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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES

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“If I forget thee, O Jerusalem! let my right hand forget its cunning.”—Ps. 137, v. 5.

### I fear I am not Elected.

A CARELESS old man, who had not attended a place of worship for twenty years, became very ill. I went to see him, and found him alarmed and anxious. I told him of Christ dying for the ungodly; that His blood cleanseth from all sin; and that whosoever believeth on Him “*hath* everlasting life, and shall not come into condemnation, but is passed from death unto life.” For some time he continued anxious, but without getting that peace which flows from believing. One day I called, and after trying to show him that Christ had suffered enough to atone for sinners, and had invited him to accept that atonement as for *his* sins, I asked him why it was that He would not believe God, and take Christ as his Saviour, and be saved. With tears rolling down his cheeks, the old man said—“Sir, I need not hide it from you—I fear I am not elected.” He was thoroughly in earnest. Now, what are we to say to a man thus tempted?

We are not to tell him there is no such thing as election, for there are scores of passages in the Bible teaching us that there is. Whether men like it or not, it is a doctrine clearly revealed. But we are to tell him something like the following: This is a temptation of the devil to keep you away from Christ; so, be on your guard against it. Election is true, but it is a doctrine with which you have nothing to do at present. It belongs to God’s people, and to them alone. If you would come into my house, and take away some of my goods, you would be taking what did not belong to you; and just so,

when you meddle with election, you meddle with what does not at present belong to you. What right has an unconverted man to think, or talk, or dispute about election? None whatever. When you hear such a one speak on the subject, look him in the face, and with astonishment ask, “Sir, are you born again?”

What you have to discover is, not that you are an elect saint, but that you are a lost sinner. When you have discovered this, and been enabled by divine grace to take Jesus as your Saviour, and thus made your calling sure, your election will be sure also. You will then be thankful for the doctrine—glad to think that God loved you with an everlasting love—and will have higher ideas of the “length” of that love which passeth knowledge. The truth is, as an old divine once said—“Election is against no man, unless he is against election.” Rightly understood, it does injury to no one, and does great good to God’s people.

Your rule of duty is not what is written in the Lamb’s Book of Life, but what is written in God’s holy Word. “Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children.” (Deut. xxix. 29.) The Bible tells us that the mercy of God is infinite, that the merit of Christ is infinite, and that the power of the Spirit is infinite. God’s *oath* is—“As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,” (Ezek. xxxiii. 11.) His *invitations* and *promises* are—“A just God and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth.” (Isaiah

xlv. 22.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Mat. xi. 28). "Him that cometh to me I will in no wise cast out," (John vi. 22). Believe these promises; take God at His word, and look unto Jesus, and you need not fear election. It is a false inference from the doctrine that troubles you; and if you neglect salvation because of a decree which you do not understand, the sin lies on your own head—you are lost because of your own unbelief.

But why should you think you are not elected? No human being out of hell can ever know that he is not; and when God's Spirit is thus striving with you, why not rather believe that you are? You have as good a right to believe yourself one of the elect as any unconverted sinner that ever lived. You are somewhat like a man travelling to a railway station, intending to go by the train to a distant town. It occurs to him that perhaps there may not be a vacant seat, and he becomes afraid. But he meets one of the porters, who tells him that there are a great many carriages at the station, and that they will hold a wondrous number; and his fear is somewhat lessened. A little further on, he meets the chief manager of the railway, whose word he cannot doubt, who informs him that never once, during the many years since the railway was opened, was man, woman or child left behind for want of room; and now his fear is altogether gone. Perhaps you can make your own application of the story. When God, who cannot lie, tells you that His elect people are no scattered few, but a multitude that no man can number; and that since the world began, never one came to Him through Christ and was cast out, surely you will no longer be alarmed by this groundless fear.—*What if I am not elected.*

Do as John Bunyan did when assaulted by the same temptation. "Begin at the beginning of Genesis, and read to the end of Revelation, and see if you can find that there was ever one that trusted in the Lord and was confounded." Do as the old woman did, who resolved that if there were only three elect people in the world, she would strive to be one of them. "*Be not afraid*" of election, "*only believe.*"—*Selected.*

### —o—

#### "Buried with Christ by Baptism."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 3, 4.

THE APOSTLE, by his introductory question, most emphatically shews that all who had been baptized into the name and religion of Jesus had received the sign, and made the

profession, of communion with Him and conformity to Him in His death; that, in virtue of His dying for their sins, they should die to all sin, and have done with their former unholiness, indulgences, pursuits, habits and connexions. (Rom. ii. 25-29; 1 Cor. xii. 12-14; Gal. iii. 26-29; Col. ii. 11, 12; 1 Pet. iii. 21, 22; 2 Pet. i. 8, 9.) This profession was equivalent to being "buried with Christ," as dead with Him. For as His burial was a manifestation that He was really dead, and an introduction to His immediate resurrection by the glorious power of the Father, and for the display of His glory, so, the baptism of a converted Jew or Gentile was a professed manifestation of his death to sin, and to all his carnal expectations, affections and pursuits, from which he meant to be entirely secluded, as one buried is from the affairs of this life; and it was a professed introduction to his walking "in newness of life," not only as to his outward actions, but with respect to his inward principles. (Rom. vii. 5, 6.) The spiritual meaning of the external sign is the same when Baptism is administered to the infant offspring of believers: even as the meaning of Circumcision was the same when it was performed on Abraham the aged believer, on Ishmael, who perhaps never believed, and on Isaac, an infant of eight days old, long before he believed. It was the outward sign of regeneration, or "a death unto sin, and a new birth unto righteousness," and it sealed justification by faith to all those who ever possessed the thing signified, but to none else. Thus, Simon Magus, though a baptized adult, derived no more benefit from the outward sign than those multitudes do, who, having been baptized in infancy, when grown up despise the inward and spiritual grace of it. (Acts viii. 9-13, 36-40.) Great stress has been laid upon the expression, "buried with Him by baptism unto death," as proving that baptism ought to be performed by *immersion*, to which the Apostle is supposed to allude. But we are said also to be "crucified with Christ" and circumcised with Him, without any allusion to the outward manner in which crucifixion and circumcision were performed; and as Baptism is far more frequently mentioned with reference to the "pouring out" of the Holy Ghost (Acts i. 4-8; ii. 14-21; Tit. iii. 4-7); and as the Apostle is evidently treating on the inward meaning, not the outward form, of that ordinance;—no conclusive argument is deducible from the expression, shewing that immersion is necessary to Baptism, or even, apart from other proof, that Baptism was generally thus administered.—*Dr. Thomas Scott.*

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PRECEPT AND EXAMPLE.—Precept is instruction written on the sand; the tide flows over it, and the lesson is gone. Example is engraven on the rock, and the lesson is not soon lost.

For the Monthly Record.

## Hope.

THERE is a beacon fair and bright,  
That beams upon man's clouded night,—  
A gentle soul-inspiring ray,  
That tells him of a brighter day.

Oft when his brow is shadow'd o'er,  
And smiles enwreath his lip no more,  
Yet, still that star, with glad'ning ray,  
Will bid him dream of a brighter day.

Though friends may coldly pass him by,  
When clouds o'ercast his sun-ner sky;  
And fortune wing her flight afar,  
Yet sweetly beams that cheering star.

And when far out on the stormy sea,  
Where the roving mariner loves to be;  
And death looks up from the dark'ning wave,  
There is a light still gleams to save.

'Tis the star of Hope that cheers his soul,  
And still 'twill beam while ages roll;  
In the hour of Death, 'twill be his stay,  
And lead Him on with its quenchless ray.

'Twill point afar to that world of light,  
Where there's neither sorrow, tears or night;  
And he'll calmly breath his farewell sigh,  
In the hope of a brighter home on high.

H.

For the Monthly Record.

## My Mother.

THERE'S a pillow, we know, where the weary  
may rest,  
Where lov'r's tide doth flow through a kind mo-  
ther's breast;

'Tis softer than down, 'tis purer than snow,  
Warm as the sunshine does its tender tide flow.

The bright Angels smile from the blue plains  
above,

When our weary heads rest on this pillow of love;  
As the sun shines above us, rove where we will,  
So doth our dear mother's love follow us still.

This lone plant of Eden blooms sweet o'er the  
earth,

Through all the wide world, or at home on our  
hearth;

What heart but will tremble, what spirit but  
move.

Rejoicing and glad in a dear mother's love?

'Tis most noble and pure, and blest be the land  
Whose mothers are guarding the young house-  
hold band.

Where warm prayers ascend from her heart's  
altar fire,

And bring down a blessing on children and sire.

Old friends may forget, and the world may prove  
cold.

While we wander, heart-weary, from home's  
happy fold.

But a dear mother's love will never depart.

While life's current throbs through her warm-  
loving heart.

When the pulse of my heart flutters faint and  
low,

And death bears my soul where no mortal can go;  
When all but thy love grows dark to my ken,

My mother! dear mother! oh! pillow me then.

H.

## A PAGE FOR SABBATH SCHOLARS.

## The Children that helped their Mothers.

MRS. HALSTED was a widow. Her health was poor, and she had three small children to take care of, and to support with her needle.

Little George and Katie were very bright, pretty children; but they had never been to Sabbath-school, because their mother thought they were too young. But, one pleasant afternoon, Miss Perley, one of the teachers, called for them, saying she could teach them something, if they could not read. They behaved very well in the school, and she talked to them about Jesus and heaven, and told them that they must be good children, and the Saviour would love them. When they were returning home, she said to them among other things:

"You love your mother very much, I hope, children?"

"O yes ma'am," they both replied in a breath.

"That's right, children, for she is a dear, good mother to you; she works very hard for you to get food and clothes; and do you try and help her?"

"O we can't, we're too small," they answered at the same time.

"O no, you are mistaken, my dears; you are not too small. To be sure you can't work much to help her, but I will tell you what you can do. When your mother is sewing, if she drops her needle or thread, you can pick it up for her; or, if she wants anything, you can run and get it for her; and you can rock the baby and play with it, to keep it from crying; and you can keep your feet clean, so that you won't track the floor; and you can put your play-things all away, when you are through with them, and not leave them, as I saw them the other day, all scattered about the room; and you can take care of your clothes, and be careful and not soil them. O, children, you can do a great deal to help your mother."

"So we can," exclaimed George, earnestly.

"Yes, you can, indeed, if you'll only try," replied Miss Perley.

"Well, we'll try, won't we, Katie?"

"Yes, we'll try," rejoined Katie, with a bright smile.

And they did try. When they reached home, their mother was just going to the spring, to get a pail of water to fill the tea kettle. "O, mother, let me bring the water!" exclaimed George, attempting to take the pail from her hand.

"Why, you couldn't carry it child," replied Mrs. Halsted, putting him aside.

"O, but I can go with the little pail a good many times, and bring it till I fill this one."

"Well, you may try, George, for I don't feel well this afternoon, my head aches so."

