

ther with her parents, for some period,—till, as the event proved, her connexion with earth should cease. Once, and only once, after this, she sat down at the Lord's table, which was in April last, at the first commemoration of the Lord's death after the re-formation of the church at College chapel, Stepney.—*Baptist Reporter.*

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MARCH 30, 1849.

SINGING

AS A PART OF THE PUBLIC WORSHIP OF GOD.

Singing in your heart to the Lord.

We have to confess old fashioned sentiments in regard to singing, and anticipate the verdict of many that we have little or no musical taste; that we are behind the age, &c.; but so it is, our conscience is so stubborn, that all we have ever heard adduced against congregational singing, and on the necessity of restricting the exercise to a few who are skilled in the science of music, and on the advantages of multiplying tunes and frequently changing tune books, fails altogether to convince us; and our persuasion is deeper than ever that the taste and the spirit of the age is altogether in advance of both Scripture and reason in this particular.

Let it not be imagined that we are against musical skill or correctness of execution, or that we would not have the science cultivated, but we would put it on a footing with public speaking and praying. Let all be done decently and in order; let each one engaging do the best he can; let it be his care to improve as much as possible, but let not those more highly favoured by nature or whose opportunities have been greater for cultivating their talents think to monopolize the service or despise those of less attainments. When we are engaged in the worship of God, we can see nothing better in a display of singing, than in a display of praying or a display of speaking; but it is certainly regarded generally in a far different light; and those who would be at once disgusted with a person attempting to "show off" in prayer, or in preaching, think it not only not wrong, but the height of propriety, and quite a necessary requisite that their singing should be in the best style of art; and for whose gratification? not that deficiency in tune or time is offensive to God, if there is melody in the heart; but because to so great an extent our singing is to be heard of men.

The reason that congregational singing is so frequently unacceptable, we think is not that those sing who cannot sing well; but rather that those who could sing well, if disposed feel at liberty to decline singing; they seem to feel above participating in the exercise unless it can be scientifically performed. There are very few congregations where there are not singers enough, if all who could sing would do so, to raise the standard of singing at once, and create such a regard for it, as would lead every devout person and parents generally to pay every attention to its cultivation. Restricting the singing to a select few, goes very far towards restricting its cultivation in families, and little or no time will be spent in acquiring that which is of so little general use; thus one of the happiest influences that can be brought to affect the dispositions of a family is left in neglect, whereas the frequent call for its exercise in the house of worship would be a daily incitement to its cultivation.

In a few countries congregational singing is the usual practice and all sing, old and young, parents and children, masters and servants, all lift up their voice together in praising God; and the impression upon a stranger, however correct in musical taste, is described as quite overpowering and exceedingly captivating—all stand up, and all sing, and a person's taste must be morbid indeed, who cannot be excited at the very idea of such a scene; indeed many of the Psalms of David, and some of the sweetest passages of Isaiah seem predicated altogether upon this practice, and lose all their force and beauty except we have such an association of ideas in the connection—a vast company all uniting in song.

The employment of singing as a means of diversion for a congregation or as an attractive appendage to religious service, to captivate as with guile those whom it is thought might not otherwise attend, has been the means of creating one very effectual barrier to devotion by the great variety of tunes introduced, and the frequent change of tune books.

If diversion and intellectual gratification are the objects to be attained, these are certainly wise means, but if the object is to awaken and revive devotional feeling, the best of singers with the poorest must confess them illly adapted. The practice which is naturally adopted in prayer meetings and in times of revival teaches what the universal experience, is in this particular. No sooner does a church begin to enjoy the reviving influences of divine grace than there is a resort to old familiar tunes: the tunes we heard when first converted; tunes through which saints long since gone home, offered up their praises; and who would extol the taste or judgment of a person who under such circumstances would separate an old familiar hymn from the identical tune in which it has been sung for scores of years? Its whole impression would be destroyed. Now, however plausible a person's reasoning may sound in defence of what we here deprecate, this fact, which is the same in all places, and amongst all denominations, is too substantial to be gainsayed.

