

Musical.

The national anthem of "God Save the King," composed in the time of George I., has always been considered of English origin; but, on reading the amusing "Memoirs of Madame de Crequy," it appears to have been almost a literal translation of the cantique which was always sung by the Demoiselles de St. Cyr when Louis XIV. entered the chapel of that establishment to hear the morning prayer. The words were by M. de Brinon, and music by the famous Lully:—

Grand Dieu, sauve le Roi!
Grand Dieu, venge le Roi!
Vive le Roi!
Que toujours glorieux,
Louis victorieux,
Voye ses ennemis
Toujours soumis!
Grand Dieu, sauve le Roi!
Grand Dieu, venge le Roi!
Vive le Roi!

The traveller Burkhardt, in speaking of the Jews of Tabaria, or Tiberias, in Palestine, who constitute about one-fourth of the population of that town, says:—"They observe a singular custom here in praying. While the rabbi recites the Psalms of David, or the prayers, extracted from them, the congregation frequently imitate, by their voice or gestures, the meaning of some remarkable passages. For example, when the rabbi pronounces, 'Praise the Lord with the sound of the trumpet,' they imitate the sound of the trumpet through their closed fists; when a horrible tempest occurs, they puff and blow to represent a storm; or should he mention 'the cries of the righteous in distress,' they all set up a loud screaming; and it not unfrequently happens that while some are still blowing the etrum, others have already begun the cries of the righteous—thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity."

The United States Internal Revenue Returns show that during twelve months just passed there were paid by manufacturers of reed organs, harmoniums, melodeons and other instruments of the same general class, taxes on their sales to the amount of more than \$80,000. There are some twenty-five manufacturers in the United States, and Messrs. Mason & Hamlin, manufacturers of cabinet organs, paid about \$21,000, or more than one fourth of the whole amount. Their taxes were about double those of any other firm. There were manufactured in the United States and sold about \$1,600,000 worth of instruments of this general class during the past year.

The Independence Belge narrates that a very peculiar artist has arrived in Brussels, M. Koni by name, who imitates with his mouth a whole orchestra of instruments, not only separately but two or three at a time—all without other assistance than the elasticity of his larynx. Specially excellent is his imitation of the musical snuff box, the metallic tones of which roll out of his mouth in a profusion of sparkling gamuts. M. Zoni is not only a ventriloquist but a musician of merit, who has arranged divers numbers and overtures for his speciality. His performances attract much attention in Belgium.

A new musical instrument of striking power and sweetness, and at the same time extremely simple, has been recently exhibited at Paris, where it called forth great admiration. It resembles a piano with upright strings, except that the latter are replaced by tuning-forks, which, to strengthen the sound, are arranged between two small tubes, one above and the other below them. The tuning forks are sounded by hammers, and are brought to silence at the proper time by means of dampers. The sounds thus produced, which resemble those of the cabinet-organ, without being quite so soft, are extremely pure and penetrating.

Rossini has received from the Pope an answer to his letter on the introduction of female voices in the Mass. Rossini, it will be remembered, took occasion, while deploring the decadence of the music of the Catholic Church, to urge the admission of females into choirs, as the march of opinion no longer suffers the means formerly employed to obtain male soprano, and the boys' voices are not sufficient. The Pope replies in sympathetic terms concerning the decline of music and the need of the Church, but avoids the point in question.

IMPORTANT MUSICAL INTELLIGENCE.—Cwdglmpes Ap Thomas, the Welsh bard, is coming to this country. He will be received by the Llwllynstrath of Philadelphia, and his performance on the Qhmdatthrugwelyn, or Welsh harp, will be the most musical event of the season. He is a native of Moelgwystroswith, and his father was the inventor of the Braww CAmstggglwust.

A Yankee farmer is endeavoring to discover a plan to extract the beats from musical compositions. He states that they are worth trying for, as in some cases it only takes two to fill a measure.

The largest audience that ever greeted "L'Alfrique" was the late Radical Convention at Philadelphia.

Sailors, though not generally a musical class of men, are always able to sound the C correctly. —N. Y. Musical Gazette.

Correspondence.

For the Christian Messenger.

Facts for Baptists.

It is occasionally intimated by some ignorant, or evil-minded persons, that the Baptists are few and inefficient. Baptists themselves often seem to accept this as true, and suffer their spirits to be depressed, and their energies unnerved, and are ready to ask "what profit is it that we have kept this ordinance." But all this is without any real foundation. While it is not consonant with the spirit of the gospel to make a vain boast of that which God has graciously wrought by us, and for us, at the same time one cannot be an intelligent and fully useful member of a Baptist Church without knowing something of the growth and strength of his denomination.