At this moment the baby commenced crying, and Katie ran in, not waiting, as usual, for her mother to take it up, and going to the cradle, she lifted the little one out, and sat it

upon the floor, and played with it till she got it to laugh merrily. And, all through the week, they did so much to help their mother, that she really felt that her labours were lighter, and every week they became more and more so, through the assistance of George and Katie.—*Rena Ray.*

#### A Child's Faith.

A LITTLE BOY, some four years of age, whom we will call Charley, while playing one day near an open hatch-way, accidentally fell in, and but for a basket of shavings, which fortunately stood beneath, would probably have been killed. The family were quite impressed by his providential escape, and frequent allusions were made to it during the day. At night, after Charley had been put to bed, and left by himself, his little voice was heard in prayer. In tones full of faith and love, the little fellow poured out his heartfelt petition—"Oh! God, please keep that cellar door shut, but, if you can't do that, won't you always keep a basket of shavings there?"

#### Reply to "A. P.," on the Use of Instrumental Aid in Public Praise.

A PARTIALITY for the customs of our Fathers, and a strong attachment to the views they were known to hold, constitute one of those feelings of our nature which is generally very difficult entirely to shake off; and especially is this so in reference to those opinions or customs which were established by much suffering, and to preserve which our ancestors were subjected to many severe and painful trials. This attachment is natural, and the feeling is right. It is recognized by the Author of our nature, and to no other principle does He more frequently appeal, in His dealings with His ancient people. "I am the God of Abraham, of Isaac, and of Jacob. The Lord God of your Fathers." Every reader of the Bible knows how frequently this language is met with through the Old Testament writings. It is true, this feeling may be, and sometimes it has been, carried too far. The individual who would be satisfied by coiling up himself in the mantle which his father left him, and, thus wrapped up, doggedly resolve to remain there, would certainly deserve to be blamed; but to avoid this extreme, it is not necessary to extinguish the natural attachment which we cherish for what was held dear by those whose names we reverence and love. Let this feeling be once extinguished, and, in the case of the greatest number, there is removed the principal, if not the only barrier, that prevents their rushing into the wildest speculations and the most deadly errors, in belief and practice. This attachment thus serves an important purpose, and we require only to take care that, while we cherish it

as one of our most sacred feelings, we are not placed in bondage under its influence. When asked to abandon any practice held sacred by our Fathers, the request must not be readily complied with. We value, or at least we ought to value it, because it was theirs, and especially so if they suffered much for holding it. We have the right, and we are in duty bound, when urged to do this, to demand reasons of a nature so convincing that no doubt can remain for the necessity of the change proposed. If we feel dissatisfied with the course our Fathers pursued, and if doubts arise in our minds that perhaps they were in error, then is it certainly our duty carefully to examine for ourselves; but until that examination results in the certain conviction that we cannot, consistently with our fidelity to Christ, follow any longer their belief or their practice, we are not justified in turning aside into any new paths. The old paths we are acquainted with. We know where they lead, and where they terminate. Our Fathers travelled these, and they have told us about them. We have a sense of security while following after, but what the result of deviating into any by-path, to the right or left, it is impossible to say until experience has made it known. Thus we feel, and should always feel, when any innovations on our time-honored and hallowed Institutions and modes of worship are proposed. Before we move one step, or permit one pin belonging to the tabernacle reared by our Fathers to be removed, we should see, and see clearly, an absolute necessity for the change. No innovation in religious matters can be viewed as among the things to be regarded as indifferent. If no real necessity exists for it, then it must proceed from the spirit of speculation and a craving for novelty; and when the Church has once admitted this spirit into her counsels, the progress may be rapid, but, there is much reason to fear, that progress will be away from the truth. This is the solemn fact and warning recorded in the history of the past. Religion and religious things are the great realities of this world. Everything, there, is therefore most serious, and every change, even the least, may involve consequences of the most solemn nature. The advocate of any innovation, then, not only in doctrine, but even in the smallest matters of form and order, must be prepared with undoubted proofs from God's own Word, that, in the particular proposed to be changed, we have hitherto been in error, and that we cannot, without sin, any longer continue to believe and act as we have done. These being our views of what will constitute a sufficient reason for any changes in any of the forms and modes of worship adopted by our Fathers, and established by the long and hallowed usage of centuries, we feel justified in regarding with anxiety, and some degree of fear, any attempts to agitate for the reception of new

forms. We would not wish blindly and obstinately to persist in our old paths, but, as the long and well-tryed experience of the past testifies to the certain fact that these same old paths are very safe ones, we would be chargeable with the most culpable infatuation did we consent to deviate, without clear and express warrant from scripture. It will be my object, in this communication, to ascertain whether there is any such warrant expressed or clearly implied in the Word of God.

It is stated that instrumental music was interwoven with the whole worship of the ancient Church for the space of fifteen hundred years. I endeavored to shew, in my former letter, that, were the fact as stated, it would be a sufficient reply that the dispensation under which such arrangement is said to have existed, passed away, and has been succeeded by another, higher, nobler and more spiritual, and distinguished by the removal of types and figures and shadows, and by the simplicity and the directness of its worship and services. So great was the change thus introduced, that we find it foretold, in the remarkable words, "For, behold, I create new heaven and a new earth, and the former shall not be remembered nor come into mind." In expectation of this great change, the Jews were accustomed to speak of the times of the Messiah as "*the world to come.*" It is certainly true that the establishment of the Gospel dispensation left untouched whatever was *moral* and of *permanent validity* under the former dispensation, but instrumental music was not among the things that could be placed under the term "*moral,*" and to assert of it a permanent validity, is assuming the point in dispute. We possess, under the new dispensation, the substance of all the types, figures and sacrifices of the old, and we have, too, the principles which lay at the foundation of the modes of worship established in the Temple service; but with these modes themselves, we have just as much, and no more to do, than with the sacrifices. Both have passed away, and we have in their place a simple, plain and spiritual worship,—wanting, it is true, to the eyes of the world, the attractions and the show which distinguished the Mosaic ritual, but, to the eye of faith, presenting views far more glorious and clear. This view, if correct, takes away the whole force of the arguments adduced by "A. P." from the Old Testament dispensation. These arguments are put with considerable skill, and they seem not wanting in strength, but I think they are vitiated by the defect that they rest on a foundation which, eighteen hundred years ago, gave way under the weight of glory that attended the Son of God when He came down to live and die in our fallen world. But, while we could safely take up our position here, and reject the offer of instrumental aid in our worship as something foreign to

the nature of our dispensation, and therefore inadmissible, it may be interesting, and afford some degree of satisfaction, to enquire to what extent the statement can be received which asserts that for fifteen hundred years it was interwoven with the whole worship of the ancient Church.

In order that there may be no misunderstanding here, it may be necessary to know precisely what is meant by the term "worship." Divine worship is a term which, if taken in its general and widest sense, may be considered as of a very extended and comprehensive signification. In a case like the present dispute, there may be, therefore, some danger, if not strictly defined, of its being employed in a sense vague and indefinite, and fitted to perplex, if not to lead into error. In one sense, the whole wide creation render praise: "The heavens declare His glory." The earth, too, with its varied seasons and productions, and its myriads of living creatures, joins in proclaiming its Maker's praise. Man—alone possessed of the faculties which enable him to know the God who made and sustains him—is commanded to devote his whole being and life and actions in rendering praise and promoting the glory of his Creator. For this purpose was he brought into the world, and this is the chief end of his being. It is his reasonable service. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This certainly implies worship. We worship God in all the doings and actions in which we sincerely desire to obey His will and promote His glory. But different from this worship is that we render when we enter the secret closet, when we surround the family altar, and especially when we enter the sanctuary—God's own house, and where His presence peculiarly dwells. On such solemn occasions we are drawing nearer to God, and He draws nigh unto us. My meaning may perhaps be better understood by referring to our relation to an earthly sovereign. We serve and reverence such a sovereign when we act with the spirit of loyal subjects, and we render the just tribute of honor when we hail the birthday of our Prince with rejoicings, and celebrate any great event or victory, which exalts the glory of the Throne, with processions and music and gladness; but while these things are right and laudable on such occasions, and would be very acceptable to our sovereign, very different would our deportment require to be, if invited by that sovereign to wait on her in her own royal chamber. We must enter there, leaving behind all the noise and bustle with which, while outside, we labored to evince our loyalty, and, serious, silent and awed, we will listen, and if we have requests to make, it must be done with our own lips and with words carefully chosen. Now, the worship from which we would reject instrumental aid, is that in which we engage when

invited by our Divine Sovereign to come into His courts, the holy place separated from the world, and consecrated as the presence-chamber of the Great King of all the earth. On entering the sacred portals, a voice is heard by the sincere worshipper, "The Lord is in His holy temple, let all the earth keep silence before Him." Human inventions and their melodies, however agreeable to the ear of man, must there keep silent. The human spirit is now to commune with its Heavenly Father, and the feelings and wants and sorrows of that spirit can be expressed only by means of that faculty which God Himself bestowed for that purpose. Human aids and inventions are here out of their proper place, and all the individuals of the human race are here on a level.

Having thus defined what we mean by the term worship, in the question at present discussed, we may glance at the different passages which meet us in the Old Testament where instrumental music is referred to. With regard to the trumpets, it is scarcely necessary to refer to them. They were used in times of war, for the calling of assemblies, and for intimating the beginning of their feasts and the coming in of the new moon. Their use is superseded in war by the drum and the bagpipes; in the calling of assemblies, by our church bells; and for the announcement of the new moon, by our almanacs. The first instance in which we read of instrumental music, is when, after the deliverance from the bondage of Egypt and the cruel pursuit of Pharaoh, Miriam took a timbrel in her hand, and, followed by the women, went out with timbrels and with dances. I do not see anything here in common with, or resembling, our sanctuary worship, but the recognition of God and the spirit of devotion and gratitude which, I believe, pervaded it. Any plain reader of the Bible can judge the matter for himself. Let him just imagine that he is standing, as a spectator, in view of that scene. There has just transpired a great national event—a glorious deliverance, and that event and deliverance are celebrated with music and dancing and great gladness. There is a large procession, there are musical instruments, and at every pause their joy is expressed by dancing. All this was very right, in the circumstances; but had Miriam and her friends brought their music and dancing into the solemn worship of God, as above defined, that worship would be seriously disturbed, and their conduct would not very easily be held consistent with either piety or decorum. Scenes like that of Miriam are, and have been, common in all ages of the world. A great deliverance, any great national event, and any great and decided victory, are always celebrated in a similar manner, with feasting and processions and great rejoicings. Here we have musical instruments and dancing not unfrequently, too, and, so far as the spirit of

true piety prevails, our processions and rejoicings and bands of music are as truly a worshipping of God as in the case of Miriam. When the tidings of that most glorious of England's victories reached its great metropolis, and it was known that the dread tyrant of Europe was prostrate at Waterloo, would there not ascend, with every boom of the cannon, and with every martial strain from the bands of music that paraded the streets of London on that memorable night, from the depths of many thousand christian hearts, gratitude and praise the most fervent, the purest and most unfeigned? Here was worship. It was, as in the case of Miriam, the celebration of a great national event and a glorious deliverance; and here we have, as in that case, processions and musical instruments. Acceptable to God was this public expression of a nation's gratitude, in so far as that expression was a sincere and humble recognition of His mighty arm, and proceeded from the spirit of true devotion; but it was worship not becoming the sanctuary. It must remain outside the holy place. Among all nations, such events were thus celebrated, with processions and songs and rejoicings, professedly in honor of the Deity, who gave the deliverance or secured the victory. In proud and pagan Rome, in Christian cities, and in the straggling Indian village, you will witness rejoicings and processions and instruments of music, when the arms of the nation or the tribe have triumphed.

