

front of the chapel door, unexpectedly Rev. W. Thon of said mission presented himself before us.

The people said surely we must have written to each other to meet there. He arrived just the preceding night. But no, we had no idea of meeting each other there.

The first time I visited the place was on 21st March, 1872, with Rev. H. Kitchie, now in heaven, and Dr. Dixon, now in Liverpool. Turning over my journal I find these words, "Waded through many streams of water barefooted. All in great glee marching along. At length ascended a table-land and soon came to the edge where we looked down into the ravine and saw two small villages surrounded by bamboo trees feathery and green. Men, women and children turned out and shouted long and loud until answered by our party. We slowly descended and in a long line marched into Lai-sia."

Many, many times I visited them afterwards, remaining several days at a time, preaching and healing the sick. Mr. Thon kindly gave way to his previous arrangement and asked me to preach. I did so from Eccles. xii. 1. In the morning at three a.m. we were up, and at four a.m. fairly on our way accompanied by Mr. Thon, who, through wet grass, streams of water, under brush and over the spur of a mountain range with reeds lighted for torch-light escorted us for miles. It was very kind of him and I will not soon forget it. God bless him and the entire mission. Friday, 30th, arrived at our own station, Tiong-kang, part of the way being in the face of a terrific gale blowing sand right into our eyes, ears, clothes, etc. Saw many sick people in the evening, baptized nine and ordained one deacon. I preached on Malachi i. 10. 150 present. We observed the "feast" mentioned in 1. Cor. v. 8. December 1st., long before day-break we were on the road and at noon were in Tek-Chham again. Afternoon extracted teeth, and preached in the evening on Mark vii. 7. Sabbath, 2nd, travelled in an out-of-the-way path preaching wherever we could get a chance, passed the night at Tiong-lek. Monday, 3rd, passed through Thô-hûg and arrived at Sakak-eng about noon. Thermometer twenty-two degrees. In the evening baptized five, ordained one elder and one deacon. Tuesday, 4th, still there healing the sick, and speaking all day. Preached at night. Gave medicines to 134 and extracted fifty-eight teeth. Wed. 5th, went all around the town visiting several villages.

Thursday, 6th, was actually escorted out of the town by orders of the headmen, got to Bang-kah in time to catch a steam launch, and were here at four p.m.

In the evening all met in my study-room and I spoke on Mark vi. 56.

Do gathering mists obscure thy sight  
And duty's pathway almost hide?  
Oh, turn not back; thou'lt find the light  
The soonest on the mountain-side—  
Press on!

Ever yours sincerely,  
Formosa, Tamsui, Dec. 17, 1888. G. L. MACKAY.

#### THE FORMOSA MISSION.

MR. EDITOR,—Your article on the letters from Formosa is solid and gives good counsel, and I hope it will bear fruit in causing the Foreign Mission Committee to stay proceedings until the Assembly shall have decided the case of poor Jamieson, now, thanks be to God, no longer poor. It is most desirable that the General Assembly should decide this matter.

The Foreign Mission Committee with every desire to do all things for the glory of God and the spread of the Kingdom of our Lord Jesus Christ, have made, in my opinion, three mistakes; first, Mr. Jamieson passed through their hands before he was sent out, an unregenerate man, unfit for the work; this could not and would not have been the case had the Foreign Mission Committee, or any member thereof, held a cordial, brotherly, confidential season of communion with Mr. Jamieson touching his spiritual experiences; now, after the Lord Himself opens the blind eyes of our poor brother, the Foreign Mission Committee repeat the mistake; him whom the Lord has now made fit for His work they recall. Third, it is clear that God has used Dr. Mackay in bringing Jamieson into his marvellous light; he asks that this now brother beloved may be allowed to remain in the mission; the Foreign Mission Committee, by a majority vote, say no to such an old and faithful servant as Dr. Mackay, surely they will wait till June before the decision is carried out.

This, in some respects, painful incident, will be a blessing to the Church if it causes more carefulness to be used in reaching the spiritual state of our young men before they are sent out to preach. No doubt there are some like Mr. Jamieson at home, trying to preach the good news of the kingdom, who have never been born into that kingdom, like Nicodemus asking, How can these things be? Our warmest sympathy ought to be extended to our new-found brother. Blessed be our God, old things have passed away and all things have become new to him.

R. R. R.

Feb. 28, 1889.

