

here," and then to me, "The Lord will help you learn the language, and we will love you very much for coming so far."

Poor old Ko Aing is aging fast. He seemed much pleased when I told him I had heard of him in Nova Scotia, and shewed me his watch, a present, I believe, from the Granville St. Church.

Our voyage was a very pleasant one and I enjoyed it in every way; I reached my present home on New Year's day. We do not have much society, save the natives, as Mrs. Thomas is often away in the jungle, and the other three English families we do not know, but there is plenty of scope for work. I ask the prayers of your readers for this field and for myself, that the Lord may have in me a willing and useful worker.

Affectionately yours,
EMILY H. PAYNE.

The Christian Messenger.

Halifax, N. S., March 21st, 1877.

OUR COLLEGE WORK.

Discussion is valuable only as it clears away error from the path of truth. Fighting and contention are but the resistance of wrong, and only of service as precursors of a wholesome and permanent peace. So the clearing away of the forest is but the necessary preparatory work for the cultivation of the soil and bringing it into the service of the husbandman. Digging away the surplus earth and removing the rubbish is needed, but it is only of value when it prepares for erecting the stately structure. It will not do to be always at these preliminary works or the results will be but temporary and of little value. The inculcation of truth must follow discussion; after war the arts of peace must be cultivated and encouraged; the cleared land must have seed scattered on it and then covered up by its particles; after due preparation of the site the material for the edifice must be brought and laid, stone upon stone, before you can give the house its fair proportions.

Now, applying these facts and principles to our College affairs, we may suggest that it is not enough that we denounce the establishment, in this Province, of one Teaching University, adapted only to the circumstances and necessities of one religious denomination; and prove it to be unjust, impolitic and wrong. Nor yet is it sufficient that we call in question the claims of Dalhousie College to any special or unequal grant from the Provincial Treasury. We may do all this, and find that no progress is by that means made, no improved facilities given to Higher Education. When occasion demands we may use the sword, but the trowel must not be laid aside or the walls will not be built. If we would secure the advantages of Higher Education on a permanent basis and transmit them to coming generations, we must prepare for the future by the addition of the proposed One Hundred Thousand Dollars to the Endowment Fund. Measures must be taken to gather in the amounts from those who are able and willing to give for the purpose, and so be continually adding dollar to dollar and hundred to hundred until what has been so well begun shall grow and increase year by year till it has reached the amount named. Its benefits may then be offered freely to all. A hearty earnestness animating every church would render the task not a difficult one. All who rightly appreciate the position already reached by Acadia College, and who properly value the principles at stake in connection therewith, will be ready to do to their utmost in this noble effort.

As in the College work, so in the work of the Church. We may convince the world that the views we contend for are true and right; but unless men and women are led to accept and embrace the truth, and submit to its precepts, they will not be gathered into the number of the faithful and become followers of the Lord Jesus. Work may be found everywhere and it must be done in other ways than by convincing the errorist of his errors, or by stopping the mouths of gain-sayers.

ENDOWMENT MOVEMENT.

We have learned that the Endowment enterprise is progressing favourably. The Executive Committee of the Governors of the College have given New Brunswick into the hands of an active, efficient Committee in that Province. This Committee has nearly completed organization and equipment for a thorough canvass of

every Baptist in that province. As already noticed the aim is to raise \$20,000 in St. John County, and a like sum in the rest of the province, the latter to be called the "Joseph Crandall Professorship." About \$6000 have been subscribed in St. John County.