If I have succeeded in rendering the above case clear and intelligible to the reader, and if I am correct in the views I have given of Miriam's worship, it may save me the trouble of referring particularly to the various other occasions on which we find instrumental music employed. It will be necessary merely to point them out,—excepting one or two which may require a few remarks.

You will find musical instruments in the hands of Jephthah's daughter, when going out to meet her father on his triumphant return from the war with the Ammonites; when David and Saul were returning from the war with the Philistines, after the death of Goliath; and again, when Jehoshaphat came back in triumph after defeating the combined hosts of Moab, Ammon and Seir. I need not speak of these. Every reader can easily see that musical instruments were then employed, as we and all other people still employ them on such occasions. They were employed in the expression of praise for the victory, and with the strains of the tabret there ascended the pure incense of praise from the pious and grateful heart; but did there not ascend praise and gratitude as fervent from the hearts of the brave defenders of Lucknow, with the stirring and martial strains of the pibroch, as Sir Colin's brigade of heroes marched the streets of the now delivered city? I doubt it not. I believe that every heart was stirred to its depths, and that eve-

ry note of that martial music was accompanied by the utterance of a grateful spirit. But, however much this might be so on that and all such occasions, no argument would be found in it for the employment of the pibroch in the service of the sanctuary. The instance in David's history, when the Ark of the Covenant was being brought to the place set apart for it in the royal city, seems to differ somewhat from the cases I have already mentioned, but in reality it is of the same character. The day of the Ark's restoration was a memorable day in the history of Israel. The sacred symbol of God's presence and protection had been wrested from them by the hands of the uncircumcised. They saw it at length restored, and about to be placed in the city of their solemnities. To David, and to every pious heart in Israel, this was an event greater and more gladdening than the greatest victory, and hence it was celebrated with more than usual rejoicings. Thus far, and in all these instances, there is no proof, nor any intimation, expressed or implied, that instrumental music was at all used in the worship of God, strictly so called, viz., the sanctuary worship. If thus employed, it was subsequent to the period here referred to. It is true that David invented instruments of music, and it cannot be denied that, under his direction, they appear to have been more largely employed; and further, that he was commanded to do so by Gad and Nathan the prophets, "For so," it is added, "was the commandment of the Lord by His prophets." This passage, and another, nearly to the same import, are found in the Books of Chronicles. The one which I have partly quoted is in second Chronicles, 29th chapter and 25th verse. The other passage, which seems to support the one quoted from, is in first Chronicles, 16th chapter and 42d verse. There we have the remarkable words, "musical instruments of God." Remove these two passages, and, so far as I can remember, there is nothing left to sustain the assertion that instrumental music was used at all, but merely, as I have stated, on joyous occasions, and, as I have shewn, they still continue to be used. The above two passages seem to prove that instrumental music had, at this late period of Israel's history, the sanction of God's command. But, when these passages are quoted, it should not be concealed that they are both disputed passages, and that some of the most ancient versions give an entirely different reading. Two of the most ancient versions are the Syriac and the Arabic, and their authority is allowed, by the most learned and eminent Bible critics, to stand very high; especially is this so with regard to the Syriac version. For the 25th verse of the 29th chapter of second Chronicles, above referred to, both these versions give the following reading: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music and the sound of

harps, and with the hymns of David, and the hymns of Gad the king's prophet, and of Nathan the king's prophet; for David sang the praises of the Lord his God, as from the mouth of his prophet." For the words, "musical instruments of God," which occur in the 42d verse of the 16th chapter of first Chronicles, in the Septuagint we have the expression, "songs of God"; and in the Syriac the reading of that verse is, "These were upright men, who did not sing unto God with instruments of music, nor with drums, nor lestra, nor with straight nor crooked pipes, nor with cymbals, but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic gives nearly the same reading. If it could be made certain that this is the correct reading, there would be nothing left to express a divine sanction. There would only remain the fact that David and Hezekiah afterwards appointed instruments to sing in the holy place; and it must be observed that in these two cases, and the one which occurred in the days of Solomon, this reference to instrumental music is in connection with great and very important national events. In David's case, it was when he brought up the Ark; in Solomon's, it was at the dedication of the Temple; and in Hezekiah's case, it was when the same Temple, polluted by idolatry, was purified and restored to its proper service. It was a time of great rejoicings. We read, "So there was great joy in Jerusalem; for since the time of Solomon the son of David, king of Israel, there was not the like in Jerusalem." The same is true, likewise, of the occasion in which we find instrumental music in the days of Nehemiah. It was after the walls of Jerusalem were re-built and finished. It was a day of gladness. The assembled multitudes witnessed the greatest event of their lives. The holy city is again restored. This event is celebrated with processions round the now finished walls, and, as we might expect, there were thanksgivings and singing and musical instruments.

We thus see that, in every case where mention is made of instrumental music, it is in connection with remarkable and extraordinary occurrences. I do not remember any exception to this. If ever used in the ordinary worship of Israel, it is a fact of which we have no intimation; and if the reading of the Syriac and Arabic be the correct one, the countenance of a divine sanction is entirely taken away. Our version is certainly one of the best, and perhaps as near perfection as the work of men can be; but no work of man is perfect, and I do think that the adoption of the reading given by the above versions, for the two verses in question, would remove a difficulty, and render it more clearly consistent with the rest of scripture. No man can read the establishment of the Mosaic economy without being struck with wonder at the



minuteness of detail with which all the smallest particulars in the rites, ceremonies and mode of worship are described. The very dress of the priests, the number of bells, the washings and the times of changing their garments, and even the manner in which they would ascend to the altar, are all minutely detailed. If instrumental music was necessary in the worship of the sanctuary, how did it happen that there is not one allusion to it, much less a command to enjoin it? If not necessary then, it is impossible to conceive what could render it so while the same dispensation remained unchanged. We believe the institutions under that dispensation were fully laid down by Moses from the mouth of God, and that its modes of worship were established to remain unchanged until the new dispensation would be ushered in. This was the case with regard to every other particular of that economy. Every rite and washing and ceremony and sacrifice remained, as the directions from God at first established them. There was nothing added or taken from them until, at the great change, they passed away. It is, indeed, difficult to understand that it would be otherwise with the directions for praise, and that here a defect would be found which would require, long afterwards, a new command introducing a new and foreign element. This certainly presents a difficulty, and that difficulty is very materially increased that David, instead of being commended for obeying this command, is reproved, or at least his inventions in music are spoken of reprovingly, and a woe is denounced against those who will imitate him. The reader will find this in the prophecy of Amos, 6th chapter, and 1st to the 6th verse. There you will see instrumental music in very suspicious company. David, from motives of piety, and from the fervor of his religious zeal, was led to this, but the excellence of his motives did not render his doings infallible, and we find that those who followed his steps, in this particular, are severely reproved. Now, I cannot see how this fact, together with the considerations drawn from the minuteness and perfection of the first establishment of the economy, can be easily reconciled with the statement that he was divinely directed in the matter. The other reading saves from all this difficulty, and the authority for that reading is of a very high character.

From the foregoing remarks, I think I have made it clear to my readers that wherever instrumental music is mentioned, it is in connection with great national events, and, of these events, that there are only three occasions on which instruments were employed in or around the sanctuary; and we have seen, also, that the two passages which seem to give a divine sanction are included in the very small number of the verses in our version which are disputed. These statements, if correct, render the sup-

port of the Old Testament to instrumental music very small indeed, and very frail. Allowing that David was enjoined to employ instrumental music when the Ark was brought up—and this is the only case specified—it would afford no proof whatever that such was used in the ordinary services.

We shall now look for a moment to the latter part of the Jewish history. After their return from the captivity, we find instrumental music mentioned, but it is only once—at the dedication of the walls of Jerusalem, in the days of Nehemiah, as already stated. This scene ends the history of instrumental music. The last sounds of the timbrel and the harp die away and fade in the distance with the closing of that day's rejoicings. We do not read again of public processions and great national rejoicings, nor do we read of musical instruments or dancing. How is this to be accounted for? They continued to worship God. They had their temple and their synagogue services; and if instrumental music had been interwoven with their whole worship, it must have been continued. But, if continued, it is difficult to account for the fact that we do not meet with some slight mention of, or allusion to it. It seems to me the reason is very plain. It was in connection with great events, victories and rejoicings, the tabret and cymbal and the harp formerly appeared; but now the Jews had no celebrations like these to make. There were no more great victories over the nations, nor great warriors like David to render mighty kingdoms tributary. It was henceforth a struggle for existence, and their victories consisted only in sometimes successfully repelling the invader. They were, for the most, tributary to Syria, Egypt or Rome. This fact appears to me very strongly to favor the views above given, of the use made of instrumental music in their past history. There still continued the same mode of celebrating joyous events, but this was confined to individuals and families. The cripple healed by Peter, when restored to strength, testified his joy and gratitude by leaping and praising God. In the parable of the Prodigal Son we have a case of family rejoicing, and there is music and dancing. We thus see that instrumental music was used in ancient times, for the most part, as it is still used—on joyous occasions, and to celebrate great events and victories. In the New Testament there is not one allusion to countenance such in the sanctuary.

This article is longer than I intended. I may, perhaps, make some further remarks, if I find it necessary.

A. M'L.

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### The Organ.

