

so cruelly spoiled of her treasures, we at least may rejoice that instead of there having been eleven thousand innocent persons ruthlessly slaughtered, as the legend would have us believe, there were only eleven. Let us hope that the eleven were true martyrs, and that they have attained to the "Martyr's crown."

The Christian Messenger.

Halifax, N. S., August 28, 1878.

THE BAPTIST CONVENTION.

This is the third time the Convention has held its annual session in the New Brunswick capital. The first time—in 1848—it was but two years old, and the membership of the churches it represented was but 14,152. It was presided over by Rev. T. S. Harding. Its secretaries were Rev. I. E. Bill and Rev. Samuel Elder, and the preacher of the Convention Sermon, Rev. E. D. Very. There were present on the occasion, Rev. T. S. Harding, Rev. S. Robinson, Rev. E. D. Very, Rev. C. Spurdin, Rev. J. McGee, Rev. S. Elder, Hon. W. B. Kinnear and other brethren who have now passed away and gone to their rest.

The second session held in the Forest city, was in 1870, twenty three years after the first. The membership of the churches had then increased to 27,981, nearly doubled. That was an occasion of deep interest. Quite a number of representative men were present from the United States, as well as from various parts of the three provinces. The facilities for reaching Fredericton have vastly increased since the first of the above mentioned sessions, and very greatly since the second, with regard to the time required to reach there from Halifax. Instead of two or three days travelling we may now go by railway over the 320 miles, or so, in about 36 hours, and that, comparatively without fatigue or inconvenience.

When we think of what the brethren did in the first years of this organization, we can but admire their wise resolves, and the practical, energetic measures they adopted for the purpose of combining the benevolence of the denomination, particularly in reference to the support of Acadia College, and sending forth the glorious gospel into heathen lands. When looking around on the constituent elements of our present Convention we find it very materially changed. The objects before the body have continued about the same, with only such changes as would naturally come from the progress which appears on every hand.

Practicability is perhaps the leading feature which has from the beginning characterized the best minds attending this Convention. Occasionally a little divergence is sought, by some who are less concerned with the responsibilities of the institutions specially resting on the Convention for support; but the demands of the College and the Mission work of the body have been so imperative, that every thing which would be likely to interfere with their claims has been generally discouraged. Perhaps there was never a time that required a consideration of what is practical, more than the present.

What with the new College buildings, the increased Endowment, and the consolidation of the Missionary stations, there is enough to employ the energies of all, in providing funds so as to keep all in vigorous operation.

What is to be the character of the present session we cannot say, at the time we now write.

The Convention assembled on Saturday last in the neat commodious Baptist Church edifice at Fredericton.

President Rev. George Armstrong called on Rev. Dr. Day to offer prayer.

The Committee on Nomination was appointed, and afterwards reported, recommending officers of Convention as follows, which was adopted:—Rev. S. W. DeBlois, President; Judge Johnston, Vice-President for Nova Scotia; Hon. A. McL. Seely, Vice-President for New Brunswick; J. R. Calhoun, Vice-President for P. E. Island. Secretaries—Rev. Joshua Goodwin and Rev. A. Cohoon.

Invitations were received for next session from Paradise and Truro. It was agreed to accept that from Truro.

On Saturday afternoon a report in favor of combining Home Missions with the Convention was read by Dr. Day. After discussion it was adopted.

On Saturday evening the Ministers' Mutual Aid Society held its annual meeting. Its membership was largely increased.

The ladies held a missionary prayer-meeting on Monday morning.

Dr. Day preached the Convention Sermon from Isaiah xlii. 4, "Christ; the successful worker."

On Sunday there was preaching by ministers of the Convention in the Baptist Church by Revs. S. W. DeBlois and D. A. Steele.

Methodist Church, by Revs. A. J. Wilcox and J. E. Goucher. Free Baptist, Revs. G. F. Miles and A. Cohoon.

Presbyterian Church, by Revs. T. Crawley and S. March.

The following brethren were also appointed to preach in places around:—Revs. G. O. Gats, G. W. Ballentine, W. A. Cory, J. H. Robbins, W. H. Warren, J. W. Bancroft, H. Bool, F. Beattie, J. A. Durkee, E. B. Corey, John Brown, J. H. Saunders, D. W. Crandall, Isa. Wallace, A. H. Lavers, and E. Henderson.

The day was very unfavorable, raining in torrents the whole day. This, of course, made the congregations small in all the places of worship, except in the evening at the Baptist Church, when a large congregation assembled.

Report on the State of the Denomination.