As curiosity would doubtless suggest a question in many minds in regard to the expediency of Choirs, we volunteer an answer. We highly approve of them, except just so far as they prevent congregational singing and encourage an undevout exhibition of musical skill, and thus pervert a divinely appointed religious service. These we do not consider necessarily attendant upon a Choir, and therefore discountenancing these frequent evils, we still commend a Choir. It is particularly necessary to lead and sustain the singing when a congregation is not practiced in singing, and until they can follow the simple voice of a leader. We may not find many of our readers in the Province whose early impressions have been formed under different customs, to unite with us in our preference of an organ to lead and sustain the voices of the congregation; and if this was its only advantage we would not introduce the mention of it. But if no prejudice existed against its use to counteract and forbid the legitimate influence of its tones, we are fully persuaded, from experience, and from the testimony of those without such prejudice, that it would be of eminent service as a help to devotion. The Lord has given us a constitution peculiarly susceptible to impressions from music, or rather from tone, and there is perhaps no passion or emotion but may be strongly exercised by it; men's passions may be excited or subdued; they may be made merry or sad by appropriate music. But the prejudices of many give Satan the whole advantage of this susceptibility, and they willingly dispense with its aid in the sanctuary. Men may be excited and hardened for conflict in the day of battle, or be disposed to gaiety and dancing in the ball room, or to tears in the theatre, by the aid of instrumental music; but must not be subdued and moved by its solemn notes in the House of God. Where such a prejudice exists, we would be far, very far from recommending or wishing to see it employed, as its use would doubtless be highly detrimental; but we would be happy to see the Lord's inspired suggestions followed in this matter:—"Praise Him with stringed instruments and organs. Let every thing that hath breath praise the Lord!"

We are sorry to learn by a letter received in town from brother Burton, of Yarmouth, N. S. that the Small Pox prevails extensively in that vicinity. It seems to have quite disappeared from this City and vicinity, though there occurs now and then a case. Our esteemed brother Dimmock, City Missionary, has been confined to his house for several days with it, but has it very lightly indeed.

We understand through brother Underhill, of this City, that Elders Hart and McLeod are engaged in a revival in Moncton, that 16 had been baptized up to Thursday, the 22nd, and more were expected to go forward on Sunday.

We would call the attention of our agents and friends to the Terms of this Paper, as with many the first quarter of Vol. 2, is drawing to a close.

Last year we required payment invariably in advance, and the terms were set accordingly at the very lowest mark; but to suit the pressure of the times the Proprietors have extended the time somewhat, and their terms as seen in the proper place, must be strictly attended to. Payment for half the year will be credited as advance on such part.

We feel much obliged for the efforts some of our ministering brethren are making for the increase of our circulation. We hope many may be excited to do likewise. Our benevolent Institutions will all be promoted by the reading of the paper, and there can be no question but every brother will strengthen his own hands and lighten his cares by its circulation amongst his flock. We wish more of our brethren would contribute for its pages. We trust this week's communications will be read with pleasure.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

The design of the Lord's Supper, and the obligations of Christians to observe it steadily as a command of Christ.

UNDER every dispensation since the beginning of the world, God appointed sensible representations or symbols for his people to observe, they were designed to commemorate some great event or to show forth or explain some great mercy or benefit conferred. When creation was finished and God had placed man under a covenant of works, he appointed two visible representations or symbols to stand as tests of man's obedience, and as an ordinance in which his sovereignty was ever to appear. The tree of Life and the tree of Knowledge, of good and evil in the midst of the garden.—The Tree of Life seemed to have been a sacramental pledge of immortality, and by eating the fruit of it, life and felicity were sealed to man so long as he continued obedient. The tree of knowledge of good and evil might be thus called, because that by the prohibition of its fruits a revelation was made to Adam of his creator's will, of his own duty, interest, situation, and danger; of the consequence of his future conduct, and of the prescribed condition of life and death, happiness or misery; in which thing his most interesting knowledge consisted. By abstaining from this fruit the knowledge of good would be enjoyed; but by the eating of it the knowledge of evil would be fatally introduced.

After the world was destroyed by water, God condescended to enter into a covenant with Noah in which he promised that the earth shall never be destroyed by water again—Gen. ix. 12. "And God said this is the token of the covenant which I make between me and you, and every living creature that is with you, for a perpetual covenant; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." The Rainbow now in the cloud is a token or pledge to all flesh, that our world will never again be destroyed by water. It is calculated to bring to our remembrance the destruction of the old world by a flood, and God's covenant with us.

The Jewish church had two sacraments, a sensible representation Circumcision, and the Passover. Circumcision as a sign of that covenant God made with Abraham—Gen. xvii. 10. "God said this is my covenant which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised." Circumcision was to stand until that covenant of which it was a sign was done away to give place for the better covenant.