#### ORPHAN HOMES OF SCOTLAND.

MR. EDITOR,—For the past eighteen years it has been our custom to let Canadian friends know of the progress of our work in the old country and of our intentions as to the children we purpose sending to Canada in the early spring. We now ask the liberty through your columns to do so again. During the past years the National Homes of Scotland have greatly increased in size and usefulness, so that from being in possession of one building we have now thirty-one, costing upwards of \$500,000, which has all been sent in answer to

prayer, besides in the same time about \$500,000 for daily maintenance and other purposes. Since the work began over 5,000 have passed through the homes, of which number about 3,000 have been sent to Canada, the average for the past six years being 250. We think it speaks well for the practical sympathy and liberality of our friends in Scotland, and also of many in Canada, that we have never been in debt, and all the money needed has been sent in without any one being called on, or bazaars or entertainments held to raise it. We have proved in the past years that God is the hearer and answerer of prayer, as well as the "Father of the fatherless," and we can truly say that He has done "exceeding abundantly" above all that we have asked or thought.

The hearty co-operation of friends in Canada in receiving our children is not the least of the help that has tended to the prosperity of the work in our hands, and we trust that in the coming years we will still have their sympathy and support.

The homes have been established to prevent destitute orphan children from going to the poor-house, and through them many a dying widowed mother's heart has been cheered, and she has thanked God that some one would care for her little ones when she had gone, and often have we blessed God for the kind hearts and houses that are opened for our bairns in the "larger Scotland" beyond the seas. For the first sixteen years of the work our centre for Canada was at "Marchmont," Belleville, Ont., but now it is at "Fairknowe," Brockville, and our son-in-law and daughter, Mr. and Mrs. Burgess, are in charge of it.

I will be glad if friends in Canada, who have our Scotch children or any who are interested in them, will remember this, and send all correspondence regarding them to "Fairknowe Home," Brockville. Out of the 800 we have at present in the homes we purpose sending 250 well-trained children, with no taint of pauperism or crime on them, to Canada this spring and summer. A band of boys, varying in ages from eight to sixteen years, will sail in the steamship *Siberian* of the Allan Line on the 15th of March, and will probably arrive at Brockville on the 30th. All applications that have already been sent to our home there will be attended to first, and any friends who have not done so and are desirous of getting Scotch boys, should do so as early as possible. A party of about 120 girls and little boys from four to sixteen years, will be sent towards the middle or the end of May.

All applying must send a minister's recommendation as to their character and home. The younger the children are taken we think the better, as they are more likely to settle down and get into the ways of the family than when older. I think I will not be able to visit Canada this summer owing to the work at home requiring my presence, but efficient helpers will be in charge of the different parties. Our son-in-law and daughter at Brockville will, I am sure, be very glad to have the help and sympathy of all Canadian friends whether by taking the orphan little ones of their fatherland, or in giving of their means, work or prayers.

May every one who has in any way ministered to the "least of these" receive, when called to higher service above, the Master's "Well done, good and faithful servant, enter thou into the joy of the Lord."

Yours in service for the widows and fatherless of our land,  
WILLIAM QUARRIER.

P.S.—All who are to get boys will be duly notified when to call for them.

As the children have been trained to total abstinence principles, parties using intoxicating liquors will please not apply for boys or girls, since our responsibility to God and to them forbids exposing them to such temptation.

W. Q.

#### INSTRUMENTAL MUSIC IN WORSHIP: IS IT SCRIPTURAL?

MR. EDITOR,—Instrumental music in the worship of God has made rapid progress in our days. The pleas for its introduction have not been what might be expected from a living Church. It is nowhere claimed that the Church in the time of the apostles served God through instruments, or that it is in harmony with New Testament principles. We ought to be careful, therefore, to make sure before giving our assent or submitting to its use, that by so doing we are not offering strange fire to God.

In the New Testament there are laid down for our guidance broad principles rather than commands; and as in it there is no direct command to guide us in this matter, we are in duty bound to examine it to see if it lays down any broad principles that will lead us to God's mind on this subject.

The Apostle Paul in Galatians shows clearly the Christian's relationship to the law—that is the law of ordinances,—that it is one of hostility. That to keep that law, or any part of it, was a dishonour to the work of Christ. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace," ch. v. 7. And that they also were a hindrance in the way of salvation; for he says that Christ "Blotted out the bond written in ordinances that was against us, which was contrary to us, and he hath taken it out of the way nailing it to the cross," Col. ii. 14, R. V. It would seem clear that the Holy Ghost through Paul teaches us to shun the ordinances which were but shadows of good things to come, as things that rather hindered than helped the Christian in his growth in grace.