A brother in Fredericton is preparing, at his own expense, a fine MEMORIAL VOLUME in which to record the names of all the donors to the \$100,000 Endowment Fund, and also a lithograph FAMILY CERTIFICATE for every household that gives towards this object. The Lithograph is to contain a fine view of the College buildings—an artist is to come from St. John to take the view as soon as the snow disappears—surrounded by likenesses of the Fathers. It will be finished with suitable mottoes and chaste embellishment. Every Baptist family may thus be put in possession of a grateful acknowledgement from the "Child of Providence" that when it was in need help was given. This Family Certificate may be framed and hung up in every house friendly to the College, and may pass down to many generations as a precious heir-loom. Fifteen thousand Baptist homes passing down the coming years telling their silent story to the enquiring children of the future will be fifteen thousand agents for Acadia College. Forms of receipts, subscription books, and a little tract, giving a sketch of the history of the College have been prepared for the campaign which is started both in New Brunswick and Nova Scotia. The Revd. Mr. Pope, on behalf of the Committee in New Brunswick, met the Executive Committee of the College at Wolfville last week, and arrangements were then made to use the Memorial Volume, the Family Certificate, &c., in all the provinces. A very large enthusiastic meeting has been held at Fredericton and the work will we trust soon be in full operation in all the provinces. The Executive Committee have applied to one of our churches to release its pastor for a short time to superintend the work in this province. It is well for the friends of the College to know the general plan of the work. Large sums are solicited where they can be obtained. Every one is supposed to give according to his means, and no one to give less than a dollar. A fourth of each subscription, except the very small ones, is to be paid annually, thus giving four years—ample time—to pay the whole amount. Yarmouth has reached \$13,000 of the \$20,000 which she proposes to raise. Doubtless other localities will soon be heard from. If the Baptists of these provinces rise unitedly as one man, the hundred thousand dollars, when raised, will leave them none the poorer in this world's goods and much richer in benevolence and love.

The Recorder gives a resume of the Emigration Agency in London.

The Board of Trade Returns shows the total number of emigrants from the United Kingdom to New Brunswick and Nova Scotia as follows:

1873,	2,454
1874,	2,524
1875,	1,693

Of these there were to Halifax 278 adults, 69 children, and 17 infants; besides of assisted passages there were to Halifax 36 adults, 33 children and 4 infants. The falling off in emigration to the Dominion is proportionately greater to the American Republic as compared with former years, viz:—

	Canada.	United States.
1873,	36,204	229,962
1874,	23,698	145,371
1875,	17,141	103,235

A letter published in the Wesleyan signed "George Blackwell, Balmoral, Dalhousie, Restigouche, N. B.," exhibits a case of great destitution. It seems that misfortune, disappointment and failure of crops have fallen on the family. The writer states that before he left the old country he had been in the ministry 25 years, and has endeavored to devote some time to the work amongst the people where he now is. He says:

"I have an almost broken-hearted wife, and eight almost clotheless, shoeless and half-starved children, for we have not had more than 10 or 15 lbs. of meat in the house since mid-summer last, but little tea, no sugar, and not more than half enough bread; potatoes have constituted the principal of our food, and here we are, shut up in this forest, with the little seed only we had preserved for the coming spring, to live upon, for three weeks or a month longer. Great God; what a state we are brought to! Well to do Christian friends, it being well with you, will you think of us? A few of your left off clothes, prepaid to Campbellton station would be thankfully received."

CHRONOLOGY OF THE WEEK.

March 13.	The planet Uranus discovered.....	1781
" 14.	Execution of Admiral Byng.....	1757
" "	Death of Klopstock, Poet.....	1803
" 15.	Death of Cardinal Mezzofanti, extraordinary linguist.....	1849
" 16.	Death of James Janeway.....	1674
" "	King of Sweden assassinated.....	1792
" "	Death of the Duchess of Kent.....	1861
" 17.	Death of Bishop Burnet.....	1715
" 18.	Martyrdom of Bartholomew Legat.....	1612
" "	Death of Sir Robert Walpole.....	1745

"I WILL SING WITH THE UNDERSTANDING ALSO."

The meaning of this is said to be "I will sing so as to make myself understood by others." This was the apostles decision with regard to this part of Divine Worship. Rather than pray or sing in an unknown tongue he would remain silent unless he had an interpreter. The leading principle in church worship is that all things should be done to the edification of the worshipping assembly. This is no less necessary now than it was in Apostolic days.