The Minutes of the Associations furnish the following Statistics:—

Table with columns for NOVA SCOTIA, CHURCHES, BAPTISTS, MEMBERS. Rows for Western Association, Central, Eastern.

Table with columns for NEW BRUNSWICK, CHURCHES, BAPTISTS, MEMBERS. Rows for Western Association, Eastern, P. E. Island.

The Committee regret to say that these statistics cannot be accepted as accurate or complete. In some cases, churches, being destitute of pastors, sent no returns; in others, there are great discrepancies between last year's returns and those of the present year; other causes have also probably operated. The result is, for instance, that whereas the Eastern New Brunswick Association reported last year a total membership of 6959, it has sunk down this year, as above, to 4834, showing an apparent decrease of 2125. That decrease has not actually taken place, neither can the real state of the churches be known till next year. By that time, it is hoped, measures will be adopted for the rectification of the existing disorder. Other Associations in both provinces, are also partially implicated in these censures. A general revision of numbers is imperatively required.

Three brethren have been ordained, viz:—

- January 3. S. McCully Black, Berwick, N. S.
March 28. J. B. Woodland, Cavendish, P. E. I.
May 1. E. J. Grant, New Albany, N. S.

New churches have been formed at Knutsford, P. E. I., and Warren, Cumberland Co., N. S., (Beulah Church.)

New meeting-houses have been opened:—in Nova Scotia, at Paradise, Isaac's Harbour, and Barton, Digby Co.;—in New Brunswick, at St. Martin's, and Germain Street, St. John;—in Prince Edward Island, at Belfast.

The Committee beg to offer the following remarks:—

In the first place—The small number of conversions is to be deplored. While there is reason to be thankful that the Baptist body continues to advance, the rate of advance leaves much to be desired. Confining ourselves, at present, to Nova Scotia, it is observable, that in the Western Association, thirty-six churches, out of sixty-eight report no conversions;—in the Central, twenty-seven out of fifty;—in the Eastern, thirty-six out of sixty-five. If it be affirmed that the churches in which there have been no conversions, are small and feeble, the explanation may be admitted; and it may be further observed, that there may be reasons for the withdrawal of the divine blessing which will be patent to impartial examination. Still, the question returns, is the rate of increase satisfactory? And is there not reason to believe that if faith and diligence were better proportioned to obligation, the onsets of the Lord's hosts on the foe would be more vigorous and effective? It also deserves earnest inquiry whether the efforts made for the conversion of sinners, either in the pulpit exercises of the ministry, or by individual members, are of that direct character which the guilt and danger of the unconverted should call forth?

Secondly. Sound doctrine. It has

become fashionable in some quarters to decry doctrinal teachings as dry and barren. Men call for the practical: "Give us life," they say; "not notions." It will be a dark day for the churches of God, when life shall come to be sought for, irrespective of truth. "True holiness" is the holiness of the truth. Truth is the seed, holiness is the fruit. "The truth," said our Divine Master, "shall make you free." "Sanctify them,"—so He prayed, "through thy truth; thy word is truth." Christianity is emphatically the truth—a grand, glorious, all-comprehensive system, every part of which is essential to the completeness of the whole. "Every word of God is pure"; no part can be innocently or safely neglected. The spiritual body has no superfluous members. He who thinks to improve the Christian system by omissions or abridgements, is "wise above what is written"—which is unwise—and is more likely to "darken counsel" than to "minister grace unto the hearers." Brethren, let us "earnestly contend for the faith which was once delivered unto the saints"—all of it;—it is all life-giving; it is, all "according to godliness."

Thirdly. The small number of "restorations" has been noticed by your Committee. There were one hundred and thirty-one exclusions in the churches of Nova Scotia last year, but there were only twenty-seven restorations. Is there not a fault here? Ought it not to be borne in mind that the gospel is a restorative dispensation, and that the good shepherd "goeth after" the wandering sheep?

In conclusion, we repeat the recommendation of former years, that a day be appointed, to be observed by the churches as a day of supplication for the out-pouring of the Spirit. What need have we of His gracious, quickening influences!

Respectfully submitted, J. M. CRAMP, Chairman.

MUSIC IN PUBLIC WORSHIP.

There is probably among Baptists less of prejudice than with many other denominations against the use of instrumental music as a help to a congregation of worshippers in their songs of praise. Still there is a doubt in the minds of some people as to whether the adoption of such mechanical aid to this part of worship is not a step in the direction of ritualism—making the performance of a ceremony or rite a substitute for true spiritual worship—and so, by such persons, it is endured as a modern innovation, rather than adopted with the full consent of an enlightened judgment, and as a real advantage in promoting the spirituality of this part of the worship of God.