The Passover was designed to commemorate the deliverance of the children of Israel from Egypt. The night the children of Israel came out of Egypt, the angel of God passed through the land and every house on which the mark of blood was not found had its first born destroyed. But the house on which was the blood of the Paschal Lamb, the angel of death passed by. Hence it is called the Passover—Exo. xii. 43 to 47. "And the Lord said unto Moses and unto Aaron, this is the ordinance of the Passover, all the congregation shall keep it." The whole of that ceremony was designed to impress on the minds of the children of Israel a recollection of their bondage, their deliverance, and the Lord's goodness to their Fathers.

Thus we see that every dispensation under which man has been placed has had its sacraments, symbols, or visible representations. Our Lord Jesus Christ, in establishing his Gospel Kingdom in the world, appointed two symbols or sacraments as signs, or sensible representations of the covenant of grace to be observed by his people until his second coming. One of these is *Baptism*, commanded in the commission he gave his disciples before he left the world, and enforced by his own example. The other the Supper, which he instituted the night before he suffered. In

this letter we purpose to notice the design of the Lord's Supper, and in some future communication, the obligations of Christians to observe it as a command of Christ.

In the first place, the Lord's Supper was designed to keep up a remembrance of Christ's sufferings, Jesus having fulfilled the law of Moses, to which in all things he submitted, by eating the Paschal Supper with his disciples, proceeded after supper to institute a rite, which to every person who reads the words of the institution, without having formed a previous opinion upon the subject, will appear to have been intended by him as a memorial of that event which was to happen some hours after; and was intended to be observed by all Christians to the end of the world—1 Cor. xi. 23 & 26. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Luke xxii. 19. "And he took the bread and gave thanks and brake it, and gave unto them, saying, 'this is my body which is given for you, this do in remembrance of me; likewise also the cup after supper, saying, this cup is the New Testament, in my blood which is shed for you.'" In this solemn ordinance we have man's sin and guilt presented before us in the most striking colours, written as with a pen of iron and with the point of a diamond. We have Christ's sacrifice symbolically brought before us in the holy ordinance. In the bread broken, we see the body of Christ broken, we see him at Pilate's bar crowned with thorns, until streams of blood are flowing from his wounded head; we see him scourged with the Roman lash, "the chastisement of our peace was laid on him, and by his stripes we are healed." Christ in a sense ascends the cross; is nailed to the accursed tree; is pierced with the spear; and pours out his blood to wash away the sins of men. Thus in colours of life and death we here behold the wonderful scene, in which was "laid on him the iniquity of us all."

In the second place the Lord's Supper was intended to be a visible and affecting pledge of Christ's love to his people.

The benefits represented in this sacrament are of a value which is inestimable. Communicated at an expense unexampled in the universe of God, nothing was ever before witnessed by Angels or men like it; the creator dying for the creature—blessings provided by a love which admits of no parallel. Love as old as eternity, as high as the throne of God, and as deep as Hell itself, best expressed in the scriptures as the love of Christ which passeth knowledge.

It sets before us in the strongest manner the divine benevolence. The language of this symbol speaks the same in every age, in every country, and is thus a monumental pledge of Christ's tenderness to his children to the end of the world.

In the third place the Lord's supper is designed to unite Christians publicly in bonds of union. We appear at the table of Christ in a body, as members of Him, the Head. We appear there as Christ's friends and brethren, and are all members one of another. We appear there as open professors of his religion; as his followers, as attached to his cause; as interested in his death; as expectants of his coming; as voluntary subjects of his government. We exhibit ourselves as being united in one Lord, one Faith, and one Baptism.—In one worship, one system of doctrine, and practice, as having one common interest, one common pilgrimage, and one final home. All these things are exhibited and established by the Lord's supper. When Christians are faithful to themselves, this ordinance separates them, so far as is necessary for their edification from the world, and becomes a distinctive badge of their character, as disciples of the Redeemer.

In the fourth place the Lord's supper is intended to admonish us of Christ's second coming.

"For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come," that is to the Judgment. This passage is an explicit declaration of one of the purposes accomplished by the celebration of the Lord's supper, that is the exhibition of his death both to ourselves and all mankind until his second coming. No considerations can furnish Christians with higher consolation than this; nor can consolation be furnished in a more proper or impressive manner. He whose love to them was stronger than death; who died for their offences, and rose again for their justification; whose death is in a very affecting symbolical manner repeated before them at every celebration of