

Your Committee beg leave to submit the following suggestions:—

1. Your Committee feel that in all congregations in which the Scriptural method, of weekly laying in store small sums, could be introduced much good might result from the adoption thereof; but, think it best to leave this matter to be decided by the wisdom of the elders and managers of congregations.

2. Your Committee deem it very necessary to appoint a committee, composed of elders, to take the whole matter of ministerial support into their care and management. This committee should inquire into the real wants of ministers, and recommend to the church such measures as their knowledge of ministerial circumstances demand.

3. Active Presbyterial visitations.

4. Your Committee also believe that ministers ought to manifest more faithfulness to each other and to the Head of the Church in this matter, and would recommend the appointment of a standing committee, composed of an equal number of ministers and elders, whose duty it shall be to keep this subject before the Presbytery until such time as a more satisfactory status than what is now reached be attained in our congregational finance.

All which is respectfully submitted.

ISAAC MURRAY, *Convener.*

THE ORDINANCE OF PRAISE.

NO. IV.

In our present article we design to consider the ordinance of praise as it existed in the later ages of the Jewish economy, when the Hebrew worship was in a settled condition, commencing with the reign of David and Solomon, and continuing through the subsequent eras of decline and revival.

This period was initiated by David's bringing up the ark to Jerusalem, some four hundred years after it had crossed the Jordan. This is fully described in the 6th chapter of 2nd Samuel and the 13th and 15th chapters of 1st Chronicles. It had two removals the first from Kirjath Jearim to the house of Obededom the Gittite, the second from thence to the city of David.—

Both occasions formed high festivals and as usual were distinguished by song and dance. On the first occasion "David and all Israel played before the Lord with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with trumpets." (1 Chron. xiii. 8. See also 2 Sam vi. 5.

In consequence of irregularities in the manner of conducting the service, the Lord made a breach upon the people. He smote Uzzah who put his hand to the ark, and the people filled with fear abandoned the work for a time. But after three months of preparation, arrangements were made for conducting the services "according to the manner." The chief irregularity in the former case was, that others besides the Levites had been concerned in bearing the sacred utensils, and in the services connected with their removal. On the second occasion the arrangements were on a much grander scale, and the services of a more imposing nature. This was particularly the case in regard to the service of praise.—It seems to have been part of the irregularity of the former occasion that this portion of the service had been left to the multitude. But now David delivers the charge of it to the Levites. "David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy," 1 Chron. xv. 16. Accordingly they appointed leaders for the different companies of performers. These were three, according to the instruments of music on which they played. The first, led by Heman, Asaph and Ethan, "were appointed to sound with cymbals of brass;" the second, led by Zechariah and seven others, "with psalteries on Alamoth," and the third, led by six others, "with harps on the Sheminith to excel." It is generally agreed that the first kind denotes instruments of metal which, by being struck together, made a loud clanging sound. These were specially used on festive and joyful occasions. Psal. cl. 4,— "Praise him with loud cymbals, praise him with high sounding cymbals." The nature of the other instruments there described is