

people is in any degree favourable to sectarianism. The Prussian Government has dealt equitably and liberally with the Catholic minority in its dominions; nay, ever since its illadvised steps against the Archbishop of Cologne in 1838, even with guarded forbearance. And although the old division between Catholic and Protestant still occasions its strifes and heart-burnings among the German people as elsewhere, it is singular how completely subordinate these have hitherto been to the excitements occasioned by mere political causes. Quarrels about press freedom and Government interference with public discussion; quarrels about Austrian or Prussian "hegemony"; quarrels about nationalities, such as that with Denmark—all these appear hitherto, during their prevalence, to have had the effect of effacing completely for the time religious differences, and arraying the adherents of different confessions side by side with each other, quite oblivious of the Pope and Luther.—*Pall Mall Gazette.*

For the Christian Messenger.

### Bishops differ.

Dear Sir,—

Bishop Binney says, speaking of the ministers of his own Church—"Our present ministers can trace back their authority, as derived by succession, through an unbroken line, from those who received their commission from Christ."

Archbishop Whately differs from Bishop Binney. He says—"There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree." I believe the Archbishop; the history of the Church abundantly confirms his statement.

Bishop Binney declines uniting with members of other religious bodies. Other bishops are not so narrow-minded. Among the Vice-Presidents of the British and Foreign Bible Society are nineteen English Archbishops and Bishops and fifteen Colonial Bishops. When the foundation stone of the new Bible House was laid by the Prince of Wales on the 11th of June last, the Rev. Thomas Binney (Congregationalist) read portions of Scripture and the Archbishop of York offered prayer. Baptist and Methodist ministers and ministers of the Church of England addressed the Society at its Anniversary on May 2.

I observe that in the list of Vice-Presidents alluded to above, the titles of the Bishops are differently given. The English bishop is styled—"The Right Reverend the Lord Bishop"; the Colonial Bishop is—"The Right Reverend the Bishop." This is no doubt correct. I mention it, because letters pass through our Post Office, addressed "to the Lord Bishop;" and the Charge lately published is said to be "by Hibbert, Lord Bishop of Nova Scotia." A Colonial Bishop is not a "Lord" Bishop.

I trust that I am a member of the true Apostolic Succession. (See 2 Tim. ii. 2.)

Yours, &c.,

Sept. 15, 1866.

SENIOR.

## Christian Messenger.

HALIFAX, SEPTEMBER 19, 1866.

### Death of Rev. Samuel Robinson.

OUR readers learned, by our last issue, that the Rev. S. Robinson, pastor of Brussels Street Baptist Church, in St. John, N. B., had been for some time past suffering from typhoid fever. At our late Session of Convention, held in that church, it was evident that, although Mr. R. attended pretty much all the meetings, yet he had become much debilitated by his recent illness. It was suggested to us that he would probably make a visit across the Atlantic to his native country, which it was hoped would prove beneficial to him. We know not if the intention was seriously entertained. However, on Monday last, we received a telegram from Rev. I. E. Bill, as follows: "Rev. S. Robinson entered his eternal rest on Sabbath morning, the 16th."

The important position which Mr. R. has for so many years filled as pastor of the largest Baptist Church in these provinces, gave him an amount of influence enjoyed by but few, but for the exercise of which his superior administrative talents peculiarly fitted him. To his labours, in no small measure, is the denomination indebted for its commanding position in the city of St. John. We know of no man in the body who will be so much missed amongst the Baptists in New Brunswick as Mr. Robinson. Quite a number of our friends will feel deeply his departure. To them, whether in St. John or elsewhere, and to his bereaved widow, we tender

our very sincere sympathy. It would ill become us at present to attempt any extended remarks in reference to the departed. We shall shortly have better opportunities of doing so. The church will find it no easy task to obtain a pastor to fill his place. We trust the brethren will have Divine guidance, and thus secure a continuance of the blessing of Almighty God in the church and the large congregation now mourning their departed minister.

### PUBLIC WORSHIP.

#### CHURCH PSALMODY.

It is now no longer a question whether singing is legitimately a part of the public worship of God. In the days of persecution in England as elsewhere this was to a large extent dispensed with in Congregational churches, both Baptist and Pedobaptist, lest the places of meeting should be, by that means, discovered by their enemies, and the attention of the authorities be attracted to them, and have an exercise for suppressing them. It was gradually revived, and more generally observed after Dr. Watts commenced to publish his version of the Psalms. These were brought forth, a few at a time, by him, amidst considerable opposition, even amongst his own friends. They were at first only used at the close of the service, so that the objectors might retire from the meeting before the singing began.

In a former article we considered what words should be sung in public worship, and in pursuing the subject we purpose to examine the more difficult question, How should music be associated with the service of song, so as truly to offer praise to God and secure the edification of the church? We wish to make our remarks as practicable as possible, as we believe there exists very grave defects in the worshipping assemblies of not only one denomination, but, more or less, in all.