A great deal has of late been said and written with respect to the use of instrumental music in public worship; and, notwith-

standing all that has been said *pro* and *con* on the subject, it appears that the question is just as far from being settled as ever. Good men have differed, and good men will differ; and there is no department in which good men have differed more widely than in their interpretation of some passages of Scripture; and we cannot help thinking but that, if the arguments for and against the use of instrumental music had been taken up, not upon scripture grounds, but on the ground of *expediency*, a more satisfactory solution might have been arrived at. The difficulty in dealing with the scriptural argument arises from the fact that the Apostolic Church was a persecuted and an unsettled one. Nowhere was the Church consolidated into what we understand by "fixed congregations,"—a few here, and a few there, worshipping, sometimes in the Jews' synagogue, and at other times in private houses. There is neither precept nor example left us on record by which to determine the mode in which public worship has been conducted; and we are therefore left in total ignorance of how much of the ancient ritual was incorporated with the new. We know the Psalms of David were put to music, and sang with the voice accompanied by instruments in the temple worship; and we know, also, that Paul enjoins the singing of "psalms and hymns and spiritual songs," as a christian duty, at all events in their *private* devotions; but there is nothing distinctly said, in the New Testament, of the manner of conducting praises in public worship. It is only by *inference*, and from the nature of things, that our authority is derived for the use of any sort of music in public worship—and let it be remembered that this *inference* is mainly drawn from the ancient Jewish worship—and as the New Testament is silent on the mode in which public praises were conducted in the early Christian Church, we need not be surprised to find many of the Evangelical Churches copying much after the pattern of the Temple worship. Not only the Episcopal Churches, but also the plain and modest Methodists and Baptists, and many Presbyterians, have introduced instrumental music into the services of the sanctuary; and those who contend for the symbolical nature of the temple worship, are certainly bound, we think, to show, what it was that the temple praises *did* symbolize. Prayer and praise are the natural breathings of the redeemed soul, as well under the old as under the new dispensation, and it ever will be so until the redeemed on earth shall join the holy company of the redeemed in heaven, whose occupation, as it is represented to us, is to be "singing the praises of the Lamb upon *golden harps*." Surely it can be no great departure from strict orthodoxy to use an instrument in the temple on earth, which the Holy Spirit represents as being employed in the Heavenly Temple! It will be said that the representa-

tion in the Apocalypse is to be understood *figuratively*—and so we do understand it. But suppose we take it *literally*: what then? We do not know. Neither do you! The accompaniment of instruments with the human voice adds not to the *spirituality* of the praise. No one contends that it does. Neither does the accompaniment of bass or tenor. The *spirituality* of the praises depends upon a power altogether extraneous to and beyond human effort; nevertheless, who will deny the power of sweet and solemn melody in soothing down the rough asperities of the human spirit? Yet, to say that the use of instrumental music in the praises of the sanctuary is founded on equal authority with the institution of the Sabbath, were surely a great error. The institution of the Sabbath is embodied in the moral law—has all the sanction of the ancient ritual, and pervades the whole spirit of the new dispensation. Nor do we think it less erroneous to assert that polygamy has equal sanction from scripture that instrumental music has. Those who say this must first prove that the Psalms of David are entitled to no authority in such matters. Polygamy was only a *tolerated evil* under the old dispensation; it has not the sanction of a single precept in the Old Testament, and it is utterly repudiated in the New; while the use of instrumental music, on the other hand (unless we ignore the Book of Psalms as an inspired book), in public worship, is *commanded* over and over; and we have a right to assume, until the contrary be made to appear, that it was also used in the early Christian Church. Those who say otherwise are bound to shew the *prohibitory statute*.

The cry raised about "*innovations*," although a very formidable and portentous word, is, nevertheless, to our mind, a very senseless cry. Changes have been insensibly creeping into our mode of public worship. Choir singing, in the sense in which the word is being now applied, is an *innovation* on the old-fashioned *precentor* and the single *air*. To many Gaelic congregations, some time ago, choir singing would be an intolerable abomination; and then, there is the *innovation* on the ancient and solemn manner of administering the ordinance of the "Lord's Supper." The decently covered table, with its decorous furnishings, has disappeared from many of our congregations, and now the sacred elements are served much in the same way that coffee or tea is served at our fashionable *soirees*. In some other congregations, the people attend church in the forenoon of the communion Sabbath, go home for their dinners or for anything else they see fit, and come out in the afternoon to partake of the consecrated elements. And what do you say of the disuse of the grand old Scottish version of the Psalms of David in our public worship, and substituting the light and superficial songs of *Watts* in their place?

Would not our covenanting forefathers be more shocked at seeing these innovations, think you, than at hearing the melody of the harp or the organ mingling with the voices of the worshippers?

While, however, the scriptural argument against the use of instrumental music in public worship is, in our opinion, altogether untenable, yet much in every way might be said on the side of *expediency* and *uniformity*. The apostle could say, "All things are lawful for me, but all things are not expedient." And the same apostle says, in another place, "If meat make my brother to offend, I will eat no meat while the world stands." Aside altogether from the well known aversion of Scottish Presbyterians generally to the use of instrumental music in public worship, we think it would be exceedingly offensive to most of our congregations should the attempt be made to introduce the practice in this country. It is right to place the argument on its proper basis, and remove unjust prejudices, as far as possible; at the same time, we ourselves would give our unqualified opposition to the introduction of instrumental music into the church in which we worship. And that which we would dislike in our own church, we would be sorry to see in any other church connected with our Body. When we chance to attend worship in churches not of our connection, we are prepared to see things to which we are not accustomed, and therefore it would be wrong and unseasonable in us to take offence; but it is quite a different matter if we meet with these things in churches connected with our own Body. In the latter case, we feel uneasy and dissatisfied; and, as we are so much the creatures of our senses, whatever it be that disturbs our mental equilibrium is sure to unfit us for deriving much benefit, let the services, in other respects, be ever so effective. The introduction of things quite innocent in themselves into our mode of worship, may become the means of working much mischief, and of destroying the harmony of the whole Church. Ancient customs, made venerable by the usage of ages, and endeared to us by the solemn sanction of the Church of our forefathers, as well as by our own earliest associations, should, we humbly think, be touched with the extremest caution. And we say thus, not more of the introduction of musical instruments than of those other changes which are creeping into our Church services.

J. M'K.

### What Christianity has done in Jamaica.

The Rev. Mr. East, of Jamaica, contrasts as follows the condition of that Island 50 years ago with what it is at the present time:

1. Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of iniquity.

All classes were addicted to most shameless profligacy. Marriage in many districts was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still; but how great the social change which has come over the land! Now concubinage amongst what are called the respectable class, is becoming branded as dishonorable, and marriage is becoming the rule; while family ties, and the hallowed associations of home, are inducing an improved social morality in other respects.

2. Fifty years ago, 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery, and men and women were driven to the field, and forced to their unrequited tasks like beasts of burden; and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six and twenty years the boon of liberty has been enjoyed, so that four-fifths of our present population can say, they never were in bondage to any man.

3. Fifty years ago, the masses of the people were sunk in the grossest abominations of African superstition; to the great masses of them there were no Bibles, no Sabbaths, no schools; and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now! We have superstition, and ignorance, and irreligion enough still. But, blessed be God, we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation; and very many keep Sabbath only once in fourteen instead of once in seven days. But now the Christian Sabbath is an institution everywhere acknowledged, and with more or less rigidity observed. Places of Christian worship occupy not only our towns, but lift up their head in almost every mountain village and district of the land; so that the public means of grace are brought within reach of nearly the whole population. And every christian denomination has a goodly band of faithful, hard-working, godly ministers, who watch for souls, as those who must give account unto God. Jamaica is not paradise; its inhabitants are not angels; iniquity still abounds; the love of many waxes cold; and many walk, of whom your pastor tells you often, that they are the enemies of the cross of Christ. But we bless God Jamaica is not what she once was—a slave-cursed sink of abomination.

### India.

In a series of articles, I have been pointing out the various independent testimonies that prove the reality and the extent of the social, moral, and religious changes that are now taking place in India. The dreary monotony is being subjected to living influences from many quarters, and there can be little doubt

that Hinduism is breaking up. We are apt to look chiefly at the results of missionary work, but I am persuaded that every year more may be expected from the patronage of a Christian government, as it is able to act on a scale that no private society can parallel, and appeal to persons over whom the missionary can have no influence. For example, it has been long felt that one of the best means of elevating the whole people of India would be to educate the women, but the difficulties in the way are so very great that little has been done by any missionary agency. Orphan girls are educated in orphanages—chiefly through the aid of European and American Sabbath Schools, but the number so reached may be counted by hundreds; and what are they among so many? But, from one of the letters of the *Times* Calcutta correspondent, we get a specimen of what was accomplished simply through the advice of a wise and Christian official, the Lieutenant Governor of the Punjab. The correspondent writes as follows:—

"The efforts of some of the best friends the natives have had, have long been directed to the education of their wives and daughters. The lot of a woman in India is pretty much that which falls to her sex throughout the East. She is to the poor a slave, and to the rich a toy, crushed with hardships in the one case, brutalized and discarded in the other, and equally degraded in both. The majority of the wealthy natives will take a long time to find out that a woman really is capable of being instructed. Their belief in her mental inferiority is perfectly sincere and honest. Her mind is a blank upon which nothing can ever be written. Circumstances have driven her into a state which almost justifies such a belief. Utterly ignorant of all things, she sits with her vacant companions, without a thought above the level of brutal life, and learns to appraise herself at her lord and master's own valuation. Of late years, a slow, thin stream of water has found its way into this rock, and promises to split it in twain. It is curious to consider what will be the effects of the educational efforts now being made all over the country. Here, in Bengal, many excellent English ladies are engaged in visiting Zenanas, and teaching the inhabitants, but as a rule the natives do not help with their money. They are content to remain passive spectators. The rich Bengallee, unlike the Parsee, is satisfied when he has buried his money in a tank, or built a ghat. He will help on no good work if he can avoid it. It is different in the Punjab, and I have before me a Minute by the Lieutenant-Governor, which supplies as curious and as interesting an illustration of what can be done among the Sikhs, as one ever well meet with. In February last year, Sir Robert Montgomery invited the Sirdars to meet him in an educational Durbar, and there pointed out to them the importance of educating their women. Among his auditors was the most reverend Gooroo in all the Punjab, Baba Khem Singh, a lineal descendant of the great Baba Nanuk. That man has since been the means of establishing 75 female schools in the Rawul Pindoh, Jelum and Gujerat districts—so earnestly did he take up the work. His influence over the Sikhs is immense in these districts, and the way he prevailed on them to forsake their prejudices was quite English in its character. He called a meeting at Lahore, and talked them out of their

own views into adopting his own. They could not resist the great Gooroo. His speech is in itself remarkable. He told them that Gooroo Nanuk enjoined upon the righteous the necessity of acquiring knowledge, and this could only be done by an acquaintance with letters. 'And since,' said he,—

"It is for this reason most essential for all men to learn to read, it is desirable that they should do so in their childhood; and hence it is incumbent on all parents, so far as they are able, to have their children educated. Now it is obvious that parents love their daughters as dearly as they do their sons, and therefore it follows that they ought to teach them also."

"Sir Robert Montgomery's plan he likened to a 'ship laden with virtues,' and whoever helps it on its way or gives it his aid, him Gooroo Nanuk will bless in this world and the next, and grant forgiveness of his sins.' The old Sikh concluded in these words:—

"I am well assured that you also will, with ready zeal, turn your thoughts to this matter, and then the wise Gooroo will bestow on you blessings in this world and the next. If there were any harm in this, be assured, that I would not advise it. With all my heart I wish the good of you and your descendants. Consider that in former days and in your own families this custom prevailed."

