

## "AND THEY SHALL PROPHECY."

The Prophet Joel foretells that in the last days saith God I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, &c. Peter at the Pentecost quotes this prophecy to convince the Jews that what they then "saw and heard of the wonderful works of God," was the fulfilling of that prophecy.

To prophecy has several meanings in the word of God, viz.: 1st. Fortelling future events. 2nd. Declaring God's wonderful works unto the children of men—in creation, redemption and salvation; thus prophesied Deborah, Hannah, the virgin Mary, and the mother of John and Anna the Prophetess, and Zechariah and Simeon, and those who spake in other tongues at the Pentecost. 3rd. Preaching and exposition of Scripture. "He that prophesieth speaking unto men, unto edification, exhortation and comfort." 4th. Singing, "speaking unto yourselves in psalms and hymns and spiritual songs—singing and making melody in your hearts unto the Lord." Thus we can thus speak in or without singing, and so prophecy to edification, exhortation and comfort; and both are valuable without these objects were accomplished. In 1 Cor. xiv. chap., speaking, singing and praying, seems to be all embraced in prophesying, and which is graphically and beautifully described by Isaiah xlii. chap., "In that day thou shalt say, &c., to the end of the chapter. 5th. Vocal and instrumental music. Thus Moses and the children of Israel prophesied at the Red Sea when God redeemed them from Egyptian bondage; and the sons of the prophets and Samuel at their head, when Saul met them, and who was "turned into another man and prophesied with them." See 1 Sam. x and xi. chap. Now the prophet Joel knew that prophecy had these five varied meanings and application in his church; four ordinary and one extraordinary—the latter granted to only a few for the purpose of prophesying beforehand—while in the others, all might participate. The prophet I say knowing this, declares beforehand, that in the last days when God should pour out his Spirit—the like four ordinary privileges should extend to all flesh, while the one extraordinary—as in the past, would be vouchsafe in the future to those only who were chosen to foretell events; the last of whom was St. John, who closed up "visions and prophecy, with a warning to all who should add or take away from the words of the book of this prophecy, and as none of these four privileges have been disannulled, we are shut up to the conclusion, that according to Joel, they are to be continued in the church to the end of the world.

Let us trace the Bible history of instrumental music from its origin. Instruments of music was invented by Jubal, who was the father of all such as handle the harp and organ." They had then instrumental music before the flood. Noah and his sons must have seen and heard them, and very likely knew how to play them while in the ark, whereby their mourning would be turned into joy, and through them, to the nations originating from Noah's three sons, would these instruments be transmitted. In the days of Job, who was prior to or cotemporary with Abraham, mention is made of "the tymbal and harp and organ." It is likely Jacob and his children took with them into Egypt instruments of music, and often cheered and comforted themselves in their hard bondage; it is evident however that they were found among them when they came out of Egypt, for they used them when they sang the song of Moses at the Red Sea, and afterward in the Tabernacle and in their journeyings through the wilderness—and after their entrance into the promised land, to the time of David who greatly improved both vocal and instrumental music, and from David to Solomon and through to the captivity. In Babylon they sometimes "tuned their harps upon the willows by the rivers," but often no doubt did they use them during their captivity in "singing the Lord's song, though in a strange land." When under Nehemiah and Ezra they returned to Jerusalem, there went up two hundred singing men and women, who with thanksgivings and with singing, and with cymbals, psalteries and harps praised the Lord." And while the second temple continued (unless hindered by their enemies) until its destruction by the Romans, the voice and instruments of music sounded within its courts. Thus we have followed the course of this musical river with its mingled stream of vocal and instrumental music, from the days of father Jubal down the ages, until the destruction of the second temple. And now what of the Christian temple, did this mingled current find a channel through its sacred courts, also in the apostolic age? As we confine ourselves to the Bible only, we reply that express mention is made of singing only, and that in Paul's epistles. In the Acts of the Apostles, there is no express reference to any kinds of music, only that the disciples of Christ "were

continually in the temple praising God, &c." And if we interpret the statement, praising God by the use of vocal and instrumental music, as had been their practice from the beginning, then we have at least presumptive proof, that both were practiced in praising God in their Christian assemblies? and the stubborn fact, that neither were disannulled or divorced from the other; by Christ and his apostles is, as we believe sufficient evidence that the twofold musical stream was to continue to flow on through the Christian temple until the end of time, and for aught we know for ever and ever, where "the voice of harpers which John beheld in vision, will be harping with their harps, singing the new song with the Lamb on Mount Zion."

