

new instruments and improving the arrangements so that when the ark was brought back to Israel in triumph soon after David's accession to the throne...

In the early Church the music appears to have consisted of simple unison chants. These were put into shape and order by Pope Gregory, and are now called "Gregorian" in consequence.

Let good sound tunes be chosen, fitted in rhythm and character, to the sentiment of the hymn. Where an instrument is used, let the accompaniment be judiciously varied and expressive; an organist has in his hands the making or marring of it.

INEBRIATE ASYLUM.

The following is the report of the committee appointed by government to visit the institutions in Canada and the United States:

HALIFAX, 23rd March, 1874.

HON. PROV. SECRETARY:—

Sir,—

We, the undersigned, appointed under the authority of resolution adopted by the Legislature, commissioners to "obtain information in regard to the working of inebriate institutions" in the United States and Canada, beg leave to report:—

That immediately after receipt of our commission from the government, we left here on the 14th May last, and proceeded, in the discharge of our mission, to visit several of the homes established in the United States and Canada for the cure of inebriates, including the most celebrated of those humane institutions.

First.—Pennsylvania Sanitarium, located at Media, a pretty inland village of 1000 inhabitants, distant about a mile from the Philadelphia and Westchester railway, and fourteen miles from Philadelphia.

Persons desirous may enter the Sanitarium, which is a private enterprise and self-supporting, supplemented by contributions from benevolent individuals, upon such terms as may be agreed on between themselves and the physician, the price of admission varying with the size, location, and furnishing of the rooms.

"Any person addicted to the Intemperate use of narcotics or stimulants may, at the discretion of the proper officer of the institution, be received for treatment, either upon voluntary presentation, or, if a declared habitual drunkard, upon presentation by such person's legally constituted committee, or if having no committee, upon presentation of such person's guardian or next friend, who produces a certificate of two physicians setting forth that

they have examined the person so presented by his guardian or next friend, and the result of such examination, which certificate must be verified by the oath or affirmation of its signers, taken before a judicial officer, having authority to administer oaths, and have the written attestation of such judicial officer that the physicians named are practitioners in good repute, and that the signatures professing to be theirs are genuine."

Patients are usually admitted for three months, but in most cases, especially if the disease is of long standing, a longer time is required to effect a cure.

Second.—Harlem Lodge, Baltimore, Maryland, beautifully situated in a fine grove, which contains about ten acres of land. This asylum has been in operation two years, and is furnished with similar appliances as that at Media, for the comfort and convenience of patients, and similarly supported.

The superintendent thinks that a government asylum for the cure of inebriates might be successful, but that the better class of patients would prefer entering a private institution, and considers it desirable to have separate lodgings, in which violent persons, such as those who may have just entered and are suffering from delirium tremens, should be placed, for a time, out of hearing from the main building.

Third.—Washington Home, on Washington Street, Boston, presided over by William C. Lawrence, formerly an inmate, now an efficient superintendent. In a recent annual report, he says: "more than one half (158) of our patients have been, from various causes, obliged to leave too soon, having remained with us less than two weeks, although, in nearly every case, restored to a good degree of physical health, yet their stay was not long enough to ensure a permanent reform."

Fourth.—The New York State Inebriate Asylum, presided over by the celebrated Dr. Daniel G. Dodge, a gentleman of superior attainments and great administrative ability. This institution of world-wide reputation, for the cure of inebriates, the largest in America, perhaps in the world, situated within two miles of Binghampton, in the State of New York, was established in 1849, since which time it records the successful treatment of thousands of invalids.

Unlike the other institutions visited by the commissioners, it is largely supported by the State, which, in addition to liberal grants for building purposes, receives, under an act of the Legislature passed in 1869, ten per cent on all the moneys paid to the board of commissioners of Excise (tax on the manufacture of spirits) of each county in the State of New York.

Fifth.—Belmont Retreat, four miles from the city of Quebec, owned and presided over by George Wakeham, Esq., who was, for twenty years, superintendent of the Beauport Lunatic Asylum.

In a recent report, Mr. Wakeham says: "I had an ample opportunity for judging and am convinced that fully seventy-five per cent. of the inmates of that institution (Beauport Lunatic Asylum) were brought there either directly through their own drinking habits, or indirectly through the drinking habits of their parents."

The treatment of patients at the several asylums, visited by the committee, is generally of a uniform character, but necessarily varies with the condition and health of the patient. Medicine is usually required for a few days at least, especially in delirium tremens, but as soon as the natural appetite returns, and the patient can sleep well, if otherwise healthy, it is abandoned, as its continuance would tend to make the inmate regard himself too much in the light of a patient under medical treatment.

Dr. Parrish in his address as President of the "American Association for the cure of Inebriates," remarks on this point:—"By medical treatment is not meant the administration of drugs simply, but the regulation and discipline (so to speak) of the disordered functions by rest, retirement, amusement proper diet and associations. The use of medicines may be from time to time, indicated or not, but a specific drug, for the cure of this condition is not known, and it

tensive business in ship building, &c. A fine barque was launched from this yard not long since, without the aid of anything that would intoxicate, the first ship ever launched in this place without the aid of wine, which reflects much credit upon the builder.