"Sir Robert Montgomery is now able to state that there are about 9,000 girls under instruction. Before he made this attempt to extend the work, there were only about 1,500. It can scarcely be said that the Government of this country is not doing its duty in striving to raise the poorer classes of the people from the quagmires of ignorance and misery in which for generations they have been sunk."

### Spain.

If there is any one country in particular of which the general Protestant mind is willing to believe anything that is intolerant, retrograde, and hopelessly bad, that country is Spain. All the patent facts of its modern history have conspired to produce this state of feeling. From the expulsion of the Moors to the expulsion of Matamoras, it seems to have gone steadily on in a way not good. McCrie's History of the Reformation in Spain aggravated this feeling by showing what a hold the teaching of Luther and the other Reformers of the 16th century had taken on the noblest and most intelligent Spaniards, and that Spain had thus been within an ace of becoming Protestant. Even although we fought for her all through the Peninsular campaigns, no real alliance ever took place. We fought, not because we loved Spain, but because we hated France. And since 1812, no part of her history that is generally known has entitled her to our sympathy or respect. Civil convulsions, continually recurring spasmodic political changes, repudiation of debt, general torpor of intellect, religious intolerance, and vain attempts to obtain recognition as a Great Power, are the only ideas connected with Spain in the minds of most men in Britain and America.

In making such an estimate, we do Spain great injustice. It is true that she has had

three Constitutions within half a century—that of 1812, that of 1837, and that of 1845, the last of which is the least liberal of the three, and the one now in force; and that within the same time she has had plots, intrigues, *coups d'état*, civil wars, and changes of administration without number. But it is also true that all this strife has developed the germs of a sound and a growing Constitutional life, and that now the power of the Crown and the power of the Priesthood are less dangerous, because weaker, than they ever were before, while the Press is more free than it is in France. The exports and imports have quadrupled within the last twenty years, and the priests have decreased in influence to perhaps one-fourth of what they formerly enjoyed, and in numbers to, I think, one-half. Monasteries have been broken up, immense tracts of Church lands have been secularized, railroads—some of which are the proudest monuments of engineering skill and daring in Europe—now connect the principal cities, and the industry of the people has been quickened to a remarkable extent. It is true that the state of education is far from satisfactory, that the mass of the people is ignorant and superstitious, and that the law does not recognize the liberty of religious worship. But great progress is being made in these respects, which is all the more gratifying because it is due to home causes, especially to an improved and improving public spirit. The *North British Review* for February, 1865, in an article on Spain which has suggested this notice, gives interesting statistics on the educational progress which has been made in a quarter of a century. In 1832, there were in Spain only 700 schools. In 1851, there were—

17,009 boys' schools, attended by 626,882 pupils.		
5,021 girls' schools,	201,202	"
287 Asylums,	11,100	"
	339,182	
Total,		

In 1861 the number of scholars had risen to 1,046,558, and the proportion of girls to boys had increased from the ratio of three to nine to the ratio of four to nine.

As to the influence of the clergy, the *N. B. Review* cites the Evidence of a book written by some English Puseyites in 1851, entitled '*The Practical Working of the Church in Spain.*' "They thought that they were about to visit 'a land of happy peasants, all holy monks, all holy priests, holy everybody,' and great, accordingly, was their consternation when they found ceremonies profaned, confession laughed at, and the clergy despised. The priests candidly confessed that they had lost their hold over the middle class, or, to use their own peculiar diction, that 'If it was not for the poor, there would be no worship of God in the land.' Sometimes when a sermon of an exceptionally startling kind woke up the slumbering consciences of the masses, the ancient fanaticism flared up again

in a ghastly way: but it was a mere momentary revival, and things soon returned to their accustomed course." On the other hand, the creed of the bulk of the educated classes is pretty much what it is with the French and Italian middle class—pure indifference as to doctrine, along with a general acceptance of the moral teaching of the Gospel. They cannot reverence a clergy they despise; they cannot accept dogmas against which reason revolts: and yet nothing better has been offered to them; and, as Spaniards, they will never accept an imitation at second hand of British Protestantism. Still, no nation can exist without a faith; and if the old faith has died out, we may with certainty look for some other, and we hope a better, to take its place. And it is cheering, therefore, to learn from the *North British Review* that "a beginning is made, and that there are Spaniards who are as enlightened in these great matters, and earnest, as the best amongst ourselves, and that one or other of the forms of pure Christianity which, under various names and with differences more or less marked, but not of vital importance, are becoming the creed of most thinking men in the countries of Europe generally recognized as progressive, will most certainly, before the end of this century, have great influence in rapidly reviving Spain." But, at the same time, he warns us very decidedly to leave this work of reform to the Spaniards themselves, inasmuch as it will be retarded by any interference on the part of the British Government or the British Churches. And we do not wonder that this should be so. If France held by force Berwick-on-Tweed or Plymouth, French priests or French gold would not do much to aid the spread of Romanism in Britain. Scotland spurned Prelacy, perhaps not so much because it was Prelacy, as because it was English; and "so long as we hold Gibraltar, the Spaniards will be apt to look with suspicion on everything which has a peculiar British color."

In the meantime, although the established religion of Spain is the Roman Catholic, and the Government will tolerate no open assaults upon it, we believe that there is little danger of a persecuting policy ever again being adopted, and that Protestants have little to fear, unless they challenge the interference of the police. Ideas find their way even where books are prohibited; and we believe that Spain,—according to Mr. Buckle, "the sole representative now remaining of the feelings and knowledge of the Middle Ages,"—cannot remain isolated from that atmosphere of free inquiry and moral and spiritual agreement, which is the condition and guarantee of European civilization.

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If good people would but make goodness agreeable, and smile instead of frown in their virtue, how many would they win to the good cause.

## The Church of Scotland and Her Accusers.

(Continued.)

ANOTHER accusation brought against the Church of Scotland, and circulated with a zeal worthy of a better cause, is, that "the Church of Scotland denies her people a voice in the settlement of her ministers." But what are the facts of the case? In a "statement," unanimously agreed to by the Committee of the General Assembly, in 1839, while those termed the "evangelical party" held the reins of power, in the "Act anent the calling of ministers," is found the following declaration: "The necessity of passing the recent Act of Assembly did not arise from any doubt in regard to the power of the Church to give effect to the will of the people, according to the old constitutional method, but from the relaxation which, in practice, had occurred in the Church's exercise of that power." This statement may be found in full at the close of a pamphlet published by Dr. Candlish, the same year, and while the subject had yet been discussed with more calmness and fairness than subsequently. The evil here, it is very plain, is ascribed to the rulers in the Church, and not to the law or constitution of the Church. The Veto Act, too, whose main feature consisted in giving absolute power to the people of rejecting a presentee, *without assigning any reasons*, proved that the people had a voice, but that it was necessary, according to the past understood law and practice of the Church, to declare this voice in rational accents. Nor did Dr. Chalmers, the introducer of this Act, originally regard it of Scriptural authority, but rather a measure of expediency, for he himself candidly confessed that, had he foreseen the evil which it occasioned, he should not have introduced it. This act had no countenance, whatever, from the constitution or practice of the Church of Scotland. Never, until 1834, had simple dissents, *without accompanying reasons*, been recognized by the Church as disqualifying a Presentee from being taken on trial by the Presbytery. And, let it be noted that, had it been safe, at this time, to entrust such absolute power to the many congregations in the Scottish establishment, it is impossible to adduce a stronger testimony to the soundness of teachings and discipline secured to our people up to that period. Were even the male communicants everywhere to give their irresponsible decision, and were the non-communicants everywhere willing to abide submissively by that decision, it is difficult to say who, in all the parishes, are entitled to the highest praise;—the non-communicants, who calmly show so much Christian forbearance in a matter in which they are so deeply interested, and not allowed to take a part; the communicants, whose superior wisdom and discretion is so generally admitted; or their spiritual teachers, who have

advanced the Church to such an unprecedented condition of intelligence and patient unanimity. Surely there need not have been so much dread of licentiate coming up among such a society.

But, what has been the actual state of our Church with regard to this matter, since 1843, and since the passing of the much defamed Lord Aberdeen's bill, which defines, as was desired by the Protestors before leaving the Church,—which defines the power of the people to accept or reject a presentee? The Established Church is, in fact, as regards giving heed to the voice of the people, in the very position in which the Non-Intrusion Committee, including some of the leading protestors, had very nearly placed her, in 1841, though they speedily, for some reason unknown, changed their minds, and denounced the very measure they had been pleased to characterise as a "great boon." Presentees or licentiate have been repeatedly set aside, in deference to the representations of reclaiming parishes. This has been done without any objections being brought against the presentees, on the ground of deficient learning, unsound doctrine, immoral life,—it has been done simply because the people set their hearts on another, even when the presentee was declared by the General Assembly worthy of any charge in Scotland. This has been done without any disturbance or interference by the Civil Courts, and contrary to the representations industriously circulated in all parts of Scotland, that forced settlements would necessarily be the rule, after abandoning the Veto Act. This has become matter of history. No one will now dare proclaim to the contrary, in any part of the world, unless he wishes to palm what is false on a people who have not the opportunity of learning the real and well-known facts and occurrences in our Church.

But, how has the Free Church carried out the principle of the Veto Act? Have they acted on the principle of giving the male communicants arbitrary power in this matter, and which some advocated with as much zeal as if it were a clear law of the decalogue? or, have they any law on the subject? One and all of these questions may be answered in the simple negative. That for which they stoutly contended in the Establishment, was found to suit better for declamation, than for being practiced. And, we are pretty sure that, had they tried an experiment of the popular voice in the States of America, or even in the Colonies, for some months, before resigning their independent position,—such as they may never hope to recover,—they would have preached less on the subject. They did not exist long as a Church, in their new position, until they found that they could not satisfy the raised expectations of the people. To give one instance, of many. In the Presbytery of Aberdeen, when the people insisted to have their choice in a certain parish, in oppo-

