favour the Brotherhood. A letter in the Friend of India gives the following instance of extraordinary church discipline to which women of the Church of England congregation residing at a little hill station, are subjected. "The clergyman insists that women alter childbirth, are unclean until they have been churched, and declares this service must be performed before the whole congregation. There is, he assured our wives, nothing to be ashamed of, far from it—an assurance which cannot fail to reconcile our spouses to the impropriety of having children. Nevertheless he failed to recognise, as he was probably unable to appreciate the feelings of a lady, or the motives which would lead her to ask for the quiet and retirement of a private form of service." These doings of the clergy are driving the Presbyterians, Independents, and Baptists out of the Church of England, where they have so long worshipped under Evangelical clergymen.—Freeman.

Christian Messenger.

HALIFAX, SEPTEMBER 18, 1867.

We were a little surprised to find the following article in the St. John Christian Visitor of last week, giving the editor's version of the proceedings of the Council called in reference to the Rev. Dr. Pryor and the Granville Street Church, in this city:—

AN ECCLESIASTICAL COUNCIL. An ecclesiastical council was assembled in Halifax, August 29th, for the purpose of considering certain charges of a serious nature preferred against the christian and ministerial reputation of Rev. Dr. Pryor. This council had been mutually chosen by the Granville street Baptist church and its pastor, in accordance with the recommendation of the Central Baptist Association of Nova Scotia, and was composed of the following brethren, viz:—Rev. Charles Spurden, D. D., Fredericton; Rev. I. E. Bill and W. S. McKenzie, Saint John; Rev. John Davis, Charlottetown, P. E. I.; Rev. Abraham S. Hunt, A. M., Cornwallis; Rev. George Armstrong, A. M., Bridgetown; Rev. Stephen March, Bridgewater; Rev. Charles Randal, Weymouth; and brethren T. R. Patillo, Esquire, Liverpool; Dea. E. M. Wheelock, Wilmot; J. S. Rand, Esq., Cornwallis, and William Faulkner, Esq., of Truro.

The council was organized by the appointment of Rev. Dr. Spurden, President, and Rev. W. S. McKenzie, Secretary, and Rev. George Armstrong, Assistant; and then entered upon their investigation of certain accusations imputing the social virtue of Dr. Pryor and his honesty in the management of the estate of Miss Vass, of Halifax. These accusations were placed before the council in due form by the representatives of the Granville Street church, and were subjected to the most searching investigation. The matter was considered very much in form and manner as if before a legal tribunal. On the part of the church the case was conducted by B. H. Eaton, Esq., a young lawyer of Halifax, and T. H. Rand, Esq., Superintendent of Schools. Dr. Pryor was aided in his defence by Hon. Judge Johnston, of Halifax, and Rev. E. A. Crawley, D. D., of Acadia College. Numerous witnesses, male and female, were first brought forward to substantiate the charges, and then others placed upon the stand to refute them. The testimony for and against was subjected to a rigid cross examination, and thoroughly weighed in the balance of truth. Thursday, Friday, Saturday, Monday, Tuesday and Wednesday were occupied in this way. The morning sessions commenced at half past 9 A. M., and the evening sessions generally closed about 11 P. M.—opening and closing with earnest prayer for divine guidance. Having completed the examination of the witnesses on Wednesday afternoon, the evening was devoted to a review of the evidence, and to the preparation of their verdict. They approached their decision deeply impressed with the solemnity of all the interests involved, and with the fact that their verdict would not only be critically scrutinized by a discerning public, but by the searching eye of that tribunal from which there is no appeal. Having prayerfully compared notes and reviewed evidence, the council unanimously decided that while Dr. Pryor had shown a great want of discretion in his manner regarding a single case of pastoral visitation, he was not, in their opinion, guilty of immorality as accused in the first allegation. 2d. That though Dr. Pryor, in the case of Miss Vass, had exhibited marked incompetency in the matter of keeping accounts, and culpable neglect in not preserving vouchers for monies paid, yet the charge of dishonest and fraudulent dealing in reference to these accounts was not sustained by the evidence. By a previous arrangement, the church was called together in the evening to receive the verdict of the council. The praises of God were sung, and the word of God read by Rev. J. Davis, prayer offered by Rev. Mr. Hunt, and then the President of the Council, Dr. Spurden, proceeded with much solemnity to read the decision. At the close of which the Hon. Judge Johnston, on the part of Dr. Pryor, moved a vote of thanks to the council, which was seconded by Dea. Selden on behalf of the church, and passed by a full vote of the assembled brethren. A few parting words of advice to all present from brethren Davis and Bill, and the council separated, each feeling in his own bosom the consciousness that he had endeavored faithfully, as in the presence of his final Judge, sacredly to discharge his duty to all concerned.

