

## The Church Times.

HALIFAX, SATURDAY, JULY 25, 1857.

## CHORAL MUSIC.

In some parts of Europe, and amongst some particular denominations of christians in this country, there springs up, every now and then, a controversy respecting the introduction of instrumental music in the praises of the sanctuary. Some consulting only their prejudices condemn it altogether—others deem it an essential element of public worship. If the former are correct, there can be no necessity for singing, the intonations of the voice being only the notes of a musical instrument, and the hymns and psalms may as well be read as sung. If the latter, whether such modulated sounds proceed from the human mouth, or through the medium of the bands, acting upon extraneous substances, being alike an operation of the mind, they are of nearly the same value when employed in sacred services. The instrumental addition to the choir does not prevent the congregation from singing the hymns and spiritual songs; and it gives many an opportunity which they could not otherwise enjoy, of listening well pleased, and of "making melody in their hearts unto the Lord."

It is rather difficult to discover at the present day, what originated the unmusical disposition. It may have been at first the total absence of all instrumental melody, except that which was confessedly inappropriate for religious service. Perhaps the leaders of religious movements may have encouraged it, lest it should interfere with or weaken their own absolute authority over the minds of their followers. Or it may have proceeded from a desire for contrast and a spirit of opposition, similar to that which prompted some to stand while praying, because others knelt, and to sit when a psalm or hymn was sung, because others stood. However this may have been, it is now strong enough to set at defiance all scriptural example, from Genesis to Revelations. A warm discussion which took place a short time since in a Church in Upper Canada, proves that notwithstanding the intellectual improvement of the age, the varied feelings we have noticed still largely prevail. A Presbyterian minister in that Province attempted, with the consent of a part of his congregation, to introduce an organ into his Church. A meeting of the Presbytery took up the subject, which was warmly discussed, and strong remonstrances were made by many of the speakers, against the use of so heathenish and prelatian an abomination. One of the anti-musical speakers, violently contended against any accompaniment to the voice, the organ in particular. There was one instrument however, to which he had not so insuperable an objection. If they really came to a conclusion to adopt any musical instrument in public worship, his predilections and associations would lead him at once to prefer the Bagpipes! This declaration was highly applauded.

In the Church to which we delight to belong, there are no relics of this spirit of semi-barbarism. The use of musical instruments with which to swell the melody of the choir, is enjoined, and they are employed wherever they can be procured. Nor is the human voice thereby depreciated. The natural sounds of both mingle in rich and varied harmony, and as there be many in every congregation who cannot sing, and yet are devout enough to wish to do so, these appropriate the music as their own, and follow the beautiful tunes with the words of the psalm or hymn, and thus are enabled to give back in the praise of God, those vibrations which affect the soul, which are not of the earth, earthy, and which do assuredly form an element of the melodies of the saints in heaven,—of the songs of the redeemed, and of the holy angels that surround the Throne of God.

Seeing that there is good scriptural warranty for the use of instrumental music in the worship of God, it is strange that his puny creature man, in the exercise of his own self sufficiency, should dare to deprive his Maker of that which is so justly His due. The penalty however of the transgression of so evident a law of nature and of our holy religion, does very often follow the offence. After all that is alleged of the flexibility of the human voice, it is only one set of peculiar sounds that undergoes modulation, and which without the accompaniment of other sweet sounds, soon degenerates into a hard, dry, stiff and ceremonious conventionalism. Where there is no opportunity to compare or pitch the vocal tones, with the notes or keys of musical instruments, it is result almost invariably follows. There may be the dormant power and the taste to make them effective in song, but the standard of their cultivation is lost,

and then their public exercise almost always is ridiculous, and inspires contempt. Let any individual with an educated ear for music stop inside any church or conventicle where musical aid is discarded, and he will soon recognize an association of un-echoing sounds, which however they may begot compassion, will dispel every feeling of solemnity he may have previously connected with this part of public worship—and jar upon the mind with a discord totally at variance with the harmony which ought to accompany the ascription of Divine praise.