ation to the judgment of the Presbytery, the late Dr. Murray declared in open court, that it was contrary to Presbyterial order, to allow the people to dictate to the court. However, when it was found the people maintained that they were denied that for which they were led out of the Church,—a voice in the election of a minister, and that they would return to the Church they left, were this denied them,—rather than this, the Presbytery had to succumb. And now, instead of the male communicants having the supreme control in the choice of ministers, there is no definite rule on the subject. So that, in respect to this grand principle, which led to the secession of the Free Church, they are actually lawless. "The Act of May 29th, 1843, anent the election of office-bearers, was merely the report of a committee appointed to consider the subject, contained some suggestions for the present, until congregations should be regularly formed; but it was afterwards found necessary to suspend it, and a declaratory act was passed 1st June, 1846, in which the General Assembly of the Free Church declare it is not necessary or expedient to procure a minute directory of regulations for the election of office-bearers, but that the Church should be satisfied with one or two general rules, . . . and that the Church Courts, in moderating a call, should show a reasonable regard to the inclination and convenience of congregations." Now, were it productive of any real benefit, it might be shown that, in attending to this reasonable regard, they have had as much disagreeable and disorderly conduct as has been manifested in the Established Church for scores of years, if not for centuries. And the natural result of raising the expectations of the people so high, and subjecting their licentiates to their tender mercy, is, that it is found that young men of talent and spirit have their attention diverted from the ministry, and the Free Church had to deplore this fact in their General Assembly, recently, with closed doors. But, it should be considered whether the people in the Church of Scotland or Free Church are most likely to have a choice of a popular, good minister? Facts give a reply to this. In poor parishes in the Highlands, where they had the most popular ministers in the Establishment, after seceding, these ministers were called away to more wealthy parishes, and the question comes to be, Are the people able to raise a certain salary, before they can have the services of any minister? But, it should also be considered how many of the people, in any Church, can hope to have their choice, before this dogma should be so industriously circulated; and whether it is desirable or conducive to the extension of pure and undefiled religion, to lead the people to regard this so very essential? It is very evident, in the Gospel and Apostolic history, that the doctrine and life of Teachers require close scrutiny. But, had the people been encouraged, in olden

time, or in the Apostolic Church, to indulge such finical notions about the externals of pulpit appearances in our freeness of utterance and excellency of speech, neither Moses nor Paul would have been countenanced by many congregations, and it would be taken as a sufficient proof, by many, that they were not sent by the Lord, because they were rejected by the people. Just think what would have been the position of the prophets, and apostles, and early teachers, if the judgment of the people was deified as in our day. We certainly think that, had there been half as much diligence exercised in recommending the people to be earnest at a throne of grace, that the Head of the Church would make choice for them, and to rely less on their own wisdom, and, likewise, that He would endow those in the office more and more with the spirit of their office, it would doubtless have proved more conducive to the peace and true prosperity of the Church of Christ; and, had delegations been sent round, and solemn advice given to those empowered to send forth preachers of the Gospel, to exercise the most faithful vigilance in seeing to the qualifications, and the moral and Christian character of all who receive their imprimatur, it would tend a thousand fold more, to advance the spiritual health and true well-being of all the churches. It would also most certainly be more in accordance with the spirit and tenor of the Word of God.

But the great consideration which should be kept in view, is, not what is said or done in times of general excitement, but what are the teachings of God's word? To adopt the lessons of those excited times, we would be led to receive the heathen maxim, "The voice of the people is the voice of God." And when we search for the Scriptural authority, which the most zealous try to adduce, we cannot but wonder that they should say so much, with such meagre quotations from the Word of God, and these, too, so indirect or inapplicable. To note two or three of these, which seem to give most support to their views: "Beloved, believe not every spirit; but try the spirits, whether they be of God: for many false prophets are gone out into the world." I. John iv. 1. Again, "If there come any unto you, and bring not this doctrine, receive him not into thine house, &c." II. John v. 10. Now, it is clear that the warning is here against false prophets or teachers—those who taught false doctrine; and there is not the slightest reason to believe that they were tested as to the soundness of their views, or sent forth by the constituted Church authorities, as is done in the Church of Scotland. Once more, the transactions in the 1st chapter of the Acts, in which the election of Matthias is adduced, in proof of the right of the people to exercise this arbitrary power; but, to us, it does not appear to afford the slightest shadow of support. On the contrary, is it not unwarrantable procedure, on

their part? The "command" was, that they should wait *the promise* of their Father, and they had no authority for any other work than prayer, until they should be qualified by the Holy Ghost to be witnesses for Him. But, if this were to be the lesson for the guidance of the Church in the election of pastors, why not follow it entirely as in verses 23-26. And besides, it should be remembered that apostles were present, as well as ordinary members. While we hold that there is no decisive grounds in Scripture for elevating the voice of the people, as has been claimed in the election of ministers of the Word, we find very definite instructions given *after* the day of Pentecost, in regard to the right of the Church members or adherents to select those who should preside in the secular affairs of the Church.—Acts vi. But, while no such explicit authority is given to the people, to choose their guides in matters spiritual, there are many passages, of no-doubtful import, enjoining the Churches to receive those who are sent by the constitutional authorities to be teachers and rulers in things appertaining to the kingdom of God. In this, we have the clear and decisive lessons of the great Teacher and His Apostles. Whereas we feel most confident that nothing serves so much and so generally to weaken the influence of ministers for good, in the Protestant Churches, as this upholding of the will and judgment of the people, to the disparagement of those who are constituted of God to "rule and teach,"—nothing so much leads to regard "the Word spoken" as that of man, not "as the Word of God,"—nothing leads so much to schisms, and meaningless discussions, and ultimately to the rejection of all Church authority, and to listen to the Word preached in the spirit of arrogant judges, rather than that of humble learners.

(To be Continued.)

### A Good Example.

In the Report of the Pictou Auxiliary Bible Society, of February last, is the acknowledgment of £30, from the legacy of the late William Graham, junr., of the Saltsprings congregation, who died five years ago, after several months of much suffering, which he bore with patient resignation to the Divine will, during which time he was manifestly making much progress in the knowledge, love and fear of God: at length he confidently fell asleep in Jesus, in the hope of a glorious resurrection and blessed immortality. The deceased had spent some years in the United States, where he acquired some means by the sweat of his brow, in the exercise of prudence and carefulness. He returned to his parental home in sickness, and resolved to give three or four times the sum specified above to the Bible Society, but was dissuaded by his executors (not his relatives), and, advised to

appropriate the rest of his means to other purposes. May many who have equal opportunities, in their native land or abroad, learn from this noble example, and, in the spirit of Him who declares that "it is more blessed to give than to receive," bestow their means in the same manner, for the circulation of the Word of God, believing that as they sow so shall they reap.

### Dalhousie College Prize List.

LAST year we called attention to the prizemen of Dalhousie College, and it is only just that we should do so again. The most distinguished students this year were Shaw, Ross, Bayne, McNaughton, Cameron, Gordon, and Crichton. Of those, Shaw and Cameron are from Prince Edward Island, Crichton from the city of Halifax, and the rest, we believe, from Pictou County. Mr. Robert Shaw maintained this session the proud pre-eminence he gained last year. Mr. Herbert Bayne, the son of the Rev. Dr. Bayne of Pictou, has distinguished himself very highly this year in every branch of study, proving himself a student that would do credit to any College. On the whole, the progress made was so satisfactory as to fully justify the praise of His Excellency, and here, as usual, Pictou has no cause to blush at the position she holds in the prize list.

### Fictionians abroad.

We observe from the *Glasgow Herald*, that at the annual distribution of prizes which took place lately in the University of Glasgow, not fewer than four young men from the county of Pictou carried off high honors, viz.: Mr. D. M. Gordon, son of William Gordon, Esq., of this town, three prizes—one for Hebrew, one in Ecclesiastical History, and one for Biblical Criticism. Mr. Gordon also carried a twenty guinea Bursary by competitive examination. Mr. Finlay McDonald, East River, a prize in Natural Philosophy for observations on Electrostatic Measurements. Mr. John Campbell, of Merigomish, for an essay on Voltaic Batteries; and Mr. Peter Melville, of Cape John, for general excellence in English Literature. All these young men were educated at Pictou Academy, which has, if we are not mistaken, sent forth more students who have gained distinction at the higher seats of learning at Home than any other Academical Institution in the Lower Provinces.—*Standard*.

CONSCIENCE.—It is that inseparable glory or that inseparable shame which every soul hath, according to the quality of that which is deposited in it.—*Barnard*.



## Remonstrances on the question of Instrumental Music in Churches.

[THE following Memorials are published in deference to the pressing desire of the memorialists themselves, and with the view of obviating any impression that might arise that there is any disposition to prevent a free expression of opinion on the subject under discussion. While, according to the arrangement under which the *Record* is now published, this journal expresses no opinion on the matter in question, it is necessary for us to observe that the desire of the memorialists to prevent freedom of discussion, and even freedom of opinion, upon an open question, would be discreditably to the press generally, lower the character of this periodical, and be ultimately injurious to the Church.—ED. M. R.]

To the Editor of Record of Church of Scotland:  
SIR,—

At a meeting held in the Church, West Branch River John, on the 29th ult., the letters published in the last issued *Records*, signed "A. P." were considered, and a resolution was submitted condemnatory of the views and sentiments expressed in said letters, and the meeting unanimously agreed to remonstrate against such innovations as the said letter advocates, and considered such, if introduced, a breach of the rules, and at variance with the standards of our Church, as laid down in the "Confession of Faith," which is the binding Directory for the singing of the Psalms in public and private. In singing the Psalms, the Directory for the worship of God states that the voice is to be tunably and gravely ordered, but the chief care must be to sing with understanding and with grace in the heart, making melody unto the Lord. No mention of an "organ," or any other instrument, is made by this great authority.

We, as members of the Church of our Fathers, are bound to adhere to, and abide by, the standards of the Westminster Assembly, firmly believing that the Divines composing that Assembly were men endowed with gifts and graces, with faith and holiness, and with a great knowledge of the Scriptures, not exceeded, if equalled, in our opinion, by any Assembly of Divines convened since that period.

We ask, Is the Confession of Faith to be laid aside, or superseded, as a book outdated? If so, it should be made known. Alas! if so, "tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph."

In confirmation of our views and sentiments in this all-important matter, we make free to give the dying words of the two undermentioned martyrs, and the words of the

Rev. Mr. Willison, formerly of Dundee, Scotland.

George Martin said: "Now, as a dying man, I agree with, and allow of, that excellent book, the Confession of Faith, with the Larger and Shorter Catechisms—sum of saving knowledge, Directory of worship."

John Cochran said: "As a dying man, I do heartily declare my adherence to the Holy Scriptures of the Old and New Testaments, as also I do, with all my soul and heart, agree with, and assent to, the Confession of Faith, Larger and Shorter Catechisms, the sum of saving knowledge and Directory for worship."

Rev. Mr. Willison asks the question—  
"Is it not lawful to add some decent inventions to the worship of God—as the sign of the Cross in baptism, kneeling at the Lord's table, bowing to the altar, the 'organ' in praise?"

*Answer*.—"Not a pin should be added to the tabernacle but what is of God's own appointment. Heb. viii. 5."

Q.—"What does the Apostle call such inventions and additions?"

A.—"Beggary elements and will-worship. Gal. iv. 9; Col. ii. 23. Also, the second commandment forbids."

Q.—"Is there any other sin forbidden in the second commandment besides idolatry?"

A.—"Yes, the sin of superstition or will-worship."

Q.—"What do you mean by that?"

A.—"Men's presuming to worship God by means of their own devising, adding human inventions to God's institutions, or contriving other ways to serve and worship God than what He hath appointed or warranted in His own Word."

Q.—"Who are guilty of this sin?"

