

came to me, contrary to my expectations. My competitor was Mr. F., the English student who defeated me last year in the logic. There has been a stiff contest between us during the session that has just closed. I felt almost sure that he was again to be successful, but by a very large majority of votes the first prize was awarded to me. On this subject I have nothing more to say except to return my heartfelt thanks to the giver of all good, the common and living Father of all humanity for his kindness towards me throughout another session; once or twice, hard work and late hours threatened me with sickness; I was getting very weak and very pale, but by the good mercy of God I was sustained in good health the whole winter, while many students stunted and stronger were down several times.

"Perhaps you would like to know how many students were in my classes. In the chemistry there were about one hundred, all of whom, except two or three in the junior division, i. e., were first year's students in the class. In the moral philosophy there were eighty-eight, of whom sixty-six were in the senior division, i. e., were at least nineteen years of age. Thus you see in some of the classes a division is made according to the length of the attendance; and in others according to the age of the students.

"I am delighted to hear that the Pictou Presbytery contemplate sending home two or three more young men. I am daily more and more convinced that this is by far the best way of securing a supply of well-educated, liberal-minded ministers; men of the new world who have enjoyed all the advantages of the old; and who will understand the exact position in which the different churches or divisions of the great Christian army stand to each other; men not imbued with sectarianism, nor having their usefulness marred by ignorance of the world; and men who, from coming in contact with the great intellects of the day, can meet the demands of the age and resist the attacks of heresy and infidelity, and who from seeing the want and woe, the wretchedness and demoralization of the lanes and vennels of Glasgow and Edinburgh, will know to sympathise with the poor and address the gospel to their conception.

[For the Monthly Record.]

What is Church Music?

This is a question which, in these days of splendid churches, improved tastes, and pulpit eloquence, demands an answer. If we are advancing, let our progress be not partial, but let it extend to every part of our worship. If we listen to remarks, however, made by persons with reference to the music in Church, we shall find that most of them have formed an opinion, or erected a standard, according to which they give deliverance—in other words, have virtually answered the question. Thus, when Church music is mentioned some think instinctively of an organ. In Episcopal Churches especially, when it can be afforded, the Organ is used; and we do not wonder that an episcopalian should laud organ music, and do his endeavour to set up this instrument, for, in remote country places, we have often observed that without its deep and soul stirring tones, his much admired service is bare and unbestirring. We may observe too, that it is a

proof to us of the stern truth and reality, the unartificial basis and genuine durability of the Scotch service, that notwithstanding it is often accompanied with the worst music that in other circumstances we remember to have ever heard, it still preserves a certain amount of interest, and is sufficient to carry along with it our emotions in a greater or less degree.

A number of United Presbyterians, who are building a Church in Claremont Street, Glasgow, begin to hold similar views of Church Music with our Episcopalian brethren, for they have quite lately memorialised the U. P. Synod respecting the introduction of an Organ to this place of worship. As their Memorial embodies the views of those who advocate organ music in the House of God, we, for the benefit of our readers, take the liberty of quoting it. "The Memorialists are of opinion that their efforts to improve themselves in the important and delightful exercise of praise, so as to attain to a well-conducted service of singing in the public sanctuary will, in addition to regular congregational practice, be greatly aided by the use of an instrument, as a leader and supporter of their Psalmody; and with this end in view they desire to obtain the use of an Organ in the place of worship now in course of completion, to be used only with the sanction and under the superintendence of the Session of the congregation. The Memorialists state, further, that they have not taken action in this matter without serious and prayerful deliberation, and they have come to the conclusion that the use of an organ for the purpose of simply leading and supporting the voice in the praise of God, either at the family altar, or at the public sanctuary is not opposed to, but is countenanced by the Holy Scriptures, which they believe to be the only rule of faith and practise. They submit also, for the consideration of the Synod, that the lawfulness of such instrumental aid in the worship of God is acknowledged by, and has long been in use, among almost all the Evangelical Churches in Europe and America, including the Orthodox Presbyterians of the latter country; and that the principle is so far admitted among ourselves as that at least one U. P. congregation in Jamaica, supported, to some extent, by the Mission funds of the synod has, for a number of years, employed an organ in the public worship of God, without challenge and to the edification of its members."