The reasons given for the introduction of instrumental music in worship seem to clash with Paul's statement of the Christian's relationship to the ordinances. These reasons may be

placed under three heads. First, That the Holy Ghost declares in the Psalms, that it is good to worship with instruments. Second, That there is no direct command against them in the New Testament. Third, That the redeemed in heaven are represented as using instruments. In regard to the first of these reasons; the Holy Spirit's declarations refer to the temple, or Old Testament worship, and were amongst the old ordinances, Ezra iii. 10. And as Paul has declared against the ordinances of the old dispensation being introduced into the new, this argument is not favourable to the introduction of instruments, but rather is a proof that they ought to be excluded. The second statement, that they are not directly forbidden in the New Testament, carries no force with it; for to override the barrier of the broad principle which Paul has laid down, they have to receive the sanction of the New Testament. Without that sanction they are excluded by Paul from the Christian dispensation. Neither does the third reason, that we find instruments symbolized in heaven give any authority for their use, for then Paul's principle would be almost entirely swept away. It would become the exception and not the rule, for almost all of the Old Testament ordinances are symbolized in heaven, even to the temple itself. So much is this the case that some have supposed that Revelation must have been written before the destruction of Jerusalem. But Paul has stated that the bond of ordinances was nailed to the cross, and that Christ has taken them out of the way. Whose hand then is daring enough to tear down from the cross that bond, and bind it less or more on the Christian Church, or help to keep it there?

These three reasons for instrumental music not only fail in their object, but their tendency is to do an incalculable amount of harm. They sweep away the true principle of the interpretation of Scripture as adopted at the Reformation. That principle is that nothing has a right in the Christian Church but what has the sanction of Christ or the apostles; as against the assumption that whatever is not forbidden by Christ or His apostles may be introduced into the Church. That broad Scriptural principle is thus narrowed down, and it is made an easy matter to slip from the Scriptural principle into that of the Roman Catholic Church. Instead of the stand being now taken, as it ought to be, that the sanction of Christ or His apostles is needed in Christian doctrine, it is thus counted to be a sufficient reason that it receive the sanction of the old dispensation, and that it also is symbolized in heaven if it is not forbidden in the New. Here then is a vital principle at stake, and by sacrificing it in any shape we draw nearer to the apostate Church. The Protestant Church stands aghast at the encroachments of that Church in Protestant countries, and true Christians mourn the indifference and half-heartedness with which Protestants view these encroachments. But why should the Church be broken down from within by those who should defend her, and our Christian principles gradually taken away without some stand being taken for the defence of a principle that is the mainstay of Protestantism.

If these three reasons given for the introduction of instrumental music are once admitted to be correct we cannot foresee how far the Church will go. We have equally as good grounds for the introduction of the following ordinances as we have for that of instrumental music. There is the temple, Rev. xi. 1; the Holy of Holies, xv. 5; the Court of the Temple, xi. 2; the Ark of the Covenant xi. 19; Altar, xi. 1, xvi. 7; Golden Altar, viii. 3; the Four Horns of the Golden Altar, ix. 13; Golden Candlestick, i. 12; Lamps of Fire, iv. 5; Fire on the Altar, viii. 5; Censers, v. 8; and Incense, v. 8. And in connection with the redeemed we have the white robes, vii. 9, 14. These were sanctioned by the Holy Spirit in the Old Testament; are not directly forbidden in the New, and are symbolized as being in use in heaven. What a flood of ritualistic practices is thus admitted. Once the Church admits ritualistic practices of this sort into the Church, there are other things of far greater dishonour to her, which those three reasons will invite into her bosom to eat into her very vitals. Paul has specially forewarned us in regard to the introduction of anything belonging to the ordinances, even a little thing, for, "A little leaven leaveneth the whole lump."

Paul's treatment of circumcision gives us a broad principle for our guidance. Why does he so bitterly oppose circumcision? Circumcision was a sign of faith. Faith is the link that binds the saved to their Saviour. It is scarcely then to be wondered at that the believing Jew, though he might surrender all other ordinances, still clung tenaciously to this one. But Paul again and again denounces it and that without mercy. Paul saw that it was a remnant of works; a something that had a tendency to detract from the fulness of Christ's redemption; and that dimmed the lustre that flowed from the blood of Christ. And applying this principle to Christian worship, which is to be in Spirit and in truth, we have it stated, "For we are the circumcision who worship by the Spirit of God," Phil. iii. 3. The Holy Spirit is the guide in worship, and as Paul has so strongly denounced circumcision as a taking from the ordinances to add to the work of Christ; so here, this of instrumental music is but a taking from the ordinances to add to the work of the Spirit, and may be equally as offensive to God; though to man it may be pleasing to the flesh. As we are but supplicants at the throne of grace, it is our duty to know the mind of the Spirit and humbly submit to its guidance.

In regard to worshipping in the Spirit, we take from Paul one passage which has a bearing indirectly on instruments. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here is our singing to the Lord, melody is not intimated to be from an instrument; but we have to tune the