A question might be asked—was the use of instruments of music in the worship of God after the commandment of God or man? Answer is given in 2 Chron. xx. 25, "And he set Levites in the house of God, with cymbals, psalteries and with harps according to the commandment of David and of Gad the king's seer, and Nathan the prophet, for so was the commandment of the Lord by the prophets. Again in xxxi. Psalm, "Sing unto God strength to make a joyful noise unto the God of Jacob; take a psalm and bring hither the tymbal: for this was a statute for Israel and a law of the God of Jacob." We see then that instruments of music is of Divine appointment, and that David and others only carried out that appointment, and that this Law of the Lord might be in force in the Church of God after his death, this "sweet singer in Israel" enjoins upon "kings and people, and all judges of the earth, both young men and maidens; old men and children" to praise the Lord in his sanctuary, with voice and with instruments of music," and in conclusion adds, "Let everything that hath breath praise the Lord. Praise ye the Lord." Now we cannot think that it was the will of God that this use of instruments "should end with that dispensation, and afterwards, be like the two tables of stone in the hands of Moses, broken to pieces, or from thenceforth to be cast out of the service of God, and delivered over to the sons of Belial to make merry the way to the pit of destruction.

But some will say, does not Amos condemn instrumental music as the invention of David, when he says, "who chant to the sound of music and invent to themselves instruments of music like David, and drink wine in bowls." It is true that David invented them, but it was for the purpose of "praising the Lord in the beauty of holiness," while they invented them for sinful pleasure. Again not only the music was of Divine appointment, but the very words set to the music were written by David and Asaph under the inspiration of the Holy Spirit of God, "for they sang or praised the Lord with the words of David and of Asaph the seer." It is evident to every student of the Bible that the Lord the Spirit approved of and greatly blessed both vocal and instrumental music, and that the holiest of men such as "Moses the man of God," David the man after God's own heart, "and good Nehemiah and Ezra the scribe being led by the Spirit, patronized and rejoiced in it with all their heart and soul and mind and strength, acceptably with God." Some may ask why not have all the paraphernalia of the Jewish worship adopted by the Christian Church, as well instrumental music? We reply, because what was typical was of temporary duration, "imposed as Paul says on them until the time of reformation," when Christ the great antetype came, who is the end of both the moral and the typical or ceremonial law for justification, but vocal and instrumental music was no more typical than were the moral law—the reading of the word of God and prayer and the telling what God had done for their souls, all of which no one doubts are of perpetual obligations. You might as well say that all the Old Testament was typical and, divorce it from the New Testament, and if you make instrumental music to be typical and temporary, there is no reason why you should not make vocal music likewise. The typical parts of the ceremonial law were to be performed in connection with the tabernacle or temple, but vocal and instrumental, were and could be performed within or without either, hence the song of Moses sang after they crossed the Red Sea. The musical "prophesyings" in the schools under Samuel, Elijah and Elisha, the sons of the prophets; and in the tent which David erected for the ark of the Lord in Zion until the temple was built; and as was most probable, in the captivity, for they took their harps with them into Babylon, and also under Nehemiah and Ezra, until the second temple was built. It was like religion itself, "not confined to altars and to temples, found any where and every where, as then as now. When Moses was urged to forbid Eldad and Medad prophesying in the camp, "Moses said would God that all the Lord's people were pro-

phets and that the Lord would put his Spirit upon them." And observe, as we have before said, that prophesying includes vocal and instrumental music as well as speaking. O how like the spirit of Moses that of Joel who foretold in the last days all flesh should prophesy upon whom the Spirit came.

(To be continued.)

MISSIONARY MEETING.—A missionary meeting was held on Friday evening last in the Methodist church, in connection with the Methodist Missionary Society of Canada. The meeting was presided over by that most efficient presiding officer, J. N. Freeman, Esq., who delivered a most admirable, inspiring speech. An abstract of the Society's Report was read by the pastor of the church, from which it appears there are 423 missions, 458 missionaries, and 41,135 members, 30 day schools with teachers, and 21 interpreters. The income last year was \$162,639.73. The Rev. J. S. Addy then delivered a speech, in which after referring to the general subject, he gave some personal reminiscences of his missionary work in Newfoundland. Rev. Mr. McGregor and Gates offered some remarks, a collection and subscriptions were taken up, and the meeting closed.—Liverpool Times

Mr. Moody's temperance meetings (held on Fridays) are as remarkable in New Haven for their power as they have been in other cities. They are attended by thousands; and the experiences told are of deep interest. Several reformed men declared very positively through the influence of religion their old appetite had disappeared. Dr. Cuyler at one meeting cautioned them against delusion on this point, but they adhered to their testimony notwithstanding.