It is a pleasing reflection that the council, encompassed as they were with adverse opinions, were enabled through grace to see eye to eye, to speak the same thing, and to be perfectly joined together in the same judgment. We regret that our contemporary has not exercised the same discreet silence as the Halifax press has done in this matter, while it is still under consideration. He should not, we think, have taken advantage of his position as one of the Council to proclaim his impressions respecting their acts, until he had ascertained whether the Church would receive the recommendation given. We do not intend, at present, to offer criticism generally on the Visitor's statements, as we shall probably be able shortly to place before our readers the authentic decisions on the case. Our contemporary should have stated that "B. H. Eaton, Esq.," is the Clerk of the Granville Street Church, and that he appeared in that capacity before the Council, and that "T. H. Rand, Esq." and Mr. Eaton were acting, in conjunction with other members of the church, as Committee, appointed by the church to present the case before the Council. Respecting the "vote of thanks" we may just remark that it was neither "on the part of Dr. Pryor" or "on behalf of the Church" that it was done, but was simply an act of courtesy to the gentlemen composing the Council, having no reference whatever to their decision. It is a pleasing reflection that the council, encompassed as they were with adverse opinions, were enabled through grace to see eye to eye, to speak the same thing, and to be perfectly joined together in the same judgment.

The Service of Song. Much is said on this subject respecting the use of instrumental music, choirs and congregational singing and often they are treated as if they were antagonistic to the other, and therefore a preference expressed for one or the other necessarily implied a want of appreciation of the other. It is too often supposed that the musical portion of public worship is a performance, whereas it is really a service, incumbent on all. Each worshipper according to his or her ability, should feel it an imperative duty to participate in this delightful exercise. In doing this there should be a knowledge of one's ability and a readiness to yield to those appointed to conduct the singing, and a readiness to unite with them in swelling the volume of sound in the expression of praise. The full benefit of worship is not realized by those who attend merely as listeners, whether it be in the prayers, the preaching, or the song of praise. The sincere well-instructed disciple of Christ will endeavor to participate in all the exercises of the sanctuary. In prayer it will be not the minister alone speaking who prays as it will that all the worshippers are lifting up their hearts and sending forth their desires to the throne of the heavenly grace. In preaching it will not be personal benefit and instruction which will be sought by the hearers so much as the benefit of others, and the salvation of souls through that instrumentality. And so in the service of song, the edification of others should be a leading thought as well as personal enjoyment. By these means we may find the privileges of the House of God greatly enhanced, and in conferring good we benefit ourselves and are conscious of being in harmony with the great design of the public worship of God. An article in a late number of the Christian World has some very appropriate remarks on this subject, as follows:— In opposition to the artistic chanting in Romish cathedrals, I set congregational singing. There are no grander artistic performances than by Roman Catholic choirs. Many of the great masters were born in that Church, and their spirits still wait in her "Miserere," and weep in her "Stabat Mater," and triumph in her "Te Deum Laudamus." And all the attempts of our churches to surpass theirs in the science of music will be ineffectual. But there is a power in good, hearty, unanimous congregational singing to drown out the cathedrals. Churches of the living God "lift up your voices!" "Let those refuse to sing Who never knew our God; But children of the heavenly King Should speak their joys abroad." We have yet fully to test this influence in battling with superstition. In the time of the Reformation, Cardinal Cajetan said with regard to Luther, "He has conquered us with his songs." In those days a congregation assembled at mass; at the close of the service two boys began to sing one of Luther's chorals, and the congregation joined in, and they who came Roman Catholics, went away Protestants. SING! SING! What has made the Methodist Church the most extensive of all denominations? The Methodists all sing I have travelled up and down the land, and have seen many strange and curious things; but I never yet saw a Methodist who could not sing. They sing with their throats. They sing with their hands. They sing with their feet. Set a Methodist man and his wife down in the middle of a Western prairie, and they begin to sing, and in a short time on one side of them comes up a meeting house; and they keep on singing till up comes a whole conference; and some autumn, we look over and find the prairies all on fire with a half dozen old fashioned revivals.—SING! SING! "The hill of Zion yields A thousand sacred sweets, Before we reach the heavenly fields, Or walk the golden streets." When four wood larks are allowed to do all the singing in the forest, and four seraphs all the singing of heaven; then can our Protestant churches afford to depend for singing upon four persons who stand in the lot, with their throats yet sore from singing at the opera, executing their fugue tune and torturing our good old hymns in the following style: "Oh! for a man Oh! for a man Oh! for a man-sion in the skies." "We'll catch the flea We'll catch the flea We'll catch the flea-ting hours." "Ply our pol Ply our pol Ply our pol-tuted souls." "He'll take the pill he'll take the pill he'll take the pill-grim home." "With reverence let the saints appear And bow—ow—ow before the Lord." Oh, for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the ammunition wagons. He went to the leader of the band, and asked for his portfolio; then leaving over till he came to an inspiring march, he said, "Play that!" The whole band struck the air with their instruments and over the rocks went the ammunition wagons. And I tell you that over all obstacles, and over all superstitions the Church of Christ will march triumphant, when we can get her the great

