

to see what may be done even by a man of moderate abilities, whose heart is set in him to be useful, and who is inspired and moved by the purpose of saving souls."

In these days of ambition and self-seeking, the perusal of such a book as "The Life of Richard Knill," may prove useful to ministers and laymen alike. We hope that it will find many readers.

Dec. 10, 1879.

For the Christian Messenger.

CONVENTION SCHEME ADOPTED.—The following Churches have agreed to raise for denominational purposes an amount equal to a dollar per head of their membership. They expect to contribute an additional sum.

First Yarmouth Church; Granville Street Church, Halifax; Lockeport Church.

The Temple Church, Yarmouth, are at work collecting subscriptions. Of course they will be among the honorable number.

G. E. DAY.

Yarmouth, Dec. 12, 1879.

The Christian Messenger.

Halifax, N. S., December 17, 1879.

In reading the fifth page of our present issue, please observe that our compositor has misplaced the 3rd and 4th columns. They should have appeared as the 1st and 2nd columns. Read them first.

THE INFLUENCE OF PRAISE.

Christ is Christianity, and Christianity to the believer, is Christ in us the hope of glory. He is not only the Saviour of men but the reformer, the civilizer and the educator of our race. The honor of what is effected by the gospel belongs not to the system—Christianity, but to the person—Christ. Jesus himself reigns in the hearts of his people, and brings forth through them the results we see effected by the spread of His truth. All other systems of religion, or of unbelief, degrade the position and character of woman, Christ and Christianity place her on the same level as man in worship and in social life, whilst every other system seeks to repress her mental development and moral dignity. This being a prominent characteristic of our religion we may make its various phases criteria by which to judge of the genuineness of what presents itself to the world as the religion of Christ.

Considering how much has been restored to woman by Christ she may well watch with jealousy her privileges and lose no opportunity of showing her gratitude to her Saviour and Redeemer.

In public worship perhaps more than in any other phase of life is the superiority of the Christian religion over all others shewn. In the higher exercises of the Church of Christ—the offering of praise,—no more restriction is placed upon woman than upon man. Indeed full musical harmony cannot be secured without a combination of the vocal qualities possessed by both. In this respect then nature agrees with the gospel, and offers special inducements to the fullest cultivation of the Divine art, and special blessings in connection with its free exercise.

The careful and judicious cultivation of this faculty in church life tends perhaps more than anything else to promote the welfare of a church and congregation. Where the singing of God's praise is held in subordination to the spirituality of the worship and made to contribute to the general edification, unity, and comfort of the people—men, women and children—there is the perhaps the most complete enjoyment that can be obtained in this world. The mechanical performance of music being but the scaffolding to reach this blessed result, it should neither over ride or repress but aid and support Christian feeling and sympathy. This is what we think the true office of musical notation and its execution.

Unfortunately the cultivation of sacred music and the ability to give full effect to the exercise of praise, is almost all Christian congregations, has been left to a small proportion of the people, but in the highest and best exhibition of Christian Church life it will be far otherwise. The tendencies in many places have been all in the direction of diminishing the effort until in many places no attempt at all is made at improvement, except in the form of a quartette of the most highly gifted and cultivated. Those

who are content only to listen can hardly be said to offer the worship of praise.

We have no hesitation in saying that everybody should learn to sing and should be encouraged to participate heartily in this part of public worship. However good a christian a man or woman may be he or she would be a far better one by giving vocal expression to the melody they make in their hearts to the Lord. We have been led into this train of thought and reflection by a small paragraph found in one of our exchanges, where music was made to fill just the place for which it was intended. Here is the passage:

THE POWER OF SACRED SONG.

Not long since, away from home on prayer-meeting night, we heard the sound of the church-going bells, and we directed our steps toward the sanctuary, the place where God's "honor dwelleth." Scarcely ever have we listened to such sweet soul-stirring music. It was led by one whose heart has been mellowed by grace, and whose spirit enjoys "the peace of God which passeth all understanding." His touches of the instrument most beautifully blended and harmonized with his sweet, yet full voice. Did the "Sweet Singer of Israel" sing and play more skillfully on his "instrument of ten strings?" It may be he did under inspiration influence. It was good to be there, and we felt like uttering the words, "Bless the Lord, O my soul, and forget not all his benefits." There is meaning and instruction in the apostle's words, "Singing and making melody in your hearts to the Lord." We do not know that we were ever more favorably impressed with the power of sacred song—its happy influence in a prayer-meeting. Perhaps we enjoyed it the more for being wearied with the toils of the day, and were better prepared to enjoy its soothing and cheering influences. Christians who stay away from such prayer-meetings are great losers, and it is a treasure to any church to have such a leader, and one that can talk as well as sing.