Nearly opposite to the ship yard, a large and commodious building owned and occupied by Messrs. Marshall and Rice, builders, who are doing general country work. Their machinery is driven by water power, and in the building is found a carding and thrashing machines, owned by one of the inhabitants.

Barton is not without its places for religious worship, within three-fourths of a mile three can be seen. In one is taught the doctrine of water-baptism Regeneration, in another Salvation by good works, in the other Justification by faith.

For the Christian Messenger.

To the Editor of the Christian Messenger.

DEAR SIR,—By accident I met with a copy of the Christian Messenger of March the 10th, in which I found a letter from your correspondent J. J. Parker. Is the young man sick? I fear that the sermon on Baptism, which he says he heard preached at Mahone Bay by a Methodist preacher in 1872, was too strong a pill for him.

This letter certainly justifies such a conclusion—and if his symptoms are not more favourable in the future, his case may be considered critical. He forgot to tell you why that Methodist Minister preached that sermon, and what the result was. Perhaps his memory fails him in this particular. "I once," he says, "had a pretty high opinion of a certain Methodist preacher and might still esteem him, but in the Summer of 1872 I heard him preach a sermon on Baptism, &c.,—and that was enough. Then, this Methodist preacher because he defended his position, and saved his sheep from being taken from his fold, incurred the displeasure of your correspondent, J. J. Parker. What a shame! Had I known how matters would have turned out; don't you think I would have courted his good opinion and kept back the truth? But it is all over with me now. I defended my position—but will have the displeasure of J. J. Parker resting on me till I go down into the grave."

Now Mr. Editor, I would recommend your correspondent, before he charges another man with "sacrificing candor, honor and truthfulness,"—to look at home. From his letter I fancy he has said "farewell" to these virtues. I have just to say, that there is not one correct statement made by J. J. Parker. Why did he not try his memory a little before? "I quote," he says, "from memory." Why did he wait from 1872 to 1874, and then "quote from memory?" Was it because there would be a greater chance of his "memory" failing him, and more certainty of misstating what I advanced? I did not say "There are some instances of immersion in the Bible"—I might have pointed out some, and think I did, which appeared to favor the mode of your correspondent, but I guess they were not very agreeable. I did not say "The ark leaked." There was no necessity for it. In fact I did not say one thing, as your correspondent says I said it. He might have liked a "leak" but, if there had been one, and Noah and his family had been immersed, without any possibility of the water running off, your correspondent it is certain would not have been in a position to have misstated facts.

Yours, &c., &c., JOSEPH GAETZ. Liverpool, March 28th, 1874.

For the Christian Messenger.

THE OBSCURITY OF THE PROPHETIC SCRIPTURES.

Many people are deterred from studying the Prophets, from the impression that they are so obscure that nothing definite can be gathered from them. It is argued that

students of Prophecy run off into all sorts of wild notions, and contradictions, and broach the most extravagant and contradictory theories, every one condemning all the rest, and contending zealously that he alone is right. The facts contained in the objection cannot be denied: but we must deny the inference drawn from them.

Be-cause if the prophetic scriptures are to be neglected because they are misunderstood and perverted, the gospels and the epistles must for the very same reasons be treated in the very same way. And alas! how extensively this is the case! how widespread is the notion that the whole Bible is so obscure and mysterious that nothing can be made of it! The "trumpet" does, after all, it is believed "give an uncertain sound," and no one can prepare himself for the battle." The "pipe" and "harp" give no "distinction in their sounds," and no body can tell for certain "what is piped and harped," and, contrary to his own express declaration, repeated a thousand times, it is believed that the Holy Spirit has not "uttered by the tongue words easy to be understood," and so, "how can it be known what is spoken? for ye shall speak into the air." So the inference would be certainly correct, were the premises not false; for "if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." (1 Cor. xiv. 7-11) So the Romanist will boldly affirm that the Bible from Gen. 1st to Rev. xxii. 23rd, is so mysterious and obscure that nothing can be made of it without an inspired interpreter, and that all the errors and heresies in christendom, come of the reading of it. How sorrowful is the fact that so many Protestants seem to believe the lie.

But it may be asked: "Do you deny that there are obscurities and mysteries and some things hard to understand" in the Prophetic Scriptures, and even in the whole Book? No indeed, I do not and cannot deny a fact so patent. I might as well deny that there are difficulties, obscurities, and things impossible to be understood, especially to those who never study them, in the "Spelling Book," in the "Arithmetic," the "Grammar," the "Geography," the "Algebra," the "Mathematics," the "Latin and Greek," and all others of the "Arts and Sciences." Put the plainest treatise you please on any one of those subjects, into the hands of the most intelligent man, who has never studied carefully and thoroughly that particular subject, and let him open the Book in the middle, and read a chapter, a page, or even a single section, and see what he will make of it. It cannot be otherwise than a perfect jumble of nonsense to him. But now let me ask, wherein lies the obscurity? Is it in the Book? or in the reader? And when he tells you he has never studied—say English Grammar, or Geometry, can you wonder that he cannot begin at the end or in the middle of your book, and understand it? He must begin at the beginning, and he must work at it, and study it thoroughly and climb the ladder step by step, or he will never reach the top. And just so when the other day I read to an intelligent Roman Catholic lawyer, the 11th chapter of Romans, and he assured me he could make no sense of it whatever, and that he never reads the Bible, the cause of the obscurity was just as plain to my mind as in the cases supposed. And I say the same when a man tells me he has never studied the Prophecies, and that they are full of difficulties and obscurities to him. The prophesy itself may be plain, and free from all ambiguity and obscurity, and yet from the effects of prejudice, ignorance or some unfounded theory, good and honest students of Scripture may not be able to make any thing out of it. Let me prove this statement by a plain quotation from the Bible.