In speaking of instrumental music there is no need to refer to any other instrument than the organ, as that, at the present day, is brought within the reach of congregations of the most moderate means, and the 'kist o' whistles' is put up in so convenient a form as to be adapted to congregations of every class. We can hardly claim for the organ that it is spoken of by the Psalmist when he says, "Let everything that hath breath praise the Lord," but we may adopt the remark respecting it that it is the least sinful of all the members of the choir. The Psalmist is supposed to give a positive sanction to the employment of this instrument when he says "Praise Him with stringed instruments and organs." Yet this is rendered in the Revised Version, "Praise Him with string and pipe," and in Genesis iv. 22, "organ" is translated, flute.

The ancient organ was simply a number of pipes of different lengths tied together, similar to the present mouth organ. Having concluded that the employment of the modern organ, whether consisting of reeds or pipes, is in harmony with Christian worship it is desirable that there should be some general agreement as to what is its legitimate and proper use in the Christian assembly. There is no question but, if used at all, the organ should be to accompany and sustain the voices, but there is some diversity of opinion as to whether voluntaries, preludes, interludes and symphonies are desirable adjuncts, or if they do not tend to cultivate and encourage regard for the sensuous rather than for the spiritual and devotional. Objection has been offered to the performance of a voluntary at the opening of the service as trenching on the time of worship, whilst it really forms no part of it. There is perhaps no substantial objection to the performance of some brief piece of suitable music, as a kind of preface, for the purpose of diverting the

minds of the people assembled for worship from the ordinary matters of the world; but the making of such performance an essential part of worship is open to serious objection, and is doubtless undesirable, if it changes the house of worship, and, for the time, makes of it a sort of concert room.

The organ, we think, should be regarded, like the choir, as existing for the benefit of the congregation; and intended simply to aid and direct them in the offering of praise; and here it comes in most legitimately as a means of indicating the tune to be used in connection with the hymn about to be sung. It would appear very proper that the tune shall be at first played through, or so much of it as may be necessary to shew all the people what they are expected to join in; so that from the first stanza to the last all may freely participate, and not have to wait, as must otherwise be the case, till a verse is sung through before they find out the tune and its rhythm.

It is customary in some congregations for the choir to sing an anthem, a chant, or a piece of music, differing somewhat from the metrical character of the hymns to which the congregation are listeners. This would seem perfectly legitimate, either at the beginning, in the middle, or at the end of the service, if the people could by some means be made aware of what the words are that are being used, without having to guess what they are from hearing them sung. This might, perhaps, be done by naming the passage of scripture or by placing the words before the congregation. Without this it is to many as when one sings or prays in an unknown tongue, and as such is condemned by apostolic precept. (1 Cor. xiv.) How to do this we have yet to learn, but wherever an evil exists the proper remedy should be sought out and applied, so as to remove whatever is anomalous and incongruous with Christian worship, and make it, as a whole, an intelligent instructive and profitable service.

The introduction of new or unfamiliar old tunes is quite a difficulty with some choirs and congregations. Provision should be made for this being judiciously done, so as to secure progress and improvement in that important part of public worship.

Sometimes an old favorite hymn is given out, and the people are prepared to join in singing it heartily, as to the Lord, when, without any intimation as to what tune may be expected, some strange combination of sounds, never before heard by any, except members of the choir, is started, and the thoughts of the people are diverted, and a check given to their feelings by their endeavour to catch the melody, so as to participate in singing it. Thus the enjoyment of the worship is marred, or else a fit of ill-temper is engendered which induces some to close their books and to sit down again as if they give up the effort to learn the strange melody.

The remedy for this might be the use of such unfamiliar tune to a well known hymn, at the usual time and instead of the anthem or chant. It being sung on one or two such occasions would enable many of the people to learn and appreciate its cadences and modulations, and in future to make use of it intelligently, so as to "Sing with the spirit and with the understanding also."

THE BAPTISTS IN ITALY.

The following is a copy of an address from the delegates to a Conference of Baptists held in Rome, in March last, with the acknowledgement of His Majesty:—

ROME, March 10, 1878.

"Your Majesty, — The Evangelical Ministers of the Christian Apostolic Church of Italy, assembled for the first time in general conference at Rome, fervently invoke the blessing of God upon Italy, her Most Worthy King, his beloved Queen, and his August Family.