## A CHICAGO SPECIALTY.

REV. C. B. PITBLADO IN THE "PRESBYTERIAN WITNESS."

Yesterday I visited the stock yard and slaughter houses of Chicago. I do not know that there is anything very savoury or at all pleasant in the recollection of it. It is the first time I ever was in a slaughter house, and it is my desire, and shall be my endeavor, to make it my last visit. We had very pleasant company, and were attended to, and had things explained to us in the kindest manner possible. We were taken from the city to the stock yard by a special train. We landed from the train where the cattle land, and we passed up the road between yards full of cattle and swine, to the stock exchange. This is the place where the cattle brokers have their offices. Near by is the hotel where drovers cattle dealers, &c., get lodging. In this exchange building is a large waiting room a bar for liquor, and a restaurant for eating.

The stock yard is owned by a company. It covers an area of about 100 acres. All this is at times literally covered with cattle, sheep and swine, in pens. The company's revenue is derived from various sources. Every carload that comes or goes pays \$1 for the railway facilities. They let the yards. They sell feed for the stock. This itself is an enormous business. They let offices for brokers, railway companies, telegraphs, &c.; also hotels, restaurants, and such like. The company, I am told, pays very handsome dividends. We went down through the yard, wading through mud, knocking against drovers and butchers, and inhaling the perfume of "barnyard" spread over 100 acres. We did not see any sickly people among all the many thousands we beheld in the place. Kid gloves and broadcloth were not in fashion. There were brawny hands grasping great sticks with spikes in the ends of them, rough coats and great boots besmeared with mud, and all around you a feeling that muscle rather than mind was the great force that prevailed among the cattle.

In the exchange a bulletin is posted up every day to give the number of stock sold. Here is the bulletin the day I was there.

Total per month ending February 28th: Cattle, 82,536; Hogs, 579,161; Sheep, 29,192. For the week, Cattle, 21,358; Hogs, 122,395; Sheep, 8,142.

This is their slack season. The weekly average rises higher than these figures show. I was told that not less than 300,000 cattle passed through the yard last year, and about 4,000,000 hogs—these latter mostly to the slaughter and packing houses. The business in brokerage and banking done on the yard, I mean in the exchange building, is immense. One curious thing is, that

about one half of the great swine dealers are Jews. We were introduced to one of these Jewish swine brokers, who seemed to be affable and kind. Our friend who introduced us said after we left, "a few years ago that man was a boot-black on the streets of Chicago." "Well," I said, how much money is he worth now?" "His name," said he, "is good for \$2,000,000 any day." So much for the Jew making money out of swine.

We pass down from the great stock yard to the packing houses. These are owned and worked by private separate firms. It is more mud, more drovers and herds of swine driven by men with great sticks and long whips down to the slaughter. Yelling, whips cracking, grunting, squealing, all commingling do not make very sweet music. But that is not the place for poetry and for sentiment. Down there is not just the place for a concert or picture gallery. We go into the great packing house reluctantly. We had an idea that we would see streams of blood and reeking cauldrons and dying victims everywhere: but no, they led us through warehouses where they were stowing away barrels of pork, salting pieces, distributing them, and cooling them in ice houses, till we got tired. The man who was showing us through told us to look over a field of barrels. We got up on a barrel and did so. Said he, "there are 20 acres in that field, it is covered with barrels of pork four tiers deep." That was only one storeyard out of many that we saw. At another place we were told to look at a yard stored with barrels of lard four deep, and we were told it contained fourteen acres. Fourteen acres of solid lard. Think of it. What a frying pan that would make for doughnuts! In one of the ice houses where they keep the temperature about 40° we were told that they used about 50 car loads of ice a day. We saw monster sausage manufactories, and we were told that there are large firms in Chicago whose sole business is the cleaning and selling of entrails from which to make sausage coverings. We asked ourselves and each other, where on earth is all this pork consumed? Who eats it? None of us were pork eaters, and we did not see how it could be eaten without our help. We were, however, taken into the chamber of horrors toward the last. To me the sight was a sickening one. The swine are driven up to the guillotine, as the man said, you can drive a pig up, never down. There they are swung up by the heels alive, then in a moment killed and bled, by the men who are at that place, then they are plunged into a hot boiling cauldron beside which stood two men on each side of a table that joins the boiling pot. The hog tumbled out reeking hot is scraped in a few seconds by these men and rolled past to another set of hands, who trim it a little. These again roll it on to another set that take from it or out of it certain pieces or parts, until it is swung up by the heels and whirled away on sliding rods and rollers to the place where it is hung up and left to cool. We do not wish to go into the particulars of the scene where half naked men amid the steam of the cauldron with great knives, and bloody, besmeared arms and clothes, were sticking, scraping, cutting, disembowling and cleaving.—Oh horrid!—we will dismiss that part of it by saying that two of the houses we visited can turn out—that is kill and quarter—16,000 hogs a day. It takes between three and five minutes from the time the hog is killed till it is hung up in the drying house. During the few minutes that we could stand the sight and smell, there was more than a score went past to the cleavers. It is no unusual thing for 50,000 hogs to be alive in the yard in the morning, and hanging up in the drying house in the evening. When we were told this we all said: why is not the hog race exterminated? But of course the fact remains: it is not.