The growth of the "Regular Baptists" during the last century in this country, has disappointed the desires of their enemies, and surpassed the most sanguine expectations of their friends. The beloved Pastor of the Second Baptist Church of Rochester, New York, Rev. Mr. Gilmore, preached a sermon some weeks ago in which he gave some striking facts on this subject, referring to the work of grace that was so extensively enjoyed by the churches last year, he says, "even before that glorious outpouring of God's Spirit which has lately refreshed our thirsty land; and in which the additions to our sister churches have been about equal to the additions to all other denominations combined; there were within the United States 13,438 regular Baptist churches, with 8,379 ministers, 1,116,709 members. The increase during the last fifty years has been 550 per cent." "If," says Kendall Brooks, "the same rate of increase that we have enjoyed during the last half century should continue, the year of our Lord 2100 would find every member of our race, old enough for church membership within the Baptist denomination, even though the population of the globe should in the meanwhile be multiplied by four." There is little room to doubt that the Baptists in this country now number 1,200,000, whereas 100 years ago, or rather in 1764, they only numbered 5,000. How has "the small one become a strong nation." "The Home Mission Society has asserted that the Baptists of this country are expending half a million of dollars per annum on Home Missions alone. In addition to this, 692,286 scholars instructed in the Sunday School, at an estimated yearly expense of \$346,143; and, \$4,653,857 per annum would be a low estimate for the support of Baptist preaching, and maintenance of Baptist church property throughout our land. Adopting these estimates, the Baptists of the United States expend SIX MILLIONS OF DOLLARS YEAR BY YEAR for the support and diffusion of Christianity." "They have 33 Colleges, 11 Theological Seminaries, and more than 100 Academies. Their higher institutions of learning in the Northern States alone hold three millions of property, and have educated more than three thousand young men for the christian ministry." A calling to mind of these facts, and of others like them, ought not to lift us up with pride, but should humble us under a sense of God's goodness; fill our hearts with gratitude; inspire us with confidence in our principles, and influence our zeal to labor for the universal triumph of truth.

AMOS WEAVER.

Rochester, New York.

For the Christian Messenger.

A Minister's Musings. No. 2.

WEALTH AND ITS USES.

A rich man is an object of envy—not for the number of his domestics, the luxuries of his table, or the splendour of his equipage—not for the caresses of the vernal, the applause of sycophants, or the numerous faculties which he enjoys of suiting this world to himself—but for the ability to make others happy, and by acts of beneficence and patriotism, to connect himself with the fame of his country, and make his name memorable in after times.

Wealth of itself is adventitious, and signifies nothing; when acquired by honest labour, it is a proof of virtuous industry, and gladdens all who behold it. When derived from our ancestors, it shows them to have been frugal and meritorious. Thus, in both these instances, wealth is honorable, and belongs to the family of the Virtues. On the other hand, when it comes to crown the toil of the miser, wet and dim with the tears of the poor, it looks like the vices which procured it, and both are covered with shame. Now, he who having honorably obtained

would usefully dispense his riches as well as he, who would redeem, by the grace of their distribution, the ugliness of their acquirement, has ample means afforded him in the structure of society. Society, let it be remembered; protects him in his multiplied enjoyments and guarantees to him his superfluous pleasures. The virtue of the poor is the security of the rich. The health and vigour of the social feeling, so essential to the welfare of all classes, is the peculiar interest and care of those who are blest with large possessions. It is their duty to justify the gifts of Providence in the sight of heaven, and to vindicate their inequality by demonstrating their wisdom. It is for them to flow and to fertilize like a magnificent stream, and not to deaden and evaporate, like a stagnant reservoir.

When it is considered how covetous men are of fame—how they seek it under the scorching sun and through the sunless cold—how they toil after worldly praise in the closet, the cabinet, and the field—in how many thousand ways they jeopardize life to obtain it, their pursuit, too, how reckless and unrelenting, we are surprised to discover,—that a large portion of mankind, apparently unconscious of it, have always at their side and within their power this sweet desideratum, which they may win and wear with the smiles and exultations of innocence and virtue.

A MINISTER.

For the Christian Messenger.

Statistics of the United States.

No. 1.

RELIGIOUS DENOMINATIONS.

The number of members is not given in these returns. They report the number of Churches, that is, of Church buildings, and the number of persons for whom accommodation is provided in them.

Table with 3 columns: Denomination, Churches, and Aggregate Accommodations. Includes Adventists, Baptists, Freewill Baptists, Mennonite Baptists, Seventh Day Baptists, Six Principle Baptists, Tunker Baptists, Wabrenner Baptists, Christians, Congregationalists, Dutch Reformed, Protestant Episcopalians, Friends, German Reformed, Jewish, Lutheran, Methodist, Moravian, Presbyterian, Cumberland Presbyterian, Reformed Presbyterian, United Presbyterian, Roman Catholic, Shaker, Spiritualists, Swedenborgian, Union, Unitarian, Universalist, and Minor Sects.

Deducting the returns of the Jews and the Roman Catholics, it will appear that there were in the United States, in 1860, 51,382 places of Protestant worship, furnishing accommodation to 17,689,902 persons. The proportions in which this accommodation was provided by the respective denominations appears in the Table. The The Methodists provided a little more than one-third of it; the Baptists, more than one-fifth.

The population of the United States, in 1860, amounted to 31,443,321. There was, on the average, one church to every 584 persons. In Nova Scotia there is one place of worship to every 395 persons.

