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For the Christian Messenger. Home Missions.

Missionary Board was held at the sing by book or by rote, which seems vestry of the 1st Baptist Church, Yar- to have been a portion sung first by the mouth the 8th inst.

Normonday, Rossier, Coldwell, Speacer | psalm or hymn should be sung, but they Trimble, Kempton, Fletcher, Crandall, might be read aloud Foster and Edwards.

enjoying revival blessing.

month \$66.28. In consequence of the present advanced style. smallness of the receipts we are unable to pay the quarterly grants of the Missionaries as they become due. Orders are now in the hands of our Treasurer amounting to about \$900.00. The missionaries are in great need of their money. Will not all who read this do something at once to assist in paying this debt:

GRANTS.

1. To the Jeddore Church to assist in sustaining the work at the Head of Jeddore, a Subsidy of \$40.00 per year. 2. To the New Maryland Field, York Co., N. B., a Subsidy of \$75.00

per year for one year. Bro. Manzer, missionary. 3. Rev. M. Ross, a mission of six

weeks to Appion Road and vicinity A. COHOON,

Cor. Sec'y. Hebron, March 10, 1880.

P. E. Island.

The Christian Messenger.

Halifax, N. S., March 17, 1880.

The last No. of the British Quarterly Review has amongst its eight larger articles and notices of contemporary literature two good articles, bearing more particularly on Religious thought and practice. These are "The Christian Idea of God," and "Early Nonconformist Psalmody."

We have wanted for several weeks to give our readers some idea of some statements made in the latter article. The history of the language used in the expression of God's praise is full of interest. The strange notions that have prevailed in the church, respecting the use of books and musical nota tion, their appearance and departure would form a highly amusing chapter of Church History. Ainsworth says, 1612:

"We hold that seeing singing a psalm is a part of spiritual worship it is unlawful to have the book before the eye in time of singing a psalm."

There have been strong prejudices, at one time against psalms being in metre, and at another time-which perhaps have altogether passed away yetagainst singing the psalms in prose, seing that such singing must take the style of chanting.

With some it has been held that singing should be by one person only in the congregation, with others that it should be "conjoined."

During the persecutions of Dissenters in England, it was found necessary to dispense with singing to prevent dis- said to have ended. covery of their place of meeting by their enemies. In the record of the church once assembling at St. Thomas's Southwark, in the 1682, their record allowed to invite the ministers of their

in Ironmonger Lane, where Mr. Lambert, of Dead Man's. Place, Southwark. administered to us the Lord's Supper and we sang a psalm with a low voice."

At another time singing was made a means of baffling the authorities in their endeavors to suppress their assemblies and detect the preacher. He says:

"Instead of forbearing to sing, the Church persistently used singing to baffle the authorities. They hung a curtain across one end of the room, behind which about fifty brethren, including the could thus hear the minister, but no in former could evidence sufficient to identify him.

And when (says the record) we had notice that the informers, or officers, were coming, we caused the minister or brother that preached, to forbear and sit down. Then we drew back the curtain, laying the whole room open, that they might see us all. And so all the people began to sing a psalm, that, at the beginning of the meeting we did always name what psalm we would sing, if the informers, or the mayor, or his officers, came in. Thus still when they came in we were singing, so that they could not find any one preaching, but ceased singing and drew the curtain again, and the minister, or brother, would go on with the rest of his sermon, until they came again-which sometimes they would thrice in one meeting disturb us-or until our time was ex-

Great discussions arose afterwards among the churches as to whether singing should be made a regular part of The monthly meeting of the Home worship, and whether they ought to precentor and then by all the congrega-Reports were read from Missionaries Lien. Some held that no uninspired

The character of Church Music-Several of the Mission Fields are especially in Nonconformist churches -seems to have passed through various Treasurer reported receipts for the phases and changes to arrive at its

> was the Bay Psalm Book of 1640, by and in some cases condemned altogeththe Pilgrim Fathers.

"This Psalter passed through no less than seventy editions, the last of which appeared as late as 1773. The ninth edition, issued in 1696, contained a few tunes, the first music printed in New England. The tunes have only an air and bass, and directions are given for setting them within compass of the voice, so as to avoid 'squeaking above, or grumbling below.' For sixty years after the earliest Churches were formed in New England, not more than ten tunes were used. Later on, the number was reduced to five or six. These were known as Oxford, York, Lichfield, Windsor, St. David's, and Martyrs. They were written in the Psalm book or the Bible. The Psalms were sung, week by week, in rotation, without regard to the subject of the preacher's discourse. As a consequence of this long continued use of a few tunes, they came to be regarded as inspired, and the introduction of new tunes was strongly opposed. In 1721 the Rev. Thomas Walter, in his 'Ground's and Rules of Music,' wrote that he had heard Oxford tune sung in three churches with as much difference as there could possibly be between as many different tunes. The tunes in use, he says—

Had become so mutilated, tortured and twisted that the psalm-singing had become a mere disorderly noise, left to the mercy of every unskilful throat to chop and alter, twist and change, according to their odd fancy—sounding like five hundred different tunes roared out at the same time, and so little in time, that they were often one or two words apart; so hideous as to be bad beyond expression, and so drawling, that he sometimes had to pause twice on one word to take breath. The decline had been so gradual that the very confusion and discord seemed to have become grateful to their ears, while melody, sung in time and tune, was offensive.