"Wishing your Majesty, for the good of the country, a long, prosperous, and happy reign, they pray your Majesty graciously to accept the profound and sincere sentiments of their loyalty (riverenza) as patriots and as citizens. "ENRICO JAHIER, S. T. CAV. LAURA, PAOLO CAV. GRASSI, SANTI STAGNITA, BARATTI GIUSEPPE, PIROCCCHI ALESSANDRO, GANTANO - FASULO, NICOLO BUSOINO, GIULIELMO LANDRIS, GIOVANNI LANDRIS, GIACOMO WALL."

ROME, April 18, 1878.

"The Private Secretary of His Majesty the King."

"His Majesty is very sensible to the affectionate wishes that have been addressed by the Evangelical ministers of the Apostolic Church to his August Person and Royal Family.

"His Majesty, in expressing his satisfaction at such a patriotic thought, has

confided to me the agreeable charge of conveying to you his royal thanks. "The Minister, "VIGONE."

The Baptist remarks: "This courteous response of King Umberto is very satisfactory to our brethren in Italy, not only because of the language in which it is couched, but also because it is, in fact, a public recognition by the Throne itself of the "Chiesa Cristiana Apostolica" of Italy.

ENQUIRIES AND REPLIES.

Some time since we had an enquiry sent to us, which we published, for some good remedy for general debility. We received two replies—one of them allopathic and the other hygienic.— We have waited expecting others. It may benefit the party concerned to read both. Other persons may be benefited by one or the other, we therefore insert both. We have no experience to give in the matter ourselves, and must therefore let each stand on its own merits:—

NEWPORT, June 19, 1878.

Bro. Selden.—I understand your inquirer to refer to a general state of debility, and, from personal experience, I commend cheerfully the following:—

Table with ingredients and quantities: Gentian Root, 2 drachms; Cinchona Bark, 2; Camomile Flowers, 2; Cinnamon Bark, 1; Carbonate Soda, 2.

Infuse these articles in one quart of boiling water for 24 hours, and when cold strain through coarse flannel, then take one wine-glass full every morning half an hour before eating.

Yours truly, JOHN UHLMAN.

N. B.—If the person has no objection to put a glass of brandy into the whole quantity, it will keep the infusion from souring.

Suffering Friend.—There is a way to cure debility which I have tried and can recommend. But it is not by the use of any tonics; such things can help in some cases, but seldom make a permanent cure.

My remedy is HYGIENE. Sickness comes by breaking the laws of health. The God who formed our bodies made them so that under certain conditions they would be strong and well, under certain others weak and sick. For instance, we require certain kinds of nourishment, and that he has provided plentifully in grain. But man, who was "made upright," has "sought out many inventions," he throws aside the most nutritious part of the grain, and makes his bread from that that looks best. Now, when he gets sick on such diet, it is reform, not medication that he needs. A year ago I was suffering from debility, which medicine failed to cure, and I was almost in despair, when a friend lent me several copies of a magazine entitled, "The Laws of Life," devoted to hygiene. Its readers were advised to live chiefly on grains (oatmeal, unbolted wheat, etc.) and fruit; to give up the use of tea, coffee, pork, fat of all kinds, condiments, especially salt, which must be given up gradually; to avoid tobacco and alcohol, to live out of doors as much as possible, to have plenty of fresh air in their sleeping rooms and eschew feather beds and pillows, to bathe in cool soft water three times a week at least, and take as much rest as possible; take but two meals a day, eating nothing between meals, and if a woman, to wear clothes loose, light, short, and suspended from the shoulders. All this was presented in a way so plain and sensible as to convince me that all that was needed to restore me to health was to make certain changes in my manner of living. I acted on my convictions, and in consequence am stronger now than I have been for seven years, am quite well, thank God. And here let me say I believe that this knowledge came to me in direct answer to prayer, and as I rejoice in my health and strength my heart swells with thankfulness to God for His mercy to me in this respect.

You would do well to subscribe for the "Laws of Life," and live according to its teachings, praying to God for His blessing on your efforts.

I shall be happy to give you any further information in my power. The editor of the Messenger can furnish you with my address if desired.

Yours sincerely, A. S.

"When a licentiate is engaged with a church and is requested to be ordained, if not through with his studies, what arguments, if any, should he use against it?"

LICENTIATE.

Perhaps the best argument would be the true one, "if not through with your studies," that you are not yet prepared to undertake the pastoral office. That is, you are not so fully prepared as you intend to be before entering upon it as your life work. It is unwise to build without a good substantial foundation. Too much haste in raising the superstructure is sometimes attended with disastrous conse-