The N. Y. Examiner, a week or two since, had a good editorial article on "The singing in Public Worship." In referring to the differences of opinion that exist on the subject, the editor very appropriately remarks:—

"No one way of conducting the singing is the best for every congregation, and perfect uniformity is not to be expected or desired. It is one of the acts of worship which, as it seems to us, God has left to the good common sense and general preferences of his people. In one place strictly congregational singing, led by a perceptor, may be preferred. Then why should they not have it? In another place, where there is just as much common sense and piety, a chorus choir, mostly or wholly made up of members of the church and congregation, is thought to be the best way of having the singing conducted. And why should it not be so done in such place? In some other place, having abundant means to pay for it, a decided preference exists for a quartette leadership of the singing. And what is there in it that should deprive them of the right of enjoying their choice? Most people have heard some very poor singing of the three kinds, and have come to the conclusion that there is nothing in one plan or another that will of itself produce such singing as is worthy of the occasion and the place."

"As to choirs and quartettes, we have yet to hear of one or the other of them, in any Baptist congregation, that indulges in what their critics style "operatic music," or that would deprive any person, capable of singing in time and tune, of the privilege of joining in the singing of any hymn. Indeed, we suppose it to be a general rule, with both choirs and quartettes, that at least two out of the three hymns ordinarily sung, in one season of worship, are to be in tunes so familiar to the congregation, as a whole, that all who can sing may sing."

The singing of public worship is always understood to be the utterance of certain lyrical hymns in melody or harmony. To this end, the tune should not only be suited to give the truest expression of the hymn; its words should be so distinctly articulated, that any person of common intelligence may follow the hymn, whether he has a book before him or not. But even quartettes do a large amount of singing, we are sorry to say, in which the words are as unintelligible as though they were sung in Choctaw, or some other tongue of which the congregation know not a syllable. We have heard such lines as these rendered in pronunciation like the following:

"Co'we tha luvth Lor
Anlet oujows ben own
Joi'nin a song wi swee accor,
An thus urroun th'rone."

The article concludes with "The maxim that everything worth doing is worth doing well can have no better application than to the singing of public worship. It is an essential and delightful part of that worship, and should never be suffered to lack qualities so vital as appropriateness, expression and distinct articulation."

"An ex-chorister" writes to the same paper a week or two after on the very important matter of "Word articulation in Singing" and says:—

"With regard to one point to which

you refer, especially, there is so much misapprehension among people in general, and musical people in particular, that perhaps a few additional suggestions may prove useful. I mean the question as to the ability of singers to enunciate the words they sing so distinctly that they can be understood by those who listen.

Many singers think it is not possible to do this—or pretend to think so. They cannot, they assert, sing the words as plainly as if they were spoken—a statement for which various reasons not necessary to specify are given. I beg leave to say that the assertion is unmitigated nonsense.

I maintain that choirs, large or small, can be trained to sing the words of songs suitable to be sung as part of the worship of God plainly, if the leader know his business, and will take the trouble to give his choir the necessary drilling. This can only be urged upon volunteer choristers, as a duty they owe to the church they serve. In the case of paid choirs it ought to be in the contract. I rather think that plan would secure a satisfactory result about as directly as any that could be devised.

As to the method of acquiring a distinct enunciation, it will be found, on examination, that the object may be accomplished by the observance of a few simple rules, which may be thus stated:

1. In the church psalmody, the music must be strictly subordinated to the words. Their relation to each other is as wings to a bird, or sails to a ship. The music is valuable only as a means of conveying the words to the ear and heart, in a pleasing and affecting manner. This excludes all florid music the sole end of which is the exhibition of the vocal powers and culture of the singer.

2. Words must be pronounced precisely as in speaking, not mouthed and twisted past all recognition for mere rousical effect.

3. Punctuation and accent (grammatical or oratorical) must be carefully observed, consonants sharply defined, and every syllable crisply delivered, even to exaggeration, if necessary to give them the requisite distinctness.

4. Leaders must satisfy themselves, by experiment, that the words are clearly rendered, and drill on articulation till that result is accomplished. This they may discover by retiring to a distance while the choir sing an unfamiliar hymn.

