

THE following communication which came too late for the August Record we insert in the Sept. issue. It is mild, sensible, respectful and reasonable. If replied to in the same tone and spirit we shall be happy to give such a reply space. The question of instrumental music has been fully discussed in the pages of the Record some years ago. The principle and practice of instrumental aid in the worship of God is recognized in the Church of Scotland. In principle or practice it is not condemned in God's word; yet, where its introduction, against the conscientious scruples of an influential minority of a congregation, may result in strife and division, it would be wise and charitable in the majority in the meantime to cultivate the human voice divine "and thus follow after the things which make for peace, and things wherewith one may edify another."—(Eph. M. R.)

*To the Editor of the M Record.*

As there is some talk of introducing an organ to assist the choir in St. Andrew's Church, Pictou, and as there is opposition to its introduction by good and conscientious members of the church, I as a worshipper in said church would like to see the question argued on its merits, or as the saying is I would like to see some light thrown on on the subject from the sacred scriptures. I have tried to study the scriptures for myself, however imperfectly, that I might know for myself what external aids to religion the Bible approved or condemned, and as far as I am able to judge, I fail to find one argument against the use of instrumental music in the praise part of the worship from the one end to the other of the sacred book. On the other hand I find a great number of instances in the said book where we are commanded to praise God with instruments. Let those who disapprove of, and object to the use of them read 2 Chron. 5th Chap: let them notice the number and variety used, and God's approval of their praise, as seen in his filling the House with his glory so that the priests could not stand to minister by reason of the cloud. If objectionable, or wrong in principle, why would He who is a spirit, and demands that those who worship Him do so in spirit and in truth, command that

they be made or used; and if He forbid them not why should do so? Why should man add to, or take away from the "words of the book of this prophecy"? It appears to me that if we would take the word of God, not the tradition of men, for our guide, music, strife, bitterness and division in our churches would be averted. Then would the old adage be better understood, and more acted upon. "In things essential unity; in things indifferent liberty; in all things charity."

What we who are in favour of getting an organ into the church want is some thing to help improve the music in which we offer praise to God, and not to gratify any whim. We respect the opinion and prejudices of those who see not eye to eye with us, but we claim the same for them; and as there are many arguments in favor of using organs, cymbals &c., in the worship of God, and that our large building requires that the choir be assisted and strengthened, it would seem but reasonable that the objectors, being in minority, would consent to what we firmly believe would be an improvement and which on a short trial would I am sure command their approval and admiration.

A WORSHIPPER IN ST. ANDREW'S CHURCH.

### WOMAN'S COURAGE—A TRUE STORY.

The righteous are bold as a lion: righteous women as well as as righteous men; and perhaps the beauty of a simple faith resulting in calm self-control, and perfect collectedness in a moment of danger, is more striking in the weaker than the stronger sex. The triumph is greater, for there has been more to overcome, but the overcoming principle will be the same. If we believe, as St. Paul did, that God is for you, we shall realize with him.—Who can be against us? and thereby delivered from that which is torment, and, taught by the wise instinct which springs from prayerful self-possession be enabled to discern the surest way of escape from the threatened peril.

A maiden lady resided alone with her two female servants, in a house the