

lous power which he bestowed on his Apostles, yet He has given them power to labour for the amelioration of the miseries of suffering humanity; and they are called upon to heal the leprous drunkard—to cast out the demon of intemperance—to raise the fallen and degraded, and restore the wretched inebriate to his true position as a man, to a sense of his duty to those whom he is bound to cherish and love, and thus bring peace and happiness to his once desolated and want-stricken household.

But we have other teaching on this point. The inspired Apostle in his letter to Titus, instructs him to exhort his brethren, "to be ready to every good work." Titus iii. 1, and in the preceding chapter he says, "In all things showing thyself a pattern of good works." Now if it is not a good work to labour in the temperance cause, if it is not a part of the minister's appropriate work to come to the rescue of the thousands of broken-hearted wives and worse than fatherless children, whose piteous cries are continually coming up from the abodes of wretchedness and despair, made so by the drinking customs of the day, then I am unable to understand the lessons of the Bible.

3. Is it consistent for a christian minister to connect himself with the Sons of Temperance? If it is not, it is some satisfaction that I am not alone; for it is well known that many men of the most exalted piety, of the brightest talents, and of the highest order of intellect are in the ranks of our noble order. But with all deference to those who differ from me, I believe it is perfectly consistent. If the state of our unfortunate fellows enslaved by drink calls upon us to labor in the cause of temperance as individuals, we are surely called upon more loudly to organize and unite our efforts. Reason alone would dictate this course, but we have the testimony of the wise man that "two are better than one, and a threefold cord is not quickly broken." Now if it is right for ministers to belong to the Sons, or any other temperance organization, it is consistent for them to hold the highest offices they are capable of filling; and if by the suffrages of their brethren they are elevated to the position of W. P., or G. W. P., or even M. W. P., and are thus enabled to take the helm and guide the temperance ship, they may thus accomplish more for the good of mankind, than in any other position. And moreover, a christian minister acting in that capacity, can be as entirely devoted to the ministry as when acting as Moderator or Clerk of an Association, as President of a Convention, or as Chairman or Trustee of a School Board.

In conclusion, allow me to recommend "Ignoramus" to study more closely the requirements of the Bible in connection with the claims of humanity, and I can assure him that his difficulties will vanish like mist before the rising sun. And if any further advice is necessary, I would refer him to a very appropriate admonition, which he will find in 2 Tim. ii. 23.

Yours respectfully,
P. G. W. P.

Christian Messenger.

HALIFAX, SEPTEMBER 26, 1866.

PUBLIC WORSHIP.

PSALMODY AND MUSIC BOOKS.

Having in previous articles noticed the characteristics of Church Psalmody, and some of the modes adopted of conducting it, we may now proceed to the consideration of the music-books in use.

We do not hesitate to state that we regard an acquaintance with musical notation as a very desirable, if not an essential part of common education. Every person should have some knowledge of music, and be able to make an intelligent use of musical notation. It adds immensely to the pleasures of the family circle, and the enjoyments of social life, to be able to join in singing together two, three or four parts of the harmony of familiar pieces of music suited to such purpose. But the fact of public worship demanding the use of music, we regard as a substantial reason why all persons should strive to acquire a knowledge of this art. Some, who have had no opportunity of learning while young, will probably, by that circumstance, excuse themselves from efforts to learn. We regard this as no valid excuse. If it is the duty of all christians to learn to read—when grown up to manhood, if they have not been taught earlier—that they may obey the Saviour's injunction, "Search the Scriptures," &c., it is we think scarcely less their duty to learn to read music, that they may participate in public worship—"sing with the Spirit, and sing with the understanding also." The want of a knowledge of music has often rendered the

songs of praise in the sanctuary, anything but promotive of solemnity of mind or calculated to encourage a devotional spirit. Instead of having a majority of the persons with good voices capable of leading the music, it is often difficult in a large church to find more than two or three who can lead off—whether they have the music before them or not—more than one or two of the oldest tunes. In consequence of this imperfect acquaintance with music, some, who, trying to do the best they could under the circumstances, have themselves been occasionally subjected to no small amount of discomfort and mortification. The person who is expected to start the tune, thinking he knows it well, tries to set it agoing, but, after doing so, discovers that it is too high or too low, or else he has made a mistake in the metre and is therefore unable to carry it through. For instance, on one occasion the lines,

"I love to steal a while away
From every cumbering care,"

were to be sung, and had been read by the minister with becoming gravity, when the worthy brother, whose knowledge of music was somewhat limited, thinking he had the right tune, commenced, "I love to steal," but here, finding he had a tune of the wrong metre, stopped, and—after humming the first few notes to himself—made a fresh attempt, but unable to get beyond "I love to steal," again failed. Not perceiving the position in which he placed himself by such a confession, he again began, "I love to steal"—but with no better results. The people all the while suffering from the humiliating acknowledgement, thought probably that it was a pity it was made so much at their expense. The minister, sharing in that feeling, proceeded to close the service by prayer, without experiencing any other feelings suitable for worship than that of a sense of deep humility. Such unfortunate mishaps are, however, always excused by sensible people, but there are sometimes violations of good taste, in reference to appropriate music, which it may not be out of place here to mention. Composers of music have sometimes sought to adapt a tune to a certain hymn, and for the purpose of making certain words of it, more emphatic, have introduced a repeat suited to those words. The tune being well known, is sometimes used with other hymns than the one for which it was intended,—the repeat must of course be observed, just the same as with its own peculiar words, but, by the division of a word, or by the separation of the parts of a sentence, complete nonsense is the result. What would sound more ridiculous than in the line,