It needs not however, that we should in any way undertake the defence of the combination of the vocal and instrumental, in sacred music. If the examples quoted in the Sacred Canon are not sufficient to show that the Creator of harmony is well pleased with the tuneful efforts of all His creatures in His praise, the case is indeed a hopeless one. Episcopalians cannot be said to be much amenable to the charge of offending in this point. There may be others however, connected with the subject, in which they are not quite inexcusable, and which may be thought to betray somewhat of the same spirit of contradiction and opposition that abolished and would still abolish the harp and organ as accompaniments of Divine Worship. Instances are very frequently afforded in churches, where what ought to be sung is said, and sometimes where what ought to be said is sung. There are breaches of propriety in this respect, without excuse, at our very doors, and we may perhaps take an opportunity to advert to them, upon some future occasion.

## BOAT RACE BETWEEN NOVA SCOTIA AND NEW BRUNSWICK.

We are sorry to record the failure, so far as any trial of skill, or strength, or capacity of the boats is concerned, of the Rowing Match which was to decide the respective merits of New Brunswick and Nova Scotia, in Boat rowing and Boat building. The day appointed for the match was Thursday last, and the weather proved all that could be desired. There was a moderate breeze, variable, but nothing more, and but little swell, and at the time the race should have taken place, not a white-cap in sight from the Observatory hill in the Dock Yard. The respective boats were ready half-past ten at the starting point—the Halifax boat painted yellow, sat on the water with duck-like buoyancy and grace, her crew four stalwart fishermen attired in blue. She was named the *Wide Awake*. The St. John Boat appeared to be a very narrow craft, scarcely more than one half as high above the water as her opponent, tastefully finished, and covered up except the place of the rowers. She was nameless. Her crew of four men wore clad in red and white striped shirts. It soon became apparent that something delayed the match, and it began to be rumored that the New Brunswick men thought the wind too high and the waves too rough for their boat, and had fallen back upon some stipulations about such a state of wind and weather, made before the race.—The matter was referred to the Umpires, who proceeded in a gig around the whole course in order to test the value of the objection, and upon their return decided that there was nothing to hinder the contest, and appointed half past eleven for the boats to start. Time wore on, with many symptoms of uneasiness on the part of the New Brunswick boat, until the boats were directed to take the stations assigned them, which Halifax did immediately, New Brunswick, evidently a laggard. The time came, the signal was made, the gun fired, and New Brunswick which had never properly come to the scratch, ingloriously resigned the contest. The Halifax boat rowed the course, 4 miles, alone, in 34 minutes, and would as may easily be conceived, have done it in much less time, had there been competition. Of course the stakes were honorably won—with the betting and all that sort of thing, (and there was a great deal of it, extending through Nova Scotia to New Brunswick, and to Boston, New York and Philadelphia), we have nothing to do. Halifax, is therefore, we presume, chief boat and men upon this continent, and will be ready to enter the lists of honorable rivalry with any worthy opponent.

A number of strangers visited Halifax on purpose to witness the Boat race, and have been sadly disappointed. They well know however, that the fault does not lie in this quarter.

The great mistake on the part of the New Brunswickers, was the building a boat of no earthly use except to contend in a stark calm, or upon a mill pond.

The Naval authorities gave every facility both to the contest, and to the public to witness it. The Dock Yard was free to all, and thousands availed themselves of the privilege. In order to give eclat

to the occasion, the Yacht Club and the Officers of the *Indus* made up several sailing and rowing matches, which took place throughout the day. A large company also, of ladies and gentlemen, was entertained on board of the Flag Ship, which was decorated with flags of all nations.