We will leave them and the explanation of the scientific mode in which they are instantaneously deprived of feeling and life. We came away from the place with a feeling of great relief, and at the same time congratulating ourselves that we had seen the greatest stockyard and slaughtering-houses in the world.

We felt that it would be impossible for any man in that employment, where we saw the horrors to cultivate very high or refined feelings. But as we were coming out of a herd of swine passed us with the usual noise—poor brutes grunting out their own requiem. There was a straggler far behind that seemed stuck in the mud. Behind was the great dirty, burly, fleshy driver. One of the company asked him, what is the matter? Is the hog sick! "No sir," he said, "but he is so fat he can scarcely walk, and I am giving him time and coaxing him along." Well, now, that was a touch of feeling I liked. There was pity and consideration in the breast of that rough drover. Here was a streak of genuine kindness among all the apparent ferocity and brutishness. To me it was like Mungo Park's blade of grass in the desert. I felt that the man who could learn to be kind and considerate among those surroundings was a better man than I was myself. Genuine kindness in a slaughter-house. All praise to the man who can practice it. We were whirled into the city but did not feel like taking dinner till some time after our arrival.

We should think not! With an imagination so vivid as that of our old travelling companion, Mr. Pitblado, day and night must have brought dreadful visions of unclean animals. We once saw Mr. P., after having tried a beefsteak in a restaurant, and failed to make an impression on the toughest of ox-meats, sitting with arms akimbo, looking down upon the unmanageable material and delivering a learned disquisition upon the probable perversities and adversities of that animal's life. Imagine a man like this returning from an arena such as he vividly describes! It is a mercy he is no opium eater, or DeQuincy's dreams of the slimy Alligator would be trifling in comparison with his upon the forbidden beast. Should he now write a commentary, he will agree with Adam Clark, who wrote thus on Leviticus xi. 7.—"And the swine. One of the most gluttonous, libidinous and filthy quadrupeds in the universe, being strong and difficult to digest, affording a very gross kind of aliment apt to produce cutaneous scorbatic, and scrofulous diseases."—EDITOR WESLEYAN.

## MRS. COOK.

A correspondent of the Hartford Times writes of the married life of the Rev. Joseph Cook and his wife:—"During his stay at home his wife receives no callers, and in nothing do they find so much pleasure as in each others company. While he is absent from home—which is usually from Saturday until the following Wednesday of each week—Mrs. Cook attends to all her husband's correspondence. She acts not merely in the capacity of an amanuensis, but answers the letters on her own responsibility. She is so well acquainted with and taken up in his affairs, thoughts, and desires, that it is a rare thing for her to consult him in answering a letter, out of a correspondence that averages twenty letters a day."

## SIBERIAN EXILES.

(Christian Treasury.)

The exiles who live in the mines are convicts of the worst type, and political offenders of the best. The murderer for his villainy, the intelligent and honest Polish rebel for his patriotism, are deemed equally worthy of the punishment of slow death. They never see the light of day, but work and sleep all the year round in the depths of the earth, extracting silver or quicksilver, under the eyes of taskmasters who have orders not to spare them. Iron gates, guarded by sentries, close the lodges or streets at the bottom of the shafts, and the miners are railed off from one another in gangs of twenty. They sleep within recesses hewn out of the rocks—very kennels—into which they must creep on all fours. They have only two holidays a year—Christmas and Easter—and all other days, including Sundays, they must toil until exhausted nature robs them of the use of their limbs, when they are hauled up to die in the infirmary. Five years in the quicksilver pits are enough to turn a man of thirty into an apparent sexagenarian, but some have been known to struggle for ten years. No man who has served in the mines is ever allowed to return home. The most he can obtain in the way of grace is leave to come up and work in the road gangs, and it is the promise of this favor, as a reward for industry, which operates even more than the lash to maintain discipline.