"Upon a poor polluted worm,"

to repeat—"Upon a poor pol,"—"upon a poor pol,"—"upon a poor polluted worm;" or, "The message of thy love," to repeat—The mess—The message of thy love.

We believe that improvements are being effected in the character of church music in these particulars,—a plainer style is being adopted, better suited to devotional purposes. There is less of the light sing-song style than prevailed a few years ago. As musical taste becomes more elevated there will doubtless be still more of substantial harmony to take its place.

This brings us to the question of music books, and the difficulties arising from having in use so many different sorts. It has been the practice in some choirs to use tunes from four, five or six different books, thus making it impossible for more than three or four persons, even in the choir, to become familiar with all of them, whilst the other members of the congregation, dismayed at the prospect, are prevented from giving any attention to the subject, or even procuring a book, simply from the circumstance of there being so many that they cannot get one of each. Imagine what would be the effect of having the hymns we use in several different books, and the minister being compelled to describe which book contained the hymn to be sung. There would be general dissatisfaction, and we should immediately demand some one collection, so that all might have a copy. In our more intelligent congregations hymn books are now becoming more numerous than formerly; this is a good preparation for more general attention to this portion of divine service, and if every family had also the music-book of the church, we might look for congregational singing worthy of the name.

In considering this state of things we have come to the conclusion that before any very satisfactory progress will be made in church psalmody, we must have one book of music, containing, if possible, all the tunes that are desirable for general use. What, it may be asked, Another music book? Why not adopt one of those now in use,—make that the book of the church, and discard all the rest? The objection to this course would be that there is not one which contains anything like a majority of the tunes in use, or that

is so much superior to the others as to be an inducement to give it the preference over all of them. We might mention one or two which we prefer, but will not do so lest such preference should not accord with that of other persons whose judgment we regard as equally worthy of respect.

Probably not one-tenth part of the tunes in any one book are used in any of our congregations. Were the churches of our own denomination to compile a book embracing the tunes now in use amongst them, rejecting the nine-tenths of useless ones, there would be some chance of getting it more generally in use amongst the people. Persons of all ages, with a little elementary instruction and the proper stimulus of a greater degree of interest in this part of public and social worship, would soon become tolerable musicians. Other denominations we believe feel the desideratum of a suitable church music-book no less than ourselves. If a book adapted to the wants of Nova Scotia christians generally could be prepared at a reasonable price, there would be some chance of its becoming a speculation not involving a very serious risk for the publisher. Especially if it were understood that each family pretty generally would obtain a copy. We are informed that a book of musical instruction, adapted for common schools, is shortly to appear and will probably be used in most of the schools of this province. If we could have a book of Church Music constructed on the same principles, suited to all, and approved by the leading denominations of christians, it would be a great boon, and calculated to encourage more general attention to the subject. We should be glad to have the opinion of some of our best musicians on this question. The music of the church should be the best that can be provided and of the character best adapted for worship. Why can we not have it so?

We have no objection to the use of instrumental music. We do not think it is either enjoined or prohibited in the New Testament. It stands on the same foundation as our hymn books, our tune books, our pulpits, our stoves, and other conveniences in our churches which are unquestioned by all denominations. The injunctions of the Apostle Paul to the Corinthians, "Let all things be done unto edifying" and "Let all things be done decently and in order" are a good guide and safeguard in such a matter. We believe a good organ, properly played, is calculated to harmonize and support the voices of the congregation, and, especially when large numbers are expected to join, the tune may be first indicated, so as to leave no doubt what tune is to be sung, and all may then participate from beginning to end. We have offered these brief suggestions on congregational singing, on choirs, on music books, on organs, from a sense of duty to our readers; with a desire to induce a greater amount of interest in the psalmody of the church. As our church edifices are at present constructed, we think the best arrangement for conducting the musical part of the service is that of having a good choir with regular practice by themselves, and at other times if possible with the congregation. If it is desirable to introduce a new tune or revive an old one, it would be well to let it be done at the congregational practice before using it in public worship.

We might, if necessary, say much more on this very interesting topic—to which the blessedness of heaven is so often compared. We might also give some opinion on the use of chants, and voluntaries, vocal and instrumental, the selection of proper interludes, where an instrument is used, and the general execution of our church music, so as to give full expression to the emotions of the heart in coming before our Maker for the purpose of public worship; but can only, at present, ask for the subject a larger measure of attention than it has yet received.

