

Barrie and Innisfil, Tuesday, 14th February.
Vaughan and King (English), Wednesday, 15th February.

Vaughan (Gaelic), Wednesday, 11th January.

Committee—Dr. Burns, Dr. Witts, Mr. Irvine, Mr. Reid, Mr. Wightman and Mr. Lowrie. Mr. Reid, Convener.

2nd Division.

Oakville, Monday, 6th February.
Acton and Boston, Tuesday, 7th February.
Norval and Union, Wednesday, 8th February.
Chingacousy, Thursday, 9th February.
Streetsville, Friday, 10th February.
Caledon and Erin, Tuesday, 14th February

Committee—Messrs Uro, Holmes, Alexander, Nisbet, and McLachlan. Mr. Uro, Convener

3rd Division.

Markham, Monday 6th February.
Brock, Tuesday, 7th February.
Roach, Wednesday, 8th February.
Thorah, Thursday, 9th February.
Eldon, Friday, 10th February.
Orillia, Tuesday, 14th February.

Committee—Messrs. Boyd, Mitchell, and Gray, along with Mr. Meldram. Mr. Boyd, Convener.

The Minister in charge of each particular Congregation will be expected to make the necessary arrangements, as to the hour, the mode of conducting the meeting, &c., and communicate, in due time, with the Convener of Committee.

THE MUSIC OF OUR CHURCH.

No. II.

To the Editor of the Record.

DEAR SIR,—

I promised that, in a second short article, I would suggest a remedy for the evils prevalent in our Church, in reference to the indifference exhibited by many in singing the praises of God. I will endeavor to be brief, contenting myself with simple suggestions rather than extended argument.

1. The pulpit, I think, might be used for stirring up our congregations to take a livelier interest in this subject. Occasional discourses, bearing on this essential part of public worship, might be profitably preached. In this way the subject would be kept prominently before the minds of all, and, as a consequence, more practical attention would be given to the matter—scriptural views of the nature and objects of public worship would necessarily stir up the whole Church to measure its music, by a higher standard than that which it is accustomed to use for the purposes to which we refer.

2. The cultivation of a higher-toned piety would operate as a silent but successful stimulus to rouse many from their drowsy indifference. It is sometimes difficult to say for what purpose many go to the sanctuary. The poet, who lived at a time and in a place where music, in the Church, was more grand and attractive to the ear than in many places in the present day, no doubt, wrote the truth, when he penned the familiar couplet—

“And not a few do to the Church repair,
Not for the doctrine, but the music there.”

This may be the motive that draws many to the house of God; but until our congregations unite in fuller harmony than that which generally engages them, we would be charging rashly, if we accused in the language and spirit of the poet. Our music must have a more soul-entrancing effect, from the full swell of the voice, before we charge worshippers with such unworthy motives.

3. Classes for the young, in every congregation, should be constantly kept up, at stated seasons of the year, in which, instructions should

be imparted on the science, whilst the voice is trained to engage freely and pleasantly in the exercise. The old should not exclude themselves from such classes, if they are not already capable of joining, when God's praises are sung in the family and sanctuary.

4. A good precentor does much to encourage and assist in congregational praise. A full voice—a correct ear, and distinct, clear articulation, are specially desirable in his case, as these qualities are valuable auxiliaries for those who are timid, because less practised in the art. As the precentor has the sole direction of the music, he ought to be possessed of a sound judgment in the choice of the tune that is best adapted to the subject of the psalm or paraphrase; and also, he should be careful not to introduce tunes, new to the congregation, in rapid succession. Choirs may, but seldom do, produce that good effect in drawing out the musical talent of the congregation, that is so much desiderated; for, frequently, the performance of the choir is so far beyond the reach of the congregation, and so pleasing to the ear of others, that they prefer listening to singing; and unless, therefore, there is something more than a good precentor, a powerful choir, or a deep-toned organ, the precentor, or the choir, or the organ, may sing or play a solo.

5. The practice of singing at family worship, and the revival of this wholesome duty, would go far to revive congregational music. Parents and children, and the inmates of the family, would thus be accustomed to hear their own voices in this delightful exercise; and when young and old met for public worship, they would unite heartily with the congregation, and be less terrified by the fear of criticism, than influenced by the sacred awe that pervades the mind at such a time and in such a place. This good old practice is too much neglected now-a-days—the time and thoughts of parents and guardians of the young being, beyond measure, absorbed in the pursuits of the world. Let family worship be revived, and the psalm of praise be heard morning and evening, in the dwellings of our people, and it needs not the prophet's tongue to tell us what the happy attendant will be—it will be the precursor of the revival and general improvement of congregational music.