A.—"All those who add new sacraments to the two of Christ's institution, and those who add the sign of the cross to Baptism, the posture of kneeling at the Lord's Supper, the keeping Holy days to the Lord's day, playing with organs to singing with the voice, reading of a book to prayer, or those who erect altars, pictures or crosses in places of worship, and bowing to them, or bowing to the east, and at the name of Jesus, or the like; all these are superstitious inventions in God's worship, and human additions to God's institutions, without any warrant in His Word, and therefore against the second commandment."

We are conscientiously confirmed in the opinion that the baptismal vows laid on us and administered to us by our former and present ministers, bind us by the standards of our Church; and the Confession of Faith justifies us, while we remain adherents of the Church of Scotland, to come to the conclusion and determination neither to countenance or support any minister who countenances or supports "A. P.'s" sentiments and views in introducing the innovations advocated in his letters published in the two last

*Records.* And, in conclusion, the forementioned dying words and extracts of such high authority, we imagine, justify us in publishing this remonstrance, and we would fain hope and wish that every congregation within the bounds of the Synod will imitate us in publishing their remonstrance against such innovations as are advocated in the correspondence of "A. P."

By inserting the above in the next *Monthly Record*, you will oblige the members of the aforesaid congregation, and perhaps arouse others to perform, at their earliest opportunity, a similar duty.

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|------------------|----------------|
| JAMES GORDON,    | JOHN ROSS      |
| WALTER ROSS,     | JOHN MARSHALL, |
| WILLIAM ROSS,    | HUGH MCKENZIE, |
| GEORGE TAYLOR,   | ALEX. MCLEOD,  |
| ALEX. MURRAY,    | DUNCAN MURRAY, |
| ROBERT ROSS,     | ALEX. FORBES,  |
| DONALD MCINTOSH, | JOHN MCKENZIE, |
| JAMES INNES,     | GEORGE GRANT,  |
| DONALD MCKENZIE, | ALEX. GRANT,   |
| ALEX. DOUGLAS,   | DONALD ROSS,   |
| DONALD MCKENZIE. |                |

blessed Lord and Saviour Jesus Christ, is, "Yea, have you never read, Out of the mouths of babes and sucklings thou has perfected praise?" Again, we would accompany him to the prison at Philippi, and listen to Paul and Silas praising God in their bonds, but not with either an organ or trumpet.

God is not worshipped with men's hands, as though He needed anything, seeing He giveth to all, life, breath, and all things. It is our earnest prayer that we would be enabled to come up to the sanctuary with true and devoted hearts, in unity and peace and love and harmony, to serve God in the simple way of the Gospel, having His praises on our lips, obeying his commandments, and loving one another.

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|-----------------|---|
| ALEX. MCKENZIE, | } <i>Elders Saltsprings<br/>Congregation.</i> |
| JOHN FRASER,    |   |
| DON'D MCINTOSH, |   |
| ALEX. MCKENZIE, |   |
| ANGUS MUNRO,    |   |
| HENRY MUNRO,    |   |

The following Scripture proofs are appended, as confirmatory of the above position:—*Matt.* xxvi. 30, and *Matt.* xxi. 15, 16; *Mark* xiv. 26; *Acts* xvi. 25; *Eph.* v. 19; *Col.* iii. 16; *James* v. 13.

SALTSPRINGS, 20th April, 1865.

MR. EDITOR:—

We, the undersigned, protest against all innovations in the Church, and consider ourselves in duty bound to do, both as regards our Baptism and "Elder" vows, and are resolved not to countenance any minister or ministers who will depart from the Constitution of the Church of Scotland, as established by law and as represented in the Confession of Faith.

We cannot see how "A. P." can clear himself of his Ordination vows. One thing we are sure of, that he solemnly vowed not to act directly or indirectly against the Constitution of the said Church. We are authorized by the Word of God to "mark" him that causes divisions among you, and not to have any fellowship with him.

We have no need of any more divisions or parties.

The controversy is, that an attempt is made to introduce an organ into the Church, an instrument strange to our forefathers. "A. P." tells us that the organ does not belong to the ceremonial law, but we direct him to the Ark of the Covenant and ask him what things are laid up there. He may ask us, "If the organ was typical, what have we got in its stead?" Our reply is, "Art thou a master in Israel, and knowest not these things?" We would go with him to the temple and see, and hear the children crying "Hosanna to the Son of David;" and there we hear the proud Pharisee saying, with contempt, "Hearest thou what they say?" The reply made by our

**National Bible Society of Scotland.**

THE National Bible Society of Scotland, constituted a few years ago by the amalgamation of several other societies, had its annual meeting at the end of January.

The following satisfactory statements were made in the Report:—

The total number of Bibles and Testaments, exclusive of portions and Psalms, reported last year as having been issued in 1863, was 126,588; the corresponding number for 1864 is 162,716, an increase of 36,148. If we include the portions of Scriptures in both years, while the complete issues of 1863 were 143,803, those of 1864 have been 237,254, a total increase of 93,332. The entire number of copies put in circulation since 1861, when the Society was put on its new and enlarged basis, amounts to 600,959. The total amount received during the past year from all sources of income, including £576 13s. 10d., transferred from the Edinburgh Bible Society, has been £11,437 7s. 2d. This is an increase of £1392 12s. 5d. upon the income of the previous year. The sum accruing as returns for Scriptures sold amounts to £6,873 5s. 6d.; an increase upon the previous year to the extent of £129 13s. Twenty-four Glasgow Bible-women have been supplied with 1398 Bibles, 959 Testaments, and 97 portions, in all 2452, value £188 12s. 8d. Fourteen of these useful agents, laboring in various country districts, have drawn from the Western Depository 580 Bibles, 582 Testaments, and 329 portions, in all 1491, value £70 2s. 2d. Allusion has been made to the valuable assistance ladies may render by collecting for the Society. The good service they may do in the blessed work of circulating the Scriptures may be indicated by this brief reference to the Ladies' Bible Auxiliary connected with

Free Anderston Church, Glasgow:—During 1864, these ladies have drawn from our depot 853 Bibles, 658 Testaments, 114 portions, in all 1623, value £113 14s. 7d.

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### The Queen's Attention to the Poor.

THE following very interesting extract is from the London correspondence of the *Presbyterian* (Phila.):—

Recently, the Queen has been visiting some of the London charities. Not long since I spent some time in one of these public buildings, the British Orphan Asylum. Shortly after her accession to the throne, this institution received a large subscription from her. Its home was then at Clapham, in the southern suburbs of the metropolis. But, some two years ago, the inmates had a new, and I might also say a palatial, home provided for them, at Slough, near Windsor. A large building, originally intended for a hotel, was remodelled and added to. The Prince and Princess of Wales inaugurated it, and a Mr. McKee, of Highland family, and a county magistrate in Berkshire, and an Alderman of the Corporation of Oxford, made the occasion very memorable by taking on himself the *entire expense* of the purchase of the house and grounds, and also of the furnishing of the establishment—about \$80 000. Last November, the Queen came, with the Princess Helena, on a visit of inspection. The children, as I found by inquiry, are the orphans and fatherless ones of parents of the *middle class*. I found some the sons and daughters of Christian ministers; others of captains of vessels drowned at sea; and others of persons remarkable for talent and scientific attainments; and, in some cases, the mother or father was alive, but “in an idiot asylum.”

I have visited many places of a kindred character, but none so complete as this. The lofty, well-aired school-rooms, dining-room, dormitories; the beautiful grounds for gymnastic exercises, for innocent sport, and for the performances of the fine musical band, all whose members are among the boys, are most gratifying to the stranger's eye. And then their ample food, both for body and mind. I never saw a better behaved company at a dinner table; the children showed no impatience, while it necessarily took a considerable time to place before each of the *one hundred and sixty guests* a plate covered with the most nourishing food. A “grace” was sweetly sung before meal. Then there are lavatories for washing before or after dinner, and baths provided and regularly used, both in winter and summer. Health and gladness reign here. Finally, besides religious instruction, classics, mathematics, arithmetic, and all the English branches are taught by first-class masters, who have “a mind to work.” I saw some fine drawings, and superior specimens of mapping also. I found a select few superior classical scholars, working “over time,” in order to make progress, and tried their skill in parsing, as well as in the dactyls and spondee of the hexameter Latin of Virgil's “Æneid.”

As to the girls, needlework was added to their instruction. Altogether, this was and is one of the most interesting sights. The Queen, at the time of her visit, minutely inspected everything, as is her wont, and spoke to the children, and asked questions about “the dead and gone.” This is but a specimen of the Queen's practical compassion. I have seen also the toys which she presented to the little inmates of the Hospital for Sick Children. And so, in contrast with the past, the “Court Newsmen's Records” embrace visits to barracks, sick soldiers, and other

hospitals, asylums, work-houses, holiday gatherings of the indigent, and distribution of useful gifts; and such things as these tend to the answering of the nation's prayer, that “peace and happiness, truth and justice, religion and piety may be established among us for all generations. And, in the same spirit, we find among the “Songs of the Workers,” in the *British Workman*, one entitled, “We Love Her,” of which are the following:—

“She cares for her people, and doeth them good.  
Her sorrowful heart is made glad,  
If the naked be clothed, and the hungry have food.

And smiles wreath the lips that were sad.

“The little ones laugh as they see her approach.  
Her goodness all England doth cover;  
She is loving and pure, and without a reproach!  
O, long life to the Queen, for we love her!”

In reference to railway accidents, and consequent loss of life, the Queen not long since sent a letter to the directors of the various railways throughout the kingdom. She acknowledges the extraordinary care to have the lines clear, and everything in order when she herself travels (say from London to Aberdeen, by night and by day), but on this she found an appeal for the people at large, and shows that she is not unmindful (though some railway officials may be) that the life of the poorest is so precious that to trouble it too greatly to preserve and save it.

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### Jewish Charities.

THAT singular people resident among us still hold that a tithe of their income should be spent in the maintenance of their synagogues, charity, and good works, and there is but little doubt they religiously keep to the precept. Their charities are maintained on the most liberal footing; indeed, some of them would form admirable models for Christians to follow. In the neighborhood of Whitechapel, there are two schools, containing nearly three thousand pupils, and the ground has been purchased for enlarging the schools buildings of one with the intention of accommodating one thousand extra scholars. The Jewish infant-school in Whitechapel is undoubtedly the largest and best adapted building for the purpose in London. Compare it with the infant-schools of the neighboring parish of St. George's-in-the-East, and we shall find the latter consist of two railway arches. All the other Jewish schools and asylums in the metropolis are equally well maintained. It has frequently been urged that the enormous wealth of the Jewish population in London will account for their liberality; but this is not the case. There are resident among us not more than four hundred Jewish families who may be considered as positively rich. True, some of these are enormously wealthy, but they call on their charity are fully equal to their wealth. Among the Christian population of the metropolis, one in about twenty eight is either a pauper or has need of charitable assistance. Among the Jews the average is one in seven; though the English poor Jews would not amount to that proportion, if it were not for the swarms of Jewish paupers annually sent by the Hamburg, German, and Polish synagogues to England for their wealthier co-religionists in this country to maintain. Again, it should be remarked that the benevolence of the wealthier Jews in this country does not include their contributions to our poor's-rate, which they do not consider as a charity, but simply as a tax, and

they do not allow their poor—except in excessively rare instances—to come upon the parish for relief. Another fact to their credit should also be mentioned: they are among the most liberal contributors to our Christian charities, hardly one of any importance being without the names of some of the Jewish community among its supporters.—The "London Review" Church Commission.