The value of church property in the United States, in 1860, was 171,292,432 dollars, or £42,848,108 Currency.

The educational statistics will be next considered.

J. M. C.

For the Christian Messenger.

Mr. Editor,—

I have read "Pastoral Reminiscences" No. 1, with very deep interest. It cannot be other than profitable to contemplate the character of one who like the "the beloved Persis labored much in the Lord." I was however surprised at the writer's apologetical remarks at the close of his fourth paragraph. Does "the course taken" by the sisters to which reference is made need apology, if it be true "that God has greatly blessed such efforts, for the advancement of His cause?" Are not the teachings of the Bible and the operation of the Spirit always in agreement? Does the Lord bless any efforts which scarcely comport with apostolic usage? If he appears to do so, must it not be either that the

word is misunderstood, or that "the light of our own fire, and the sparks which we have kindled" are mistaken for the operations of the Spirit." SIOLA.

For the Christian Messenger.

DONATION VISITS.

The friends of Rev. James E. Balcom, paid him a Donation Visit last week. The evening was dark and stormy, yet a considerable number assembled at the Meeting House and presented Mr. B. with valuable articles and cash, amounting to about \$60. The occasion was one of much interest to all present.

As the practice of a number of the brethren and sisters in Deerfield and Pleasant Valley has been to meet with their Pastor and his family to replenish his wood-pile, and to spend a pleasant New Year's evening, so they have done this year.

The brethren have furnished us with wood for a year, and other presents—the sisters provided dinner and tea, and after spending a very pleasant evening, in which we were favoured with good singing and interesting speeches, deacon Enoch Crosby presented the pastor with a few dollars in money. The scriptures were read by deacon R. Crosby, and prayer by deacon C. Tedford, after which the happy company dispersed, seemingly much pleased, that they had spent a happy New Year's day together; and had given their Pastor another expression of their good feelings towards him and family.

JAMES A. STUBBERT.

Deerfield, Jan. 9, 1867.

For the Christian Messenger.

OBITUARY NOTICES.

THOMAS AINSLEY BEARDSLEY,

Died at Long Point Cornwallis on the 17th of Sept. last, of Consumption, aged 26 years. Having obtained a hope in Christ, in the gracious revival of religion, in the power and influence of His Spirit, to enlighten the benighted understanding of many, who before saw no beauty in the Saviour, that they should desire him; and to revive the dying graces of the Church, then under the pastoral care of the Rev. D. B. Pineo. On the 21st of February, the deceased with 22 others publicly professed faith in Christ, all of whom (with one exception) still survive him. For some three years the hand of disease had marked him as a victim, yet by sustaining grace he could say:—"When this earthly tabernacle is dissolved, I have "a building of God, a house not made with hands eternal in the heavens." For several weeks before his death he enjoyed great composure of mind; could look into the dark valley, and fear no evil, but could say "thy rod and thy staff they comfort me." In such a peaceful and trusting state of mind he continued until his spirit returned to God who gave it. The funeral occasion was improved from a text which he had selected, John xvi. 27, by the Pastor the Rev. J. L. Read.—Com.

JOHN WESLEY RAY,

Son of Henry and Lavinia Ray, was called from earth on the morning of the 25th of Dec. last. Many families were preparing to celebrate the day on which a multitude of the heavenly host sang, "Glory to God in the highest; on earth peace, good will toward men," when death came to make a breach in this unbroken family circle, and cause a feeling of sorrow to pervade the hearts of sympathizing friends. In the spring of 1860 he professed faith in Christ as his Saviour, and desiring to walk in his ways, united with the 4th Cornwallis Church. Being of a sociable and lively turn of mind, he would sometimes indulge in trifling conversation, and so bringing darkness and spiritual death into the mind. In the latter part of the past summer he went on to Portland Me., he remained there a few weeks, but feeling unwell he came home for the winter, but took a severe cold which settled on his lungs, previously affected; medical aid was sought for, but to no purpose. About a fortnight before his death his physician told him his end was near, and affectionately urged him to look to Christ. When reviewing mispent moments, he would at times engage in fervent prayer to God, to forgive his sins, and to restore the joys of His salvation. A few hours before his departure when anxious parents were weeping over him, he said "weep not for me, I shall be better off," and without a struggle or a groan his spirit took its flight, at the age of 23 years. An impressive discourse was delivered at his funeral, by the Rev. J. L. Read from Isaiah lxi. 6. "We all do fade as a leaf."—Id.

MR. JOHN HARPELL

Died at Clam Harbor, Dec. 30th, 1866, aged 71 years, leaving a wife and four children to mourn their loss.

Our departed brother was baptized on profession of faith in Christ Jesus, during the year 1841, and united with the Baptist Church at Jeddore, of which he remained a consistent member till called to his prepared mansion in glory. A few moments before he fell asleep in Jesus, he said with a peaceful expression, to those around, "Weep not for me, I am going home, going home to my 'Father's house' in glory." At the time of his interment a discourse was delivered by the writer in the School House at Clam Harbor, to a mixed but attentive congregation from Heb. lix. 27.—Com. by Mr. James Meadows.