Music and words go always hand in hand, and it was inevitable that the revival of psalmody, and the spread of the" new art of hymnody, should give birth to new and most ardent forms of musieal expression. Such was the case. What we now know as the old fugal tunes were the result of this revival. They were the offspring of the oratorio, which had been created for England by Handel, whose choruses were the highest achievement of choral eloquence and expression. The style of these tunes reflects the period to which they belong. They have been often unjustly condemn. ed, and though no one would wish now to revive them, psalmodism must acknowledge that the new tunes do not awaken the fervour of the congregation as did some of those old ones. The ington: growth of modern hymnody, and the return to a more correct musical taste, put an end to the fugal tunes, and with them the old Nonconformist psalmody may be

The discussion of the question whether Methodist societies should be choice, or leave it altogether with the "April 1st-We met at Mr. Russel's Sationing Committee waxes warm. Rev. J. S. Coffin denounces the innovation as "unmethodistic." He says "that as regards this important feature of our work, we are a mongrel of connexionalism and independency. It is true that sometimes the Conference is compelled to interfere, and to assert its inherent right to rule in its own house; but such cases are very rare; and when they occur, they produce so much heart-burning in the disappointed ones -such a smarting under the sense of preacher, were placed. The congregation injustice done, as only grace and the softening influence of time can allay. Who will venture here to call for facts?"

Our brethren will see that the Methodist ministers do not have all sunshine in their method of government and support.

CATALOGUE OF THE RICHMOND IN-STITUTE for 1879-80. It shows that the work of Brother Corey (a graduate of Acadia College) in educating the dise, Annapolis Co., has accepted a call colored ministers for the South is grow- to the Pastorate of the Baptist Church ing. There are at present in the In- at Melksham, Wilts. That Church all singing. . . . And when they were stitution an aggregate of 92 students, was founded in 1668, and now consists gone down out of our rooms, then we 61 of whom are Ministerial students, of 150 members. We hope Mr. Brown with a Faculty of four professors, and will send us some anecdotes of he six students acting as assistant Teach- olden times—the times of Charles the says is substantial and wholesome and either in the records of that Church or the costs less than twelve cents a day by some of the descendants of its memfor each person.

The Report on Weights and Measures is one of the latest received from Ottawa. It gives a large amount of inment of the Public Service.

The work recently done in Hali- principal physicians too are laid by. fax in the inspection of Weights and Measures, has shown how necessary it finding out defective scales and measures. Weighing machines, we are informed, have in quite a number of cases been brought from the Hardware Stores for inspection, and before they were The first book printed in America used have been found imperfect, count. er. The question of whether the manufacturer of the machine or the purchaser should be held responsible for the correctness of the machine hardly admits of more than one opinion. allowed to sell a spurious article. He ought to have it proved that what he sells may be used for the purpose for which it is bought. Great injustice is done the purchaser at the retail stores if the weights and measures are imperfect. This is a very important function of Government and ought to be vigorously administered by men competent to carry out the law.

> Many of our readers will be sorry to learn that Rev. A. J. Stevens, pastor of the Baptist Church at Fredericton, is dangerously ill with erysipelas in the head. At last accounts he was suffering greatly, and much of the time delirious, and had to be watched night and day. On Wednesday night last the church came together to offer special prayer on his behalf, feeling that from God alone could help come. It was a season of touching earnest petition. Bro. Stevens is greatly beloved by his people. There are many converts in the congregation awaiting baptism. We have these facts from a friend who has received a letter from Dr. Rand. We trust Bro. S. may recover and soon be restored to his important field of usefulness.

Bishop Binney has published a small pamphlet of eight pages, entitled "Reasons for rejecting the proposed alterations in the Marriage Law of the Dominion." The reasons seem to us rather to bear in an opposite direction. Surely where there is no consanguinity, it is misjudged and improper to apply such awful and obnoxious terms as the Bishop uses towards such marriages and the children arising from them, especially after the Queen, the Head of the Church of England, has repeatedly given her sanction to them and laws which declare them legal and pro-

The following from one of our United States exchanges is highly suggestive to both husbands and wives and highly appropriate in other places beside Wash-

PRAYER FOR THE WIVES.