5. The accompanist must use his instrument to float the voices, not—as the manner of some is—to drown them.

6. Finally, and above all, the singers must seek to enter into the spirit of the words, so that they shall desire to make them understood.

I believe that by the observance of these simply stated rules choirs of four or forty voices may be trained to sing the words with such distinctness of utterance that all worshippers not "hard of hearing" may understand them without effort.

Several complaints have lately appeared in the papers of cases of careless driving and injury to persons, arising therefrom, in the streets of Halifax. It is a great pity that action is not taken to punish parties guilty of such misconduct. It seems to be considered by many drivers that the people walking in the streets have no right to be there, and that they should make way for the passing vehicles instead of the drivers making way for the pedestrians, and turning aside to pass them or to let them pass. In other well regulated cities such things are not done, and the rights of the citizens are held in much greater respect.

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DEATH OF REV. W. A. COLEMAN.

It was little supposed by the brethren who assembled in Convention at Sackville, N. B., last August, that we were then meeting the amiable and much respected pastor for the last time. His stalwart frame then looked as if it might outlive many of those who surrounded him, but the Master had ordered it otherwise. He finished his course on Thursday, the 8th inst., in the 61st year of his age. His funeral took place on the Saturday following. The presence of so many at his funeral—ten or eleven ministers—five of whom were Baptists indicate the esteem in which he was held. Rev. D. McKeen preached a sermon on the occasion from Psalm xii. 1. "Help Lord for the godly man ceaseth." Our intercourse with our departed brother has but confirmed the testimony of all we have heard, shewing that the character described in the text might well apply to him.

We were not much surprised to find the Wesleyan indulging in an unkind fling at Rev. Emory J. Haynes on his "defection" from the Methodist ranks, mentioned last week. The ill-natured remarks copied from a writer in the Central Advocate simply shew what is in his heart; and the one who copies them, with approval, shews that he would be pleased to say worse of Mr. Haynes if his record were not so good as it is. The following seems to be the worse thing that they can say of him:

"It may be that Darwin's theory of evolution is at work in his (Mr. Haynes') case; but he should recollect that to make the least change in a horse, according to that doctrine, takes ten thousand years at the least; and to make a close-communication Baptist out of a live Methodist preacher certainly ought to take three times that. Meanwhile we commend to our departing brother, and all such as are inclined to go with him, the very touching story of Esau, who sold his birthright for a mess of pottage."

It would appear from this that others may be "inclined to go with him," who need a warning, as to what they may expect if they "go with him."

The certificate given by the presiding elder, published in our last, is in strong contrast to our brother of the Wesleyan. How much better it would have been for our neighbor to have said something kind like that!

The editor of the Wesleyan of last week in defending himself from a charge of political partizanship, says: "If there be one cautious thought which has controlled the editor more than any other since coming into office it has been to avoid politics." How far our worthy brother has succeeded, will be of course for others to determine. From our independent stand-point we are not in a position either to compliment him on his success or to charge him with failure in this matter.

EDUCATIONAL RECORD.

The Presbyterians are pushing the work of raising \$100,000 for their Theological Hall in Halifax, with great earnestness and success. The sum will be raised, and it all will be needed. Among other uses to which the money is to be applied, it is suggested that Prizes be instituted to encourage excellence in certain departments of study and, also, to aid indigent students. The ability to excel in special studies, and the need of special pecuniary assistance in study, do not necessarily attach to the same individual. Besides, it would seem as if a Theological student should have reached a point in mental and moral development at which he must be urged to his best exertions in study by motives nobler and stronger than the prospect of obtaining a sum of money with which he can pay a board-bill.

It is reported that there are three Professors in the Presbyterian Theological Hall in Toronto, three in the Montreal College, and two in Morrin. All the students reported in all the Presbyterian Theological Halls in the Dominion, if put together, might be taught in one institution. By all the arguments that the Presbyterians have been using against small Colleges, they should feel compelled to stop these efforts for small Theological Halls, and all unite in Montreal, where they might have something large and grand. But then public men do not seem to feel that they are bound by the logic of consistency; and not infrequently arguments are invented to support opinions formed simply by the stress of feeling.