Sabbath School Convention at Windsor.

Mr. Editor,—

The Sabbath School Convention in connection with the Central Baptist Association, met in the Baptist Meeting-house, Windsor, on Thursday the 20th inst., as per appointment. The rain prevented many from attending who otherwise would have been present. After an hour spent in devotional exercises, the business of the Convention was taken up, Bro. D. R. Eaton, the President, in the chair. In the absence of Bro. G. V. Rand, Secretary, Rev. D. M. Welton was chosen Secretary, pro tem.

Statistics were received from 23 Sabbath Schools.

Interesting letters were read from South Rawdon, Hantsport, North Halifax, Lower Canard, Upper Canard, Kempt, Windsor, Wolfville, Biltown, Kentville and Falmouth.

The following Delegates were present:—

Windsor.—D. Mosher, T. S. Harding, G. Fuller, Rev. D. M. Welton.
Upper Canard.—J. E. Lockwood.
Lower Canard.—Stephen Eaton, D. R. Eaton.
Halifax North.—G. Robins.
Brooklyn.—Rev. Wm. Burton.
Hantsport.—G. W. Morris.
Canning.—Rev. D. Freeman.
Falmouth.—Andrew Shaw, Chas. Young.
Wolfville.—Rev. S. W. DeBlois.
Port Williams.—A. H. Harris.

Bro. J. A. Steadman, Licentiate, and Bro. D. R. DeWolf, of New York, were invited to a seat in the Convention.

The following were elected officers for the ensuing year:—

Present.—Andrew Shaw, Falmouth.
Vice Presidents.—J. S. Witter, Cornwallis; T. S. Harding, Windsor.
Secretary and Treasurer.—George V. Rand, Wolfville.
Committee.—J. W. Bars, Wolfville; J. E. Lockwood, Cornwallis; G. Robins, Halifax; D. Mosher, Windsor; Shubael B. Dimock, Newport.

Rev. D. M. Welton was appointed to prepare an Essay for next year,—his alternate to be Rev. E. O. Read, Gasperaux.

Rev. E. A. Crawley, D. D., was appointed to deliver an Address next year,—his alternate to be, Rev. D. Freeman, Canning.

The following Resolution was moved by Rev. S. W. DeBlois, and seconded by Bro. D. R. Eaton, and having been freely discussed was passed unanimously:—

Whereas, it does not distinctly appear what relation this Convention sustains to the Provincial S. S. Convention and its meetings in connection with the Associations, and

Whereas, it appears that if the said Provincial S. S. Convention reports at the Associations and is recognized by them, the result will be a conflict of interests between the two bodies, and such a division of action as will prove injurious to both:

Therefore resolved, that the Committee of Management of this Convention be requested respectfully to memorialize the Central Association and ask them either that they will cease to recognize and appoint said Provincial S. S. Convention, or else give the whole of one day at the session of the Central Association for Sabbath School purposes. And further, that they will take such action in the premises as will secure a fair presentation of Sabbath School labor at some one period during the year, and further to state that, unless some such action be taken, that this Convention cannot be profitably carried on.

Bro. D. R. DeWolf contributed much to the pleasure and profit of the meetings of the Convention by his recital of what he had witnessed of Sabbath School operations in the City of New York and Brooklyn.

After a vote of thanks was passed to the people of Windsor, for entertaining the Delegates, and to the Windsor Baptist Sabbath School for their delicious music, the Convention adjourned to meet again next year in Hantsport.

D. M. WELTON, Sec. pro tem.

We should have been glad to have met with our brethren at the S. School gathering in Windsor, and might then have understood better the intention of the above resolution. Our respect for the individuals of whom the Convention was composed, makes us hesitate before expressing a different opinion. We do not, however, perceive that any advantage will arise from an entire separation of Sabbath School work from our Annual Sessions of Associations. It is, doubtless, desirable to have more time appropriated to that important department of christian labor, and a whole day might be very profitably so employed, instead of one hour as at present. But as it is, before the business is properly attended to many of the brethren are wishing to return to their homes, and whilst they might consent to a day being added to the Session, it is doubtful if many would be able to remain longer than at present. If the statistical information from all the Baptist Sabbath Schools in the Province could be secured by holding S. S. Convention meetings at other times and not at the Associational gatherings, then we should say, by all means exclude the Sabbath Schools from the Associations, and let us have the objects aimed at by us all more effectually secured by other means.

It may be possible and convenient for the brethren in Hants and Kings Counties to meet in S. S. Convention at another time than at the Association, but it would be much more difficult, if not impossible, to get brethren from the remoter parts, even of the Central Association, to assemble, except at the time the Association holds its Annual Session. The friends of Sabbath Schools in the Eastern and Western Associations cannot so well meet in Associational Convention and consequently they have only County Conventions. The same difficulty has been felt in former years. A remedy was attempted at the second Anniversary of the Provincial B. S. S. Convention, at Lakeville, in 1862, by passing unanimously the following resolutions:—