"Then he took unto him the twelve, and said unto them: Behold we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon, and they shall scourge him, and put him to death, and the third day he shall rise again."

There was the prophecy, at the time unfulfilled. Never were utterances more free from ambiguity—never was language more plain and definite. But to the twelve, honest, intelligent, earnest, godly men, as most of them certainly were, never was utterance of heathen oracle more full of difficulties and darkness. "And they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken." But wherein, I ask, lay the difficulty? certainly not in the prophecy itself. The darkness was in them. They had evidently a false and

is a great mistake to suppose that such a notion has any hold upon the medical mind of the country."

The proportion of inebriates cured at the institutions visited in the United States was claimed to be at least thirty-three per cent., while at the "Belmont Retreat" it reaches the gratifying ratio of fifty per cent. Intemperance regarded as a disease, is beginning to be treated as such by the medical profession, and those afflicted with it are considered as capable of cure as any class of patients requiring hospital treatment while many of them possess such qualities of mind and heart as should induce the philanthropic to us every reasonable means for their restoration.

The question, whether it would be expedient to place inebriates in lunatic asylums, was freely discussed by the commissioners with the superintendents of inebriate institutions, who were unanimous in expression of opinion against such a policy. With respect to the amusement and employment of patients, although some were disinclined to either mental or manual exertion, we found that many were glad to amuse themselves in gardens, workshops, and on farms, while other seeks relief in literary pursuits.

The important subject of the location of such asylums, whether in town or country was also freely discussed with the authorities, some of whom favored a city site for the building, the majority, however, preferring a country locality, a view in which we cordially concur, and, in the event of erecting an inebriate asylum in this province, we have no hesitation in recommending the country in preference to town or the city. A locality somewhat distant from the capital, within easy access to a railway, and within easy reach of the telegraph and mails, with sufficient land for farming and gardening, and if possible, forest for game, and water for fishing and boating.

In regard to the establishment of an inebriate asylum, placed in a central position, adapted to the wants of the Maritime Provinces, and largely subsidized from their treasuries, we are not at present prepared to speak. The Provincial Secretary of this Province having brought the subject to the notice of the Governments of New Brunswick and Prince Edward Island, who have it still under consideration as to the desirability of establishing an institution for the cure of inebriates either with or without the co-operation of neighboring provinces, after realizing the immense amount of good done by those already in existence, we have no hesitation in saying that the work should be commenced. We have it on the highest authority (Dr. Dalmryple) that although several of the inebriate asylums established on this continent have received contributions and support from the State, they "all originated either with societies or individuals actuated by philanthropic motives, and are partly maintained by them."

With these examples before them it appears to be the duty, as it should be the pleasure of philanthropic and benevolent individuals in this Province, who are wealthy at their command, and who realize the necessity of an asylum for the inebriates among us, to take the matter vigorously in hand, and, either personally through the medium of societies, "organize" the movement and then call upon the legislature for aid.

WILLIAM ANNAND, JOHN A. KIRK, W. HENRY ALLISON.

Correspondence.

For the Christian Messenger.

BARTON,

situated on the south side of St. Mary's Bay, about two or three miles from its head is one of the most pleasant and healthy localities in the province. It has a Graded School, where about one hundred pupils are being educated. G. I. Division S. of T. is located in its midst, and is doing a good work: nearly all its members are young men and women of the village, and it has a large attendance each night of meeting. But strange to say, nearly all the parents and heads of families stand aloof from this important work. They seem to forget that the young need their precept and example to encourage and strengthen them in their efforts to subdue that foe that has slain so many of Nova Scotia's noblest sons, and which, if not suppressed will lead many more into a drunkard's grave, who will ultimately receive a drunkard's reward. Men who profess to hold communion with the King of Kings, whose names are enrolled in the Church book, should be as beacon lights to warn those who are voyaging on the sea of life, of approaching dangers. But when they visit, encourage, and support, men, who in defiance of the laws of God, and of our country will deal out to their fellow creatures that beverage that makes men demons in human form, makes wives and mothers to drink the cup of sorrow, and peoples the regions of despair with victims; When, we ask, can we look for better days.

Two steam mills are in operation not a half a mile from each other; one is owned by B. Van Blaroom, Esq., engaged in the manufacture of singles, the other is owned by Mr. Jacob Bingay, who is doing an ex-