## ELECTION OF THE BISHOP OF LONDON, &amp;c.

The election of a Bishop for the new Diocese of London, Canada West, took place at London on the 8th inst. The Bishop of Toronto, the Clergy and Lay delegates, met in Synod for this purpose, in the Church at London, on the morning of that day. There was divine service at 11 o'clock. The Rev. Mr. Holland, of Tyrconnell preached from an appropriate text, the 24th and 25th verses of the 1st chapter of Acts. The Holy Communion was administered. At 4 p. m. the clergy and delegates took their seats, his lordship providing, 43 clergymen and 71 delegates answered to their names. The body of the church and front seats of the gallery were filled with spectators. The first day appears to have been occupied with preliminary proceedings. On the second day the vote was taken. About half past twelve o'clock the ballot was closed and the result being declared by his Lordship, it was found that of clergy 22 had voted for Dr. Cronyn and 20 for Dr. Bethune. The vote of the laity was 10 for Dr. Bethune, and 23 for Dr. Cronyn. After the vote was taken a Resolution was moved—"That the Bishops be requested to submit to Her Majesty, for her approval, the name of the Rev. Dr. Cronyn, D. D., as the unanimous choice of the Synod of this new Diocese, for the office of Bishop,"—which was carried unanimously. We shall commence a full account of the proceedings as detailed in the *New York Church Journal*, in our next paper.

The notorious party feeling of the *Church Witness* of St. John, N. B., has induced it to hazard some remarks derogatory of the Rev. Dr. Bethune, one of the candidates for the London Bishopric. How much more Christianly are the sentiments which actuate this gentleman, whom it characterizes as a Puseyite. At the conclusion of the election he observed as follows:—

"He united with them all in their satisfaction at the election to the Episcopate of a gentleman, towards whom he had always entertained a warm friendship. He had not been brought into competition with him of his own accord, but at the earnest desire of his friends, who thought more highly of his capabilities than he ventured to himself; and now that they had failed in their object, he was sure that they would feel with him that their efforts had been overruled for the best."

With reference to the position which the new Bishop will take, we are glad to find that he is not likely to tolerate the exclusive views of any party. The concluding remarks of the correspondent of the *N. Y. Church Journal* are as follows:—

"The bishop elect, Dr. Cronyn, has generally been claimed by the Low Church party as belonging to them, but from various speeches I have heard him make, I am led to the conclusion that he is a much better Churchman than many of the party in the diocese that lay claim to him. Sounder and more Churchman like sentiments I have rarely heard even from professedly high churchmen. In the high office to which he has been elected, I feel confident that he will not allow himself to be swayed by any party feelings—that he will strive to be a faithful and just Bishop to his Diocese at large, not recognizing any party or clique. He is a native of Ireland, about 54 years of age, and has resided in Canada for 25 years. He is a D. D. of Trinity College, Dublin."

## MORTUARY CHAPEL.

A Communication in this day's paper, refers to a Mortuary Chapel at the Cemetery, as an appropriate monument to the memory of our Crimean heroes, Colonel Welsford and Capt. Parker. The Chapel, and the Monument, might be so connected as to subserve one design. We are glad at least to find, that an attempt is to be made to erect such a Chapel, which is much needed, by public subscription; and that a considerable sum has already been realized in behalf of the object. It will be for the use of all denominations. Dr. Cogwell, whose name is already before the public in connection with several schemes of public improvement, has the merit of originating the Chapel, and we believe the Curates of St. Paul will endeavor to realize the quota that it will be necessary should be contributed by their Parishioners.

The Rev. Dr. Hellmutz, of Montreal, will preach a Sermon in St. George's Church, on Sunday morning, on behalf of the Colonial Church and School Society, after which a collection will be taken in aid of the Society's Funds.

In the evening the same Rev. Gentleman will deliver a discourse in St. Paul's on the present state and future prospects of the Jews, a subject upon which it may be expected he will be able to communicate much important information, as well as much that will be profitable for religious instruction and edification.

Public opinion is a mighty current, sweeping all before it, not excepting the old fashioned prescriptions for catarrh. Durno's celebrated Catarrh Snuff is an every day demonstration of this fact.

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