In Washington, a few days ago, Robert Collyer prayed for those in authority and "their wives." And why not? The wives of some of our public men have had more influence in Washington for a Mrs. Haves is as much a power in some respects as is the President. The wives of congressmen are potent for good or evil at the capital. Few know the part that women are playing in the political affairs of the nation

The editor of the National Baptist, Philadelphia says:

"During all the period (nearly eight years) that the writer has resided in the city, he does not remember to have known a time when the Baptist churches have made more progress in real prosperity than since the opening of the year."

At the last meeting of the Philadelphia Ministerial Conference the question: " is Capital Punishment authorized by the New Testament," was discussed. The general tenor of the speeches was that "whoso sheddeth man's blood, by man shall his blood be shed," was a law for mankind, and that the Death penalty could not safely be abrogated, but was recog-Rev. Charles H. Corey sends us the nized in the term used in Rom. xiii. 1-4. and not forbidden.

The Rev. John Brown, late of Para-"The fare" President Corey II., which are doubtless preserved

We are sorry to learn that Digby. which is usually very healthy, is now being visited by that fearful scourge, formation respecting the necessity and Diphtheria. Three children have died value of the work done in this depart- very suddenly during last week, and many others are sick. Some of the

In an article last week referring to was that greater care be used in heresy in the Free Church of Scotland, ! we inadvertently associated Dr. E. A. Thomson with Drs. Candlish and Davidson, as a suspected party, but Mr. Thomson was one of those engaged in calling the suspected heretics to an ac-

The Report of the Halifax Protestant Industrial School, 1879 shews that the Institution is quietly doing its work. It has had 42 in all during the year. Each boy costs on an average only Surely the manufacturer should not be \$128 a year, or a fraction less than 3 cents for each meal.

> CAPTAIN BARKER'S MARINE SAFE-TY SIGNAL.—We have received a small pamphlet with a description of this useful invention, by a practical seaman. Its object is to give signals on board of steamers and sailing ships to make known in what direction they are steering at night or in foggy weather, so that they and other ships may avoid collision. The whistle or horn is brief- free from prevailing errors. ly described as follows:

On a steamer the blasts are made by her whistle, which is connected with the machine by wire or line; on a sailing vessel the blasts are made by a fog horn, attached directly to the machine itself.

In the following signal code each long blast is represented by a lang dash, each short blast by a short dash. SIGNAL CODE.

For any course from-N. to N. E. N. E. to E. E. to S. E. S. to S. W. S.W. toW. W.toN.W. N.W. to N.

If this new signal is understood, as i undoubtedly would be within any reasonable distance, each commander will know whether the helm of the other vessel has been put to starboard or port as well as though he stood on her deck; and, knowing this, will handle his own vessel with the confidence assured of safety. The value of such knowledge at critical times can not be over estimated."

THE NORTH AMERICAN REVIEW March 1880 has seven articles of much merit in a literary point of view, and of political importance, especially to the people of the United States, as follows:

1. The Third Term: Reasons against

2. The Third Term: Reasons for it. 3. The Communism of a Discriminating Income tax. Civil-Service Reform.

5. Our Political Dangers.

6. Mr. Froude's Historical Method. 7. Recent Biography.

THE STANDARD SERIES are being published by J. H. Fank, & Co, 10 and 12 Dey Street New York, on a plan by which the most valuable books may be immensely cheapened. So that dozen years past than their husbands. large editions may be brought out and sold in such quanties as to diminish the demand for cheap trashy reading. works already out are sure to awaken a demand for the succeeding ones. Those now ready are:

> No. 1. "John Ploughman's Talk." (Usual price \$1.) By Rev. Charles H. Spurgeon; and "On the Choice of Books." (Usual price, 50cts.) By Thos. Carlyle. Both in in one Price 12cts.

> No. 2. "Manliness of Christ. (Usual price \$1.) By Thomas Hughes, Q. author of "Tom Brown's School Days," etc. A new and very popular book. Price 10 cents.

No. 3. Macaulay's Essays. Price, 15

No. 4. Light of Asia; or, The Great Renunciation- Usual price, \$1.50. By Edward Arnold. Price 15 cents. In Press' No. 5. "Imitation of Christ."

Usual price \$1. By Thos. A. Kempis. Price 15 cents. Nos. 6. 7. "Life of Christ." Usual price \$2.50. By Canon Farrar. With-

per part, 25 cents. No. 8. "Carlyle's Essays. "Goethe, "Burns," "Luther," "Luther's Psalm," "Schiller," "Memoirs of Mirabeau." Usual price \$1. Price 20 cts. Nos. 9. and 10. "Life of St. Paul.

