

the Puritans. Even in a Presbyterian Church, in which the organ, or its substitute, the lute or fiddle, had been authorised for generations as lawful and right, I do not know that I could well insist on any thing more, if I were now beginning to have conscientious difficulties, than that I should be permitted to set up a worship of plain Psalmody for myself, and to do so without forfeiting my position in her communion.

But, in the fourth place, while making this concession, I cannot but maintain that the case is entirely different when the proposed innovation is on the other side. It is not conceivable, at least among Presbyterians, that any of those who are for calling in the aid of instruments in worshipping God, can plead reasons of conscience. Here, in Scotland, England, and Ireland, they have had no objection hitherto to *in-Organic* Psalmody. It is not, in their case, liberty to comply with what they hold to be a peremptory obligation that is asked, but merely liberty to enjoy what they hold to be a lawful privilege of pleasure. And the Churches which are asked to grant that liberty within their communion, are Churches, I repeat, which, by their very Presbyterianism, are precluded from the easy expedient of devolving the question summarily upon particular Congregations. They must as Churches, in their collective capacity, take up the question and dispose of it. No doubt they may, upon full deliberation, come to the conclusion that the question had better, after all, be left an open one, and that Kirk-sessions and Congregations should be allowed to exercise their discretion in regard to it. It is manifest, however, that this is a conclusion which could satisfy none but those who either approve of instrumental worship, or reckon it a matter of indifference. All who are conscientiously opposed to it,—who regard it as inexpedient and unlawful, unauthorised and unscriptural,—must feel themselves bound, as Presbyterians, to do their utmost against a proposal to have it even tolerated. In their own judgment it is an act of will-worship;—and there is no plea of conscience on the other side to which they might be bound to let their own judgment defer. Nay, were it ultimately settled, by a majority of the Church collective, that the question should be left an open one, still, in the face of a minority holding a decided opinion on the subject, peace would be impossible. The controversy would be handed down to Kirk-sessions and Congregations; disputes would be interminable; and, in all probability, almost as often as a party of strong-minded instrumentalists succeeded in erecting an organ loft, and displaying the "*Kist o' whistles*," some unmanageable handful of impracticable psalm-singers would be driven away in sore disgust, to set up a tabernacle of their own, where they might lift up their unaided voices in praise of God, after the good old fashion of their fathers.

On such grounds as these I greatly dread, and would most earnestly deprecate, any procedure fitted to raise this question in our Presbyterian Churches. It is a question that, if raised, will certainly distract and divide us. And can we afford the luxury of a new intestine quarrel on such a point? Is this a time for it? Surely Presbyterianism in these kingdoms has exhibited enough of the weakness which a tendency to dispute, and split, and separate, occasions. Surely, if we must fall out among ourselves, we might find some worthier cause, in a day of rebuke and blasphemy, than a wrangle about such a poor innovation on our hereditary mode of worship as our *Organic* friends are for introducing.

TURKEY.

REVOLUTION IN THE SYSTEM OF GOVERNMENT.

The concessions made by Turkey in the late treaty are most complete and satisfactory. It is reported that the ambassadors who proposed them expected at first that only a part would be accep-

ted, and were astonished at the readiness of the Sultan to concede all that was asked of him. The articles are understood to have been chiefly prepared by Lord Redcliffe, though they were presented by the ambassadors of England, France, and Austria unitedly. The obtaining of changes of such vital importance is a fit culminating point to the long and arduous career of a man whose efforts have been unceasing to promote the civilization and the progress of the Ottoman empire. We present a copy of the heads of the articles, as given in the *Journal of Trieste*. Their number is twenty-one—

1. The maintenance of the Hatti Scheriff of Gulhano;
2. The guarantee of their former spiritual privileges to the Greeks and Armenians;
3. Surrender by the patriarchate of temporal and judicial power;
4. Equality of religious systems;
5. Renunciation of persecution and punishment on account of change of religion;
6. Admission of Christians to offices of state;
7. Establishment of general schools for the people;
8. Introduction of temporal courts of jurisdiction for the rayahs;
9. Arrangement in a code of the existing criminal and civil laws;
10. Publication of the laws in all the languages of the empire;
11. Prison reform;
12. Police reform;
13. Recruiting of Christians, and their admission to military honours;
14. Change of system in the provincial courts;
15. The power of purchasing property by all freemen;
16. Direct taxation;
17. Improvements of ways of communication;
18. Improvement of the budget of the finance;
19. Representation of Christians in council of state;
20. Credit establishments for trade;
21. Reform of the mint.

It is difficult to appreciate the value and importance of such concessions as these. They literally revolutionise the whole system of the Turkish empire. The change that must have passed over the Mahometan mind within the last few years, to admit even of the proposal of these articles, is one of the most striking signs of the times. The fifth point, which renounces all persecution on account of change of faith, is not likely to remain a dead letter in its effects, when already the haughty spirit of the followers of Mahomet has become so much bowed, and their confidence in their own superiority so much shaken. Civil supremacy has, from the very first, been an essential element of the Mahometan faith, except, perhaps, in a few remote mountain districts, or among the wild Arabs. All the ideas of religion which it presents are associated with Moslem dignity and mastership. Even its paradise is a region where the haughty follower of the prophet reposes in dignity and ease, attended by crowds of Christian slaves. It therefore remains to be seen whether Mahometanism can long retain its hold upon the mind of its votaries when bereft of its temporal advantages; or whether this new system of legislation may not become the handmaid of religion in preparing the way for the triumph of the Christian cause.—*News of the Churches.*

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Messrs. Haggart, Brampton.....	1 5 0
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On behalf of the Red River Congregation, I beg to acknowledge the receipt of £5 4s. 8½., per Dr. Burns, Toronto, as a donation from Mr. C. Schofield, Esq., near Owen Sound, part proceeds of a lot of ground gifted by him to R. H. Brott, Esq., Banker, Toronto.

ALEX. ROSS.

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

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