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### Items of Intelligence.

**THE** Presbyterian General Assembly (Synod of Ulster, Ireland.) have decided, by a majority of 72 to 21, that no professor in their new Magee College at Londonderry shall be installed until he has subscribed the Westminster Confession of Faith. The Rev. Mr. McNaughton, of Belfast, would have restricted this condition to the theological professors, and moved an amendment to that effect, but was opposed by Dr. Cooke, and defeated.

**MEETING OF SYNODS.**—The Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland meets in St. Andrew's Church, Halifax, on the last Wednesday of the present month, at 11 o'clock, A. M. The Canadian Synod meets at Ottawa on Wednesday the 7th inst.; and that of New Brunswick, in St. Paul's Church, Fredericton, on the second Wednesday of August.

The new buildings which are about to be erected for the University of Glasgow, will be the finest in Scotland, and probably the most magnificent Educational Institution in Europe. The buildings are to cost £250,000. The site is some distance from the old University, and commands a noble view of the city, the Clyde, and the distant mountains.

At the monthly meeting of the Established Presbytery of Glasgow, held lately, an overture was adopted, praying the General Assembly to consider the subject of instrumental music in churches, and give a deliverance stating distinctly the law on the matter.

ABOUT eighty funeral sermons were preached in London on the Sabbath following the decease of Mr. Richard Cobden.

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### THE CHURCH IN NOVA SCOTIA.

**Young Men's Christian Association of St. Andrew's Church, New Glasgow.**

The lectures delivered during the past winter in connection with the above Association, have lately been brought to a close. This society affords opportunities to the young men of the congregation of meeting and discussing the teaching of the Word of God, upon topics suggested by any member, which may be of personal or public interest. Besides the benefits derived by members from the private meetings of the society, the community are interested and instructed during the winter, by lectures delivered by gentlemen from a distance, and members of the society. The course of lectures during the past season has been more than usually interesting.

The first lecture was delivered by the minister of the congregation, and was entitled "Prophecy, as fulfilled in the case of the large cities of antiquity," in which he pointed out the striking manner in which the declarations of the prophets concerning Damascus, Nineveh, Babylon, Tyre, and Jerusalem had received fulfilment, in the providence of God; and how prophecy was, unlike miracles which are past, an ever present evidence,

to the end of the world, of the divine origin of the Word of God.

Mr. Herdman lectured on "Nephrilism," or total abstinence from intoxicating drinks, and pointed out the dangers of the use of strong drink, the safety of abstinence, and concluded by an eloquent description of the virtues of cold water.

Mr. Goodwill, in lecturing upon "the influence which one mind exerts upon another," pointed out the influence of young men upon each other in society, the powerful impressions received from the conduct of others, and the wisdom of adopting proper maxims of conduct. His lecture was interspersed with many valuable practical advices.

Mr. McCunn chose as his subject "The Body," and referred to the mistakes entertained as to our duty in the case of the bodily tenement in which the soul dwells. He minutely described the bodily functions essential to health, and pointed out various ways in which people inadvertently injure themselves by improper food, want of cleanliness, and by breathing impure air in sitting-rooms and bed-rooms. The Rev'd gentleman described a simple and inexpensive plan, whereby pure air can be safely introduced into all our rooms, through the window. He enforced these duties by referring to the fact that the body of the believer shall share in his future glory.

Mr. Grant, whose subject of lecture was "The Moon," referred to the superstitions connected with this heavenly orb, and remarked that her connexion with the tides was doubted by some. He described the processes of observation and reasoning by which we have attained to our present knowledge of the moon. He referred to what we know of its geological formation, and presented to his hearers many striking and interesting facts.

Mr. McGregor lectured upon "Manliness," in connection with the life of Hedley Vicars. He pointed out the mistakes to which young men are liable in regard to true manliness of character. He showed its compatibility with tenderness of disposition and piety. These points were admirably illustrated by passages from the life and death of Hedley Vicars.

Mr. Cogswell, the present master of the New Glasgow Grammar School, lectured to a large audience upon "Luther," and made his subject very interesting by the admirable manner in which he presented the most striking incidents of a stirring and important life, and the most salient points of the character of a great man. Mr. Cogswell made a very favorable impression, and gave promise of much usefulness.

John McKay, Esq., closed the course by an admirable and judicious lecture upon "Geology," with reference to the Scripture account of creation. Mr. McKay showed how extensively he had read upon this and other subjects. He pointed out some of the geological proofs of the antiquity of the world, and of the recent creation of man, and rebutted the theories of sceptics as to man having lived upon the globe long before the time of Adam. His lecture closed a most interesting course, in affording which, the lecturers have laid the Young Men's Christian Association and the community under great obligations.

### Barney's River---Bazaar.

At a meeting of the congregation, held some weeks ago, it was resolved to get up a Tea-meeting, the proceeds of which should form a part of a fund to be raised to pay a debt on the Church. On reconsideration, it was seen that they could not realize much money by a tea-meeting, consequently they came to the resolution of trying a

Bazaar instead. As it is intended that the Bazaar shall be held about the middle of July, there is but little time left for preparation, especially when we consider that, for some weeks during that time, all hands are required to get the seed into the ground. It is to be hoped, therefore, that they will set to work with more energy when they commence, and that those able and willing to aid will come forward with a cheerful readiness that shall encourage those in charge of the undertaking. In this case it is true, as the Latin adage has it, that "he who gives quickly gives doubly." A debt left unpaid is always increasing, and when prosecution is resorted to for payment of a debt on a Church, it is sure to give rise to bitter feelings, make some lukewarm, and drive some away. When a man begins to regret that he had been too soft, and promised too much in aid of either Kirk or minister, he will be glad of an excuse to cut connexion with her and get rid of the burden. It is according to reason, therefore, to expect that, unless something be quickly done to remedy the present state of things, some will be dropping off, leaving fewer to bear the burden. Though a man have a warm attachment to the Kirk, we need not wonder that his love should be cooled a little when he has to experience the tender mercies of bailiffs, lawyers and imprisonment before he reaches her door. All should make a combined and immediate effort, therefore, to put the Kirk in a position in which her adherents shall not run the risk of such a trying ordeal.

It may be said that a man has himself to blame if he exposes himself to prosecution for Kirk or minister, that it is a voluntary offering, and that he ought not to come under obligation unless he intended to pay. We cannot gainsay that statement. A man ought to pay his just debts; and I trust that such of the members of the congregation of Barney's River as have not done so yet, will ere long make a strong effort to wipe out the old scores against them.

The congregation at Barney's River enjoyed the stated services of a pastor only for the brief space of 3 or 4 years during the last 20. While they had a pastor, they did as much, considering their ability, as any congregation in the County of Pictou. Along with the help they got from other quarters, they built a Church which cost well on to £800. By the time it was finished, the contributions and pew-sales amounted to a sum nearly, if not altogether, sufficient to cover the expenses; but for the most of the pew-rents, and for some of the contributions, they had only notes of hand and promises to pay. This burden, which they undertook, was a heavy tax upon a poor congregation like that of Barney's River; and it would take them some years to pay it, even in the most favorable circumstances. But, losing their minister at the time, they got disheartened. Some dropped off by death, some by removals. Of those remaining, some were unable and others were unwilling to pay. And the result now is, that after adding law expenses, money borrowed and sum due to the contractor, the debt amounts to somewhere about £200; and no one need expect that the one-half of that sum can be realized from the notes in possession of the Building Committee.

There is a number who are willing to do all they can, but they are not able to meet the whole demand. They are the very men who have paid most already, and who have always to bear the heaviest part of every burden upon the congregation. It would be mistaken policy to ask them to pay the whole of the present debt. If the tree be tapped in too many places, and drained of all the sap at once, there will be no vigour left to make it yield in future years.

I trust, then, the friends of the Kirk through-

out the Province will liberally aid and counter-ance the bazaar, and that the desirable object it is intended for will be realized. The gain will not be solely to one congregation; the whole Church shall in time reap the benefit. The assistance expected to be rendered in this case by the Church at large, may be looked upon as given on the same principle as that on which old pumps are managed,—a little given now that it may bring more back some other time. When the machinery of a pump gets out of gear, some water is poured in to make it work. That water is not thrown away; one bucketful poured in will be the means of bringing out an unlimited supply. In like manner, we regard the aid that may be given now as the means of putting the congregation in a good working condition; and once in that state, they will regularly give their mite in support of the schemes and any other charitable object countenanced by the Kirk.

J. McD.

Barney's River, 18th May, 1865.

THE first Protestant Church at Naples was inaugurated on the 8th of April. The ground upon which the church is built was given by Garibaldi to the Protestant residents of that city. The Bishop of Gibraltar officiated at the ceremony.

Lay Association, W. B. East River.

CASH RECEIVED FROM COLLECTIONS.

Section No. 1—Miss Margaret McLeod and Miss Jane Gray, £0 11 0	
2—Miss I. McDonald and Miss Sarah McLean, 0 5 0	
3—Miss Annie J. Gordon and Miss Elizabeth McArthur, 0 17 6	
4—Miss Mary Fraser and Miss Isabella Fraser, 0 16 3	
5—Miss Annie J. Gordon and Miss Jane Chisholm, 0 9 0	
6—Miss Annie Dunbar and Miss Marg J. Fraser, 0 8 9	
7—Miss Annie Fraser and Miss Margaret Fraser, 0 12 6	

Total, £4 0 0

DANIEL GRAY.

Hopewell, W. Branch, May 20th, 1865.

Acknowledgment.

Pictou, April 27th, 1865.

To the Editor of the Monthly Record:

SIR.—I beg through the *Monthly Record* to acknowledge the receipt of fifty-six dollars, as a donation from the Rev. S. McGregor's congregation, East River, for the support of the Aneiteum Orphan School. This expression of good feeling to our mission will, I believe, be duly appreciated by the Church to which I belong. As regards myself, I shall ever look back with pleasure to the kind welcome I have received from such ministers and congregations of the Church of Scotland as it has been my privilege to visit. I trust that the time is not distant when your Church will have missionaries of her own in heathen lands, and should God in His Providence lead your attention to the South Sea Islands, we shall rejoice to welcome any whom you send as brethren in Christ and fellow-labourers in His cause.

Yours, &c.,  
J. GEDDIE.