Usual price with notes, issued in two No. 11. "Self-culture. Usual price, \$1. By John Stuart Blackie, Professor in the University of Edinburgh. A val-

uable book. Price 10 cents. Nos. 12-19. "Knight's Celebrated popular History of England." Price until lately \$18. Notes, Appendix, and Letterpress complete in eight parts. Price per part, 30 cents. In two large

volumes bound in cloth, price, \$2.90. On recept of the prices mentioned,

the above books will be sent postpaid. I. K. Funk & Co. 10 & 12 Dey St., New

They are on good paper and in excellent type.

WHEAT FROM THE FIELDS OF BOAZ, by Rev. Arthur G. Thomas, price \$1.00. pp. 280. American Baptist Publication Society, Philadelphia.

A neatly illustrated volume, relating to the cultivation of grain and the vine, and the numerous allusions made to them in the Sacred Scriptures. The author having travelled in Palestine, is enabled to give illustrations from his own observation of the modes of cultivation and preparation of bread and wine, and the feasting of that land.

STELLA AND HELEN, OR THE HEAVENLY ALCHEMY; by Julia Goodfellow. pp. 221. Price \$1.00.

HETTIE WHIGHT, OR FAITHFUL OVER A FEW THINGS; by Lena Ward. pp. 247. Price \$1.00.

These publications by the American Baptist Publication Society will be haited by the young people and their friends as excellent additions to the list of works combining instruction with entertainment, without the objectionable features so common in many of the books now published for Sabbath School Libraries. These may be relied on as

GEIKIE'S LIFE AND WORDS OF CHRIST, pp. 812, bound in cloth, American Book Exchange, New York, 1880, 50 cents, with 10 cents for postage. This is one of the marvels of the

age, to think that a book originally published at \$8.00 can be obtained for 50 cents. The work is a most valuable one and is of course being sold by thousands. It is we believe thoroughly scriptural and rehable. The writer is, we understand a clergyman of the Church of England. The following is part of the picture the writer draws of the Baptism of Jesus:

John resisted no longer, and leading Jesus into the stream, the rite was performed. Can we question that such an act was the crisis in the life of our Lord? His perfect manhood, like that of other men, in all things, except sin, forbids our doubting it. Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in His countenance. His past life was closed; a new era had opened Hitherto the humble villager, veiled from the world, He was hence forth the Messiah, openly working amongst men. It was the true moment of His entrance on a new life. Past years had been buried in the waters of Jordan. He entered them as Jesus, the Son of Man; He rose from them, The Christ of God.

Perhaps the most valuable part of this work is that which treats of our Lord's trial, his death and resurrection. No one can carefully read it without obtaining a higher idea of the Saviour:

"The Preacher and Hemiletic Month: ly" for March is before us. The following is a portion of its table of contents: Sermonic: - "Walking Worthy of God," by F. A. Noble, D. D.; "Christmas Day Lesson," by Dean Stanley; "The Prey-Taker," by T. DeWitt Talmage' D. D.; "This Year Also"-New Years Sermon, by Rev. C. H. Spurgeon; "Basis of True Greatness," by Rufus W. Clark, D. D.; "A King frightened by an infant," by Rev. Thos. Kelly; "God in Human Activity," by H.M. Gallaher, D.D.; "The Spirit a Quickener," by J. S. Kennard," D. D.; "Eternal Life," by Prof. Herrick Johnson, D. D.; "The Holy Spirit," by A. S. Hunt, D. D.; "Christ and the immortal life," by W. J. Tucker, D. D. Then we have "Brotherly Talks with Young Ministers," by Dr. Cuyler; "Expository Preaching," by Dr. Taylor; "A Sunday on the Sea," by Dr. Deems; "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Studies in the book of Revelation," by D. C. Hughes; much in the way of "Sermonic Criticism," "Preachers Exchanging Views," etc. This Monthly is brimful of serviceable hints to all clergymen and other students of the Bible. 25 cents, single issue; \$2.50 per year. I. K. Funk & Co., N.Y.

Mutices.

out Notes. Issued in two parts. Price, RECEIVED FOR HOME MISSIONS. From J. B. Weddleton, Esq., Hebron Baptist Church.....\$ 2 00 Col. at Bap. Convention, Truro ... 31 16 " Conventional funds per Rev. G. E. Day...... 27 70 Bap. Church, Lower Stewiacke per W. Pickering, Esq..... 5 42 J. C. ANDERSON, Trea. H. M. Board. Yarmouth, Mar. 15 1880.

> RECEIVED FROM WOMEN'S MISSION AID SOCIETIES. Mrs. Jos Sabean, Riverdale, Digby.\$2 00 M. R. SELDEN,

Christian Visitor please copy.

Treasurer. Halifax, March 15, 1880.

Essay of the day S Aft Gouch cussic Eve Marte S. in follow form

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