We observe also from a late correspondence in the Montreal Presbyterian that our friends in Canada are agitating the same question.

Our old friend the Rev. Dr. Candlish too, seems interested in the question, and even in some degree afraid of it; for he has sounded as it were an alarm to the Churches. He tells us, in a late pamphlet that it touches some of the highest and deepest points in Christian Theology. May we venture to say that, in our opinion, it touches them but slightly. The duty of praise in general rises certainly out of such points, but the mode of it, as we think, is a matter to be determined by circumstances. He turns the attention of the church to the subject by the republication of two pamphlets written by Ministers of our Church in 1807, for the organ question is an old one. The late Dr. Ritchie was the author of one of them. He was Minister of St Andrew's Church, Glasgow, and introduced an organ into that large and splendid Church, was interdicted thereanent by the Presbytery; and on

being transferred to Edinburgh, was caricatured as a street musician in the act of turning forcibly the handle of a barrel-organ to an appropriate and well-known air,

"We'll Lang," &c.

Others understand by "church music" the singing of an accomplished choir. When we hear the remark, "We hear good singing at such a particular church," you will find it means, generally, the possession of a good choir; that is, good singing in one particular pew, the pew, namely, where the choir happens to sit. This, however, can scarcely be entitled to the name of church music; for we hear the music nowhere else in the church. The exception of a gentleman who has learned a little music in his youth, and is good at manufacturing a bass, or that of a lady who is skilful to improvise a tenor, is worthy of being noted, however; and if we could always convince ourselves that such did not esteem their own singing at all very highly, and had at the least thought of being heard by others, we should certainly admire it much. With reference to the mass, however, it is certain that while they may be, within the range of possibility, singing in their hearts, they certainly are not singing with their voices; and it is of the latter we speak at present. May we attempt to describe church music? Subject to correction, we beg to refer to the following essentials.

(To be continued in our next)

Subscriptions for Moncton Church.

THE Rev. William Murray, in transmitting for publication the following list of contributions he has received for the erection of a new Presbyterian Church at Moncton, begs leave, in his own name and in the name of the congregation to return to the Presbyterians of Halifax his warmest thanks for their very liberal encouragement; and to assure them that as his success has exceeded his and their expectations, so it cannot fail to exert a most beneficial effect on the future prosperity of the congregation, and to encourage others to be equally liberal. Mr. Murray feels that he cannot express too strongly his sense of the kind reception he met with from the people of Halifax. Coming among them, as he did almost a total stranger, he found himself everywhere welcomed as a friend, and those from a neighboring Province, his cause warmly espoused and as readily responded to as though he had been conferring a personal favor on themselves. While Mr. M. would regard the liberality of the Presbyterians of Halifax as a favorable sign of their religious prosperity, he is confident that prompted by his beliefs it was by a right spirit, they will not lose their reward. One thing he is sure of, that neither he nor his congregation will forget the debt of gratitude they owe them.

HALIFAX, May 13th, 1886.

Archibald Scott, Esq.	£2 0 0
Messrs. Doull & Miller,	3 0 0
C. Murdoch, Esq.	2 10 0
Wm. Young, Hon.	2 10 0
James F. Avery, Esq.	2 0 0
Messrs. G. & A. Mitchell,	4 0 0
A. Keith, Hon.	2 0 0
Messrs. R. Noble & Sons,	2 0 0
Alexander McLeod, Esq.	2 0 0
George McKenzie, Esq.	2 0 0
John Kandick, Esq.	2 0 0
John Duffus, Esq.	2 10 0
James Stewart, Esq.,	2 0 0
J. Williamson, Esq.,	1 0 0