hosts of the living God and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgab, or Old Hundred. The Evangelical Conference recently held at Amsterdam was attended by persons from all parts of the world. Preparatory sermons were preached in different languages on the previous Sunday in all the churches of Amsterdam. The inaugural discourse was delivered by Professor van Oosterzee, in the cathedral, before an immense audience. On Monday morning the Conference was formally opened by Baron van Wassenar, who welcomed the visitors in French, Dutch, and German. Some of the foremost divines from France, Germany, Holland, Switzerland, and the United States, as well as many well-known clergymen and ministers from Great Britain were there. The Building where the meetings were held was an elegant hall, capable of accommodating more than one thousand persons, surrounded by beautiful grounds, which were illuminated after the evening meetings. After the chairman's address on Monday morning the Conference was engaged for about eight hours in receiving reports on the state of Christianity in various countries. Professor J. J. Doedes read a lengthened paper upon the religious condition of Holland. Dr. Tholuck spoke hopefully of the religious condition of Germany. The United States were represented by Dr. Prime, who, at the conclusion of his address, in the name of his American brethren, gave a hearty invitation to the Evangelical Alliance to hold their next Conference in New York. On Tuesday morning the subject of discussion was "The Evangelical Ministry and Preaching in Relation to modern Criticism."

We copy a further notice of the Alliance from a London paper:— The Rev. Canon Battersby read a paper On the religious condition of

THE CHURCH OF ENGLAND.

The point of view assumed was that of Evangelical Christians who adhered to the Scriptural truths contended for by the Fathers of the Reformation. He reminded his hearers at the outset that the doctrinal Articles of the church of England were in essential harmony with the ancient Confessions of all the Churches of the Reformation. In this respect they were all one. In order to judge of the religious condition of a church, it was necessary to observe not only the forms of doctrine which prevailed in it, but also the manifestations of religious life which were to be found amongst its members. The reverend gentleman then divided his subject into these two sections—the doctrine taught in the Church, and the religious life of its members; points which he ably elaborated. He stated that in the space of three years seventy-five mission-stations had been established in the metropolis, furnished with a staff of sixty-seven missionary clergy, besides parochial clergy, Scripture-readers, and parochial mission-women. The work of education was carried on simultaneously with the work of evangelization. The fact that 500 of the clergy had been found ready to enrol themselves as total abstainers from intoxicating liquors was also alluded to, and the paper concluded with an earnest entreaty that the Church of England might share the prayers of all present. The Rev. J. Howard Hinton read a paper upon the

NONCONFORMIST CHURCHES.

In relation to statistics he said it would gratify him if he were able to present a complete statement of the number of Evangelical Nonconformists in England and Wales under the two heads of Churches and Church members. The returns, however, were at once too defective and too dissimilar to render this possible. At present the Baptist denomination, particular and general, was the only one whose return was perfect, and this contained 2,264 churches, with 238,000 members. The churches in the Congregational body might be set down at 2,500, and on an estimated average of 100 members to each church, the members at 250,000. The Wesleyan Methodists had in society 326,000 persons; the Methodist New Connexion reported 23,000; the United Methodist Free Church, 66,000; Primitive Methodists, 70,000; and the Bible Christians, 26,000; the Calvinistic Methodists had 90,000; Lady Huntingdon's connexion probably 3,000. Beyond this, everything was conjecture. The sum total of members was nearly one million one hundred thousand, and making a conjectural addition for the evangelical sects and congregations unreported, the gross number might be estimated at a million and a quarter. The support of the Nonconformist ministry, the number of colleges, and other topics formed the remaining particulars in a very interesting paper.