There must be vast improvement in the singing of congregations generally before the people will derive all the advantages which, we believe, are intended to be secured by the appointment of this, as a portion of Divine Worship.

Having a hymn-book—the Psalmist—the book of "psalms and hymns and spiritual songs" used by the Baptist Churches of these provinces and of the United States, probably unsurpassed as a collection of sacred poetry, we are prepared to enquire, How we may most effectually use it?

The whole congregation should doubtless join in the praises of God. We do not suppose that any of our readers would be satisfied with being permitted only to listen to the most finished performance, or would imagine that by so doing they had themselves been engaging in the worship of God. All may not perhaps be capable of contributing to the same extent to the musical harmony of the church, but we hold that the congregation generally should participate more or less in this part of Divine worship. Every christian, we believe, should be prepared to make melody in his heart to the Lord, and, if he cannot give expression to it in proper time and tune, he should be willing to use some effort for the purpose of becoming more capable of so doing.

Having offered these suggestions as the foundation, we may proceed to the *modus operandi*, by which this result may be effected.

In conducting the praises of God in the sanctuary there are three or four different modes adopted which may be here briefly described.

1st. By a preacher, or leader who starts the tune, either from memory or otherwise, but having no other person to whom a distinct part is assigned. This has been sometimes very improperly designated congregational singing, and is preferred by those who are disinclined to make any effort to improve their vocal powers.

2nd. By a few of the more prominent, or highly cultivated voices, who are allowed to enjoy a monopoly or nearly so, of this part of worship.

3rd. By a choir having the parts well sustained, possessing the full sympathy of the congregation, making every effort for their own improvement, and at the same time seeking to promote the study and practise of vocal music amongst the people generally.

Or 4th. By the whole congregation becoming its own choir. Having an instrument to indicate at the commencement the tune intended to be sung; and, that being done, the whole assembly rising and singing with heart and soul in correct time and tune, with the instrument alone to guide and control as to style and rhythm.

The latter mode brings up the question of the propriety of instrumental music in churches. Of course an instrument may be used with either of the above modes no less than in the last mentioned. We may be expected

here to give an opinion on the lawfulness and propriety of using an organ or other instrument in connection with the public worship of God. We have no hesitation in stating that we believe whatever will really assist the congregation in giving expression to their songs of praise is to be approved. We are much astonished that any body of Christians should presume to forbid their people, under any circumstances, making use of an instrument to aid them in this part of worship. So long as the New Testament enjoins the use of "psalms and hymns and spiritual songs"—the said psalms making frequent allusion to the employment of instruments in songs of praise,—so long will the New Testament sanction, if found necessary, other than vocal music in public worship.

The first and second modes, noticed above, may be considered, wherever they exist, as adopted rather from necessity than from choice. The niceties of vocal music cannot be secured in a large congregation without some cultivation and practice.

Much has been said, perhaps to little purpose, in reference to the advantages and disadvantages of a choir to conduct the singing in churches. Unfortunately there has grown up in some places a sort of antagonism between the choir and the other portion of the congregation, until it has been felt that efforts to improve the former resulted in increasing the distance between the two, rather than in uniting them in such acts of worship. This we think is all wrong. The fault may possibly be as much with the congregation as with the choir, but the choir should feel that they are for the congregation, and not the congregation for them. Indeed the only object of a choir is to sustain the singing of the congregation.

If we could read the history of the first choir in a christian church, we should probably find that it arose from the necessities of the case. Having no books or written music, those who agreed on the tune to be used, or chant as we should probably now call the earliest church music, found it necessary to stand near to each other, or there would be no simultaneousness or harmony of expression amongst them, and no satisfaction in the service. And from this they proceeded to a more and more distinct organization, until the formal church choir became a settled institution.

We must reserve further remarks, especially in reference to the question of tune books, for another number.

REV. W. S. MCKENZIE.—We learn from the *Ch. Visitor* that our worthy friend and brother W. S. McKenzie, who has for the past six years been the successful and beloved pastor of the Friendship Street Church, Providence, R. I., has decided to spend a year in missionary work in the Northern Counties of New Brunswick. In so doing he hopes to regain his physical strength, which has become much weakened by incessant pastoral toil, and at the same time to be made instrumental in guiding wandering sinners into the path of life eternal. The H. M. Board contributes one hundred dollars towards his support, and the balance of his salary is made up by a few generous friends, who feel a special interest in securing his services in that section of the Province.

At a late meeting of the above church the resignation of Bro. McKenzie was accepted, and the following resolution unanimously passed:

Whereas, Our Pastor, Rev. W. S. McKenzie, has, on account of failing health, and the imperative necessity of absolute cessation from pastoral labors, tendered his resignation as Pastor of this Church, therefore,

Resolved, That it is with sincere grief, with a deep sense of our bereavement and affliction, that we receive this communication.