This ability to combine the mechanical and emotional is possessed by only the few. It might well be coveted by the many, and opportunities would be often afforded to render the exercise of praise a means of doing great good to troubled hearts, and of promoting the best interests of the church and people.

A valuable suggestion to all whom it may concern; Remittances for the Christian Messenger are always in demand. Please forward early.

THE THEATRE AND ITS PATRONS.

A difference of opinion appears to exist between Theatre proprietors and some of their patrons as to what is "vulgar and low," and what is decent and fit to present to a Halifax audience. One of the latter has complained of what has been lately offered as "a more low and vulgar piece than was ever performed here," and the consequence has been "empty benches," whilst the chief of the company at present performing in Halifax says the higher class of plays will not pay, but that what has "fireworks, gimcracks and niggerdom" receives the biggest houses and the highest patronage.

He assures the public that the former manager "Mr. Nannary's experience of Halifax has been that of broken promises and crushed hopes, as he has probably stated."

This is somewhat encouraging to those who regard the Theatre as unfavorable to morality and religion. If the people are calling for a higher style of amusement, or prefer such as are more domestic in their character we may hope that some progress is being made in the spread of light on this subject.

"THE NEW ERA," has come, in the shape of a new newspaper venture, under that title. It proposes not to represent any political views of a party or section of the community, but resolves to attribute honest and patriotic intentions to both political parties. As to religion it has no intention of meddling with the special functions of the religious weeklies. No name is given as publisher of the New Era, but we understand that Mr. Dakin is the Business Manager, the printers are Messrs. Baillie and Anderson. No. 1. is full of good instructive matter. It has under its editorial heading two columns and a half of "Salutatory," a column of "Nova Scotia Farming," six columns of "A neglected Art"—the art of talking. Besides these articles there is a good supply of original and selected matters, news items, &c., which deserve attention.

This paper might well supply many people with matter superior to much which they at present read. The proprietor has our best wishes for success.

BEEF SUGAR.

The Sugar Beet should be largely cultivated. As feed for cattle it is in some respects superior to the common beet or mangle wurtsel, having more of saccharine matter. But the advantages of growing this root may become very important in a commercial point of view, as an article of manufacture. It was said a short time since that the State of Maine Sugar Beet Refinery Co. had offered to invest capital to the amount of \$400,000 in erecting a refinery in Nova Scotia, provided that the Counties of Annapolis, Kings, Hants and Colchester will guarantee each to put under cultivation 1,000 acres of land for the raising of the sugar beet.

If this may be relied on and the article of sugar could be manufactured from the beet as cheaply as it could be imported, there would be a large gain to the country by encouraging this branch of industry.

At the twenty-fifth anniversary of the Beet Sugar Manufacturers' Association, held in Prague, Bohemia, on the 4th of May, 1879, it was officially stated that the capital invested in two hundred and twenty-nine beet sugar factories which had been working during the year, in machinery and buildings alone, amounted to the sum of 100,000,000 florins, while the amount employed in the agricultural department—in raising the beets—far exceeded that sum. This gives an average capital to the factories of about 473,000 florins or \$215,000. The total sum of money invested in the eleven beet sugar factories in the United States, according to the most careful investigation, aggregates only about \$220,000, or an amount sufficient only for one successful factory in Europe. Besides this, there has been a disadvantage experienced in the cost of labor, which of itself is quite important. In the one case the cost of labor was from 60 cents to \$1.25 per day, while the other the same service claimed from \$2.00 to \$5.00 per day.

The refuse of the beet after the sugar is extracted is used for the fattening of cattle. If we had arrangements for this there is no reason why the farmers and manufacturers of Nova Scotia should not do as well as they do in Maine and the other factories in the United States. With beet sugar and maple sugar the demand for the West India article might be largely diminished and the money for the raw material saved to the country.

In the last season (1878-79), the quantity of beet sugar made in France is near 430,000 tons, and in the countries of the German (Zollverein); 420,000 tons. And the cultivation has spread and grown in other countries also, until we find the produce of Austria-Hungary 390,000 tons, that of Russia and Poland, 215,000 tons, of Belgium, 70,000 tons; while of Holland and other countries the united produce is 30,000 tons—making a grand total of 1,555,000 tons. A trade report of Mr. Licht, of Magdenburg, an authority in the commerce of sugars, says, "that a further increase of beet-root production may be expected for the next campaign, 1879-80, and cannot be estimated at less than 1,650,000 tons."

