

Would not our covenanting forefathers be more shocked at seeing these innovations, think you, than at hearing the melody of the harp or the organ mingling with the voices of the worshippers?

While, however, the scriptural argument against the use of instrumental music in public worship is, in our opinion, altogether untenable, yet much in every way might be said on the side of *expediency* and *uniformity*. The apostle could say, "All things are lawful for me, but all things are not *expedient*." And the same apostle says, in another place, "If meat make my brother to offend, I will eat no meat while the world standeth." Aside altogether from the well known aversion of Scottish Presbyterians generally to the use of instrumental music in public worship, we think it would be exceedingly offensive to most of our congregations should the attempt be made to introduce the practice in this country. It is right to place the argument on its proper basis, and remove unjust prejudices, as far as possible; at the same time, we ourselves would give our unequalled opposition to the introduction of instrumental music into the church in which we worship. And that which we would dislike in our own church, we would be sorry to see in any other church connected with our Body. When we chance to attend worship in churches not of our connection, we are prepared to see things to which we are not accustomed, and therefore it would be wrong and unseasonable in us to take offence; but it is quite a different matter if we meet with these things in churches connected with our own Body. In the latter case, we feel uneasy and dissatisfied; and, as we are so much the creatures of our senses, whatever it be that disturbs our mental equilibrium is sure to unfit us for deriving much benefit, let the services, in other respects, be ever so effective. The introduction of things quite innocent in themselves into our mode of worship, may become the means of working much mischief, and of destroying the harmony of the whole Church. Ancient customs, made venerable by the usage of ages, and endeared to us by the solemn sanction of the Church of our forefathers, as well as by our own earliest associations, should, we humbly think, be touched with the extremest caution. And we say thus, not more of the introduction of musical instruments than of those other changes which are creeping into our Church services.

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### What Christianity has done in Jamaica.

The Rev. Mr. East, of Jamaica, contrasts as follows the condition of that Island 50 years ago with what it is at the present time:

1. Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of iniquity.

All classes were addicted to most shameless profligacy. Marriage in many districts was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still; but how great the social change which has come over the land! Now concubinage amongst what are called the respectable class, is becoming branded as dishonourable, and marriage is becoming the rule; while family ties, and the hallowed associations of home, are inducing an improved social morality in other respects.

2. Fifty years ago, 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery, and men and women were driven to the field, and forced to their unrequited tasks like beasts of burden; and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six and twenty years the boon of liberty has been enjoyed, so that four-fifths of our present population can say, they never were in bondage to any man.

3. Fifty years ago, the masses of the people were sunk in the grossest abominations of African superstition; to the great masses of them there were no Bibles, no Sabbaths, no schools; and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now! We have superstition, and ignorance, and irreligion enough still. But, blessed be God, we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation; and very many keep Sabbath only once in fourteen instead of once in seven days. But now the Christian Sabbath is an institution everywhere acknowledged, and with more or less rigidity observed. Places of Christian worship occupy not only our towns, but lift up their head in almost every mountain village and district of the land; so that the public means of grace are brought within reach of nearly the whole population. And every christian denomination has a goodly band of faithful, hard-working, godly ministers, who watch for souls, as those who must give account unto God. Jamaica is not paradise; its inhabitants are not angels; iniquity still abounds; the love of many waxes cold; and many walk, of whom your pastor tells you often, that they are the enemies of the cross of Christ. But we bless God Jamaica is not what she once was—a slave-cursed sink of abomination.

### India.

In a series of articles, I have been pointing out the various independent testimonies that prove the reality and the extent of the social, moral, and religious changes that are now taking place in India. The dreary monotony is being subjected to living influences from many quarters, and there can be little doubt