I may add, that I, for one, am not quite sanguine that all these things united, will produce the result so generally aimed at and looked for, while a barrier lies in the way, that ought to be, for the best interests of our Church, speedily removed. This I reserve for a third short article on this all-important subject.

I am, dear Sir, yours, &c.

J. McM.

THE NEW LAW WITH REGARD TO PUBLIC MEETINGS AND LECTURES.

MR. EDITOR,—

In the floods of light which have burst upon the nineteenth century, in the refinement which our “wonderful age” boasts, on the eminence which the discoveries in arts, science, &c. &c., have placed society, with the glorious sun of freedom gilding our horizon, and the gloomy shades of the night of despotism receding from our view, we were not a little surprised (we confess) to hear that the Italian patriot, Gavazzi, was attacked, and a Protestant church broken up by a ruthless mob; and peaceable citizens mowed down by the very troops that should have protected them. We then thought that the wisdom of our rulers and the justice of our laws would have visited these crimes with corresponding punishments. It is needless to say that on this point the public has been deceived. A bill has even passed our Legislature, (if the public papers are to be believed,) relieving the corporation of Quebec from making good any property destroyed by the mob, in consequence of a lecture delivered on any controverted point, unless

the lecturer shall have received the use of the hall or lecture room by the Mayor's permission. Such a barbarous edict is really novel in a Protestant country! Is our government really free? Is religion tolerated any longer amongst us? Where is now our boasted freedom of speech, freedom of the press, since Protestants must lecture on any controversy at the risk of life and property? When Brownson came amongst us did we mob him? no not even in Montreal! But when an eloquent stranger, a patriot, a lover of freedom, paid us a friendly visit, the heart of the Papacy was moved, and her career as usual was marked by violence and physical force. It is not so strange, however, that the Romanists, kept in profound ignorance by their selfish priesthood, should rise at their instigation, as that men at the head of our Provincial affairs, men of education, intelligence, of liberal and enlightened minds,—men who wax eloquent on civil liberty and the rights of conscience, that such men should pass a law to gag the Protestant portion of the community and give free scope to the evil disposed to waste life and property with impunity. That such a measure should gain supporters in a Protestant country and receive the signature of a Protestant Governor is almost incredible!

It is not customary for the church of Rome to furnish a lecturer on any subject—“ignorance is bliss,” with her—nor to give the use of her halls and churches for popular lectures. Nor would the Church of England, with which many of our nominal Protestants in the Government are connected, suffer hers to be desecrated by a dissenter; what then had the Government in view by the above measure, but either to stop the mouths of Protestant lecturers, or to expose the churches of dissenters to the unbridled fury of the deluded Romanists? If the Protestants of Canada suffer this law to remain un repealed on our statute book, the consequence may prove pernicious. A yoke may be put upon the necks of our Protestant brethren in Canada East, which neither they nor their posterity shall be able to bear.

The Bill, as we understand it, prohibits lecturing entirely, unless at the risk of life and property; for what subject is there which has not excited violent controversies even in the bosom of the “Mother Church? Suppose a Newton or a Galileo, comes to Quebec, to lecture on the motions, revolutions &c., of the heavenly bodies, an Inquisitor General starts up and declares it a heresy, the priesthood without delay bring up their trainbands, demolish the church, and shed the blood of the citizens; then instead of the music of the spheres we have the crash of worlds! But to be serious, the Bill, a purely popish one, seems to aim at the overthrow of every scheme to enlighten the public mind on any point worth hearing discussed.

The Legislaturo of Canada, by the above Bill, have paved the way for riots and mobs, and opened a wide door to the lawless to plunder, burn and kill. We trust that they will reconsider this measure, and repeal it at their next sitting; and that a host of faithful men shall, ere long, be returned, who will preserve intact our civil and religious liberties; who will preserve inviolate what is excellent in the constitution, reform abuses, and save us the painful task of animadverting on their conduct in future.

I am,

Yours very truly,

J. L. G.

KNOX'S COLLEGE.

To the Editor of the Record.

Toronto, Dec. 20, 1853.

DEAR SIR,—

I have great pleasure in complying with a wish expressed recently that I should supply, through the Record, some information of the