Resolved, That while with saddened hearts we bow to this mysterious dispensation, and attempt to say "Thy will be done," it is with the firm conviction that our Pastor was never more dear to us than now; that our confidence in him, and desire for the continuance of his labors among us, were never more earnest and sincere.

Resolved, That while we received our now retiring Pastor, as from God, rejoicing to recognize His hand, in the coming of His servant to us, we now in looking back upon the period of his pastorate, have the added assurance, that not only did God send him, but also came with him and has abided with him, during these years of pastoral service.

Resolved, That we do now with devout and humble gratitude render thanks to the Great Head of the church for the experiences of the past six years as a church and as individuals; years of loving, faithful, and successful labor by our pastor, and of harmonious and affectionate co-operation on the part of the church; years of spiritual and temporal growth, in which crushing pecuniary burdens have, through the self-sacrificing efforts of our pastor, been lifted from us; years in which souls have been redeemed, and Christians have grown in grace; years so full of sweet religious privileges, of mature and thorough scriptural instruction, of judicious counsel, of sympathetic and tender ministrations, that

they must ever constitute a marked era in our existence, and their memories will always continue to be an unfading source of pleasure.

We offer our congratulations to our brethren of the North Baptist Church on the settlement of the Rev. John E. Goucher amongst them. After being so long without a settled pastor they will feel the more thankful to have one to go in and out amongst them again, and labor with them in bringing men to a knowledge of Christ as their Lord and Saviour. The steadfastness of the church and congregation, and the regularity with which they have filled their places, under discouraging circumstances, speaks well for them. We wish them all possible blessing, and trust that the success that has heretofore attended Mr. Goucher's labors will continue and increase, now that he has removed to Halifax. There is great need of a revival here. Sin abounds in this city, but with the blessing of the Divine Spirit on wise and judicious labour, we trust it may soon be said, "Where sin abounded, grace did much more abound."

Since the above was in type we have received a copy of the farewell address from the church at Port Medway, but must defer its insertion till next week.

We are glad to learn that the blessing of God is following the labors of brethren in the Eastern part of the province. We are informed that Rev. G. F. Miles pastor of the Amherst Church, and Rev. T. A. Blackader pastor of the Pugwash Church had baptizing services in their respective churches on the Lord's Day the 2nd inst.

The Western New Brunswick Baptist Association commences its session at Newcastle, Miramichi, to-morrow, the 20th inst. We shall be glad to get a report of proceedings from some of our valued friends in that quarter.

A Church Council, called by the Pitt Street Church, St. John, to investigate charges against Mr. Thomas Powers, their late pastor, report him guilty of dishonesty, habitual lying, and deceit. The church has since adopted the report and withdrawn fellowship from Mr. Powers.

### NEWS SUMMARY.

THE Cable dispatches of the past week from Europe, given in another column, are almost a reiteration of the negotiations for settlement of the terms of peace between the late belligerents already given. There is little to vary the main outlines of the proposed territorial changes, which we have heretofore noticed. Austria appears to be giving up her late Venetian possessions to Italy with a much better grace than was expected. This is no doubt occasioned in some measure by the feeling that they have not been wrested from her by the Italians, but by the disastrous war with Prussia. She may also feel that it is well to be on good terms with a neighbor who will hereafter be one of the great Powers of Europe.

President Johnson has been making the tour of several of the Northern and Western States. His reception has, it would appear, been generally favourable, in some cases, enthusiastic. The November elections will, however, test his real popularity. Party feelings are, at present, high and bitter. So much so indeed, that one is led to look with some anxiety as to what is to be the final result of the political struggle.

The Venians are still threatening another expedition of murder and plunder on the Canadian frontier. Were they any other than the unprincipled, reckless body they are, spirited on by a party even more unprincipled than themselves, there would not be much to apprehend, but although we have little fear of any very permanent evil, the constant agitation they keep up, is productive of no small amount of expense and annoyance. Two regiments of Infantry and one of Cavalry from England are probably ere now on their way to Canada.

### Notices, &c.

#### Bible Union.

The American Bible Union will celebrate its seventeenth Anniversary in the Meeting-house of the First Baptist Church in New York City, 350 Broome Street, on Wednesday and Thursday, the 3rd and 4th of October next. Addresses are expected from the following speakers:—

Revs. Thomas Armitage, D. D., President; O. A. Burgess, of Indianapolis; D. C. Eddy, D. D., Boston; James L. Hodge, D. D., New York; S. J. Bronson, Hyannis, Mass.; C. P. Sheldon, D. D., Troy; James Barnaby, West Harwich, Mass.; Joseph King, Brooklyn, C. W.