Mr. Dustan says of beet cultivation.—

With regard to the cost of production our farmers being already familiar with that of the "Mangle Wurzel," will not be very much at a loss. The sugar beet demands somewhat more attention during its growth than is commonly given to the "Mangold." It should be kept well freed from weeds, and well earthed up, that the root may not appear above the surface, for the heat of the sun is very detrimental to the formation of sugar in the beet, and the beet root sown for the sugar factory should never be placed upon new manure as it tends to give a bulky crop, poor in sugar. What the sugar manufacturer demands is to have the sugar beet grown after a well manured white crop, such as wheat, to have little or no manure put upon the stubbles, and no artificial manure applied in any case. The land is not exhausted by growing the sugar beet, its cultivation involving the production of large quantities of cattle feed; the feeding of cattle inevitably follows, and with the feeding of cattle the manuring of the soil, and with the manuring of the soil a larger yield of corn.

Colonel Blair, at a recent meeting of the Onslow Agricultural Society said that a company would start the manufacture of Sugar from the Beets, just as soon as they were satisfied that a sufficient area was growing to supply the factory. He also asked for orders from individual farmers for the quantity of seed that they will require, or take for next seasons growing, as an effort was being made to import the seed—a good article—at cost and charges to those wishing to obtain it.

Farmers will doubtless be preparing for this new departure in the coming year.

It is stated that Admiral Sir Leopold McClintock is a member of the Plymouth Brethren.

A NOVELTY IN ROSES.—Buds of the new striped Tea Rose "American Banner," were worn for the first time in New York, by the ladies waiting on the table at the great Fair of the Seventh Regiment, on the evening of Wednesday, Dec. 3rd. This rarity among flowers from its novelty and scarcity is likely to become in great demand this winter; but as it can only yet be supplied in small quantities, it will cost more than its weight in gold!

The Dalhousie College Gazette congratulates the students that they have at length been supplied with a Reading Room, yes two of them, the other one as "a general place of resort, where they (the students) may do anything—except break the furniture."

A little common sense is an excellent thing for a Christian. It would prevent a large part of the difficulties that exist in churches. If a church member is sick and wonders why the pastor does not call, it would be a good plan to send for him, instead of saying, "Now I am sick, I expect my pastor will find it out and come and see me," and then feel uncomfortable because he does not come. The Apostle James writes, "Is any sick among you? let him call for the elders (or ministers) of the church." The pastor would come just as readily as the doctor, although there were no fee in the case.

The benefit too might be less tangible although it might not be less real. A little common sense, we say again, is an excellent thing for people in sickness and in health.

BROWN UNIVERSITY CATALOGUE, 1879-80.—This is a fine specimen of neat, plain, handsome printing on fine paper, regardless of expense. The Faculty and officers embrace twenty-one gentlemen. There are in the University 260 students. Amongst the names we do not find one from any of the Canadian provinces.

GEMS FOR THE LITTLE ONES by C. R. Blackall, Philadelphia American Baptist Publication Society, 15 cents or in quantities of 10 or more, 10 cents each. This is a collection of lovely things for little children in poetry, prose, music and scripture for home use and for recitation at other places. It is got up nicely as all the B. P. Society's things are.

OUR HOME MISSIONS.

The regular monthly meeting of the Home Mission Board of the Baptist Convention of the Maritime Provinces was held in the vestry of the 1st Baptist Church, Yarmouth, on Monday the 8th inst.

Reports were read from Missionaries Munro, Spencer, Coldwell, Spurr, and Normonday.

VOTES AND GRANTS.

1. By advice of the Hants County Auxiliary Board, the churches at Ellershouse and Five Miles Plains, were granted an allowance of \$2.00 per Sabbath, one Sabbath in four, to assist them in procuring a supply from Acadia College.

2. Bro. Ballentine, of Maitland, is requested for the present, to make Walton a part of his field, giving it one Sabbath per month.

3. Bro. John March, Esq., of St. John, is authorized to act for this Board in completing the transfer of the work, &c., of the N. B. Board.

4. A subsidy of \$100.00 from Nov. 1st, 1879, to July 31st, 1880, was granted to the Rolling Dam field. Brother Andrew Gambell, Missionary.

