

green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions of terrible aspect, large as life and formed of cast gold.

"The nature of this remarkable throne was such that when Solomon placed his foot on the first step, the birds spread their wings and made a fluttering noise in the air. On his touching the second step, the lions expanded their claws. On his reaching the third step, the whole assemblage of demons and fairies, and men, repeated the praises of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner:—'Son of David, be thankful for the blessings which the Almighty has bestowed upon you.'—The same was repeated on his reaching the fifth step. On his touching the sixth, all the children of Israel joined them; and on his arrival at the seventh, all the birds and animals became in motion, and ceased not until he had placed himself on the royal seat, when the birds, lions, and other animals, by secret springs, discharged a shower of the most precious perfumes on Solomon, after which two of the kurges descended and placed the golden crown upon his head.

"Before the throne was a column of burnished gold, on the top of which was a golden dove, which held in its beak a volume bound in silver. In this book were written the psalms of David, and the dove having presented the book to the king, he read aloud a portion of it to the children of Israel. It is further related that on the approach of evil persons to the throne, the lions were wont to set up a terrible roaring, and to lash their tails with violence; the birds also, and the demons and genii, to utter horrid cries; so, for fear of them no one dared be guilty of falsehood, but all confessed their crimes. Such was the throne of Solomon, the son of David."

**Music in Solomon's Temple.**

The disentombing of Assyrian sculptures and the decyphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and paintings have been brought to light which delineate the musical instruments of the early Oriental nations, and in a number of cases of veritable specimens have been disentombed. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years.

The more recent investigations prove that the parent of all known musical science was

Assyria. From the Assyrians, the Hebrews and the Egyptians, and, indeed, all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly-cultured art, and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, the double pipe, the trumpet drum and bell were common. Even of the bagpipe representations have been discovered, though none of stringed instruments like the violin played with the bow.

In all delineations of social or worshipping assemblies, musical instruments very like our modern ones have a prominent place. The Hebrew music at the time of the Exodus, was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the Temple of Jerusalem, according to the *Talmud*, stood a powerful organ, consisting of a wind-chest with holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the Temple.

**FOREIGN MISSION.**—By appointment of Synod, the collection for the Foreign Mission Scheme falls to be made on the first Sabbath of November.

☞ The Rev Mr Gunn, Broad Cove, C.B., has sent, per the Rev Mr McMillan, \$20 collected at Grand River and vicinity for the Home Mission Scheme. Also, \$5 for the *Monthly Record*.

**Presbytery Clerk's Fee.**

St Andrew's Kirk Session, Pictou \$1 00  
St Andrew's Kirk Session, New Glasgow 4 00  
W. M. M.

**Lay Association.**

**West Branch East River Congregation.**  
QUARTERLY COLLECTIONS.

Sections.	Collectors.	£.	s.	d.
West Side	Isabella McLean,	1	18	9
West Branch,	Christy McDonald,			
East Side	Elizabeth Chisholm.	0	9	7½
West Branch,	Barbara Sutherland,	0	15	1½
Fox Brook,	Catherine McLeod,			
West Branch,	Ellen J. Fraser,	1	0	0
Big Brook,	Barbara McDonald,	3	7	6
West Branch,	Christy Ross.			
Middle River,	Mary McKay,	1	0	0
Hopewell,	Margaret Gray,			
West Branch,	Mary Gray.	1	5	7½
2nd Division,	Christy McLean,			
West Branch,	Mary J. McDonald,	1	5	7½

Total, - - - £9 16 7½

DANIEL GRAY,

Secretary B. L. Association.

Hopewell, West Branch, }  
24th September, 1866. }