5. The Church at Dundas, Kent Co., N. B., was granted a subsidy of \$60.00 per year, till July 31st, 1880, to enable them to retain the services of Rev. E. H. Howe, one fourth of the time.

6. The Marsh Bridge Church, St. John, N. B., was granted a subsidy of \$100.00 from Dec. 1st, 1879 to July 31st, 1880. Rev. J. Spencer, Missionary.

7. The Alma Field, Albert Co., N. B., was granted a subsidy of \$100.00 per year. Bro. F. A. Kidson is recommended to that field.

MONEY GREATLY NEEDED.

The quarterly reports of the missionaries are now coming in and we are in great need of money to pay the amounts due them. Orders amounting to \$500, have already been drawn on the Treasurer, but he cannot pay them until the money is received from the churches. Please brethren be quick. We are attempting a good work for God. To the poor the gospel is preached. But

little has been received from the churches since the Associations, and it is now fully time for the half-yearly collections to be coming in.

In behalf of the Board,
A. COHOON,
Cor. Secretary.

Notices.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Table listing donations from various women's mission aid societies, including Newport, Upper Steviacke, Weston, Pine Grove, Wolfville, North Brookfield, Milton, Parsboro, Hillsburg, and others.

CASH RECEIVED TOWARDS FUND FOR BUILDING ACADIA COLLEGE.

Table listing cash received towards the fund for building Acadia College, including Joshua Ray, Clarence, Mrs. Alex. Nichols, and others.

CASH RECEIVED TOWARDS ENDOWMENT FUND OF ACADIA COLLEGE.

Table listing cash received towards the endowment fund of Acadia College, including Per James Desbrisay Esq., Charlotte-town, P. E. I., Robert Fraser, Alex. Robertson, and others.

A. D. W. BARSS, Treas.
Wolfville, Dec. 16th 1879.
Christian Visitor please copy.

ERRATA.—In Mr. Rand's communication in our last, for: "And now for the third time we part"—read: and now for a short time we part." Also on 2nd page, 3rd col. 14th line, for "working the farm," read, making the farm.

Rev. L. B. Gates has removed to Mahone Bay, and requests that letters and papers for him be sent there.

Rev. A. Chipman requests correspondence for him to be addressed, Riverside, Hopewell, N. B.

DONATIONS FOR THE INFANTS' HOME. From the Church at Hantsport, per Rev. E. Whitman, \$10; and from the Ladies of the same congregation a very valuable box of clothing. From J. O. Pineo, Esq., of Wolfville, three barrels of apples. Will our friends please accept our sincere thanks for these favours. M. K. F. SAUNDERS, Sec'y.

TO THE BAPTISTS OF P. E. ISLAND AND THE FRIENDS GENERALLY.

DEAR BRETHREN AND FRIENDS.—Our new place of worship will (D. V.) be opened for Divine service on Lord's day 14th inst., special services to be continued to the 21st. Programme as follows:—First day; an address on the origin and progress of the Baptist Church in Charlottetown, by Pastor D. G. McDonald, at 10 1/2 o'clock, a. m., to be immediately followed by a gospel sermon from Pastor W. J. Hinson, Evangelist, London, England. Pastor M. Ross to offer the prayer of dedication.

Service at 3 o'clock p. m., to be conducted by Pastor Cowperthwaite, Methodist minister, and J. M. McLeod, minister of the Zion Church, both of Charlottetown. Services at 6 1/2 o'clock, p. m., to be on Sunday 17th, subject will be announced in due time. The extraordinary talents of this devoted man cannot fail to be appreciated.

On Lord's day 21st, Pastor J. B. Woodland, of Cavendish, will preach at 11 o'clock, a. m., assisted by Pastor W. F. Swaffield, Evangelist of London.

Services at 3 o'clock, to be conducted by Pastors Harris, Bible Christian Minister, Campbell, Methodist minister, and Kidson, Baptist Minister.

Pastor John A. Gordon, will preach at 6 1/2 o'clock, assisted by Pastors E. N. Archibald of Bedeque and Truman Bishop of Tryon.

We earnestly desire the prayers and presence of our friends on these occasions, and we fondly hope that tangible proofs of sympathy—sympathy which can be counted in dollars—will cheerfully and bountifully be given. Friends who cannot come will kindly send their donations.

D. G. McDONALD,
Chairman of Com.
Charlottetown, P. E. I., Dec. 5, 1879.