

The Christian Messenger.

Halifax, N. S., April 23, 1884.

It is probable that our brother, Rev. George Churchill, and family, from India, are by this time arrived in England. We may possibly hear from them before they come, but it is just as likely that they will be here sooner than a letter. The following extract of a letter just received from Mrs. Churchill gives an account of their departure from the land of the Telugus:

PALLAVARAN,
(10 miles from Madras).

We left Bobbili Feb. 28th, bade good-bye to darling Willie's grave, had prayer, parted with the Christians, and came away. The sorrow of parting from the sacred spot, the grief in giving up one piece of Mission work after another, and bidding good-bye to those for whose salvation my soul longed, it seemed at times as if I could not stand it, but "as thy day thy strength shall be" is the promise, and we found it true, Mr. and Mrs. Archibald came with us to the river, five miles from Bobbili, where we left them. Came on all night, arriving at Vizianagram just in the dawn, where we breakfasted, and reached Bimili at 11 o'clock. It was fearfully hot, but none of us seemed to take any injury.

We enjoyed the Sabbath with Mr. Sanford and his work, and on Monday morning he came off with us to the steamer. Before he left us we went down in the Captain's cabin (none having yet been given to us, as the steamer was so full), and after prayer by Mr. S. and Mr. C. in turn, we said good-bye to our dear brother, with whom we have been so lovingly associated in mission work for more than ten years. We watched him as he went back to the shore, waving our handkerchiefs, and, if I must confess it, shedding a few tears.

Laying off Cocanada next day, Mr. Craig and his little Mary came on board, accompanied by Mr. Timpany, Mr. McLaurin, and Miss Frith. After an hour spent together very pleasantly the last three took leave of us.

We arrived at Madras on Thursday, and received a warm welcome from Dr. and Mrs. Parker, and here we are to remain until the steamer is ready to sail. We are only 10 miles from Madras, and can go in in the morning train, attend to business, and come out again in the evening. Dr. and Mrs. Parker are among the excellent of the earth, and so exceedingly thoughtful and kind.

Pallavarani is a very pretty place, so clean, and the air seems so pure, and Madras is full of small-pox at the present time, so we are very thankful to have had an invitation here.

We breakfasted with Dr. Jewett on Friday, and before prayers the Dr. read the verse for that day, and it seemed so appropriate. In all our hearts was deep sorrow for those gone before, and as this was the first time we all had met, we naturally thought of our own and each other's losses, and when the Dr. read the verse it seemed so calming:—"He hath done all things well."

The children are well and happy, and we expect to start on the 14th for home.

M. F. CHURCHILL.

ADULTERATION OF FOOD.

We learn from the Blue Books which we are receiving from time to time from the Ottawa Parliament, that a vast amount of labor is being performed under direction of the Government, of which many have but little conception. One of these, a pamphlet of some 84 pages—the REPORT ON ADULTERATION OF FOOD—gives the result of examinations and analyses of various articles of food and medicine. It shows what is done for the purpose of detecting any deleterious compounds offered for sale by manufacturers and dealers. The names are given of the dealers, and what substances are used, if any, in the adulteration. Of the 270 articles submitted to Mr. Maynard Bowman, public analyst at Halifax, 208 were found to be genuine, six doubtful and fifty-six adulterated. Two of the articles of Baking Powder in Halifax are pronounced "adulterated with 30 percent. of flour." Some of the coffee is pronounced "adulterated with chicory and roasted beans."

Much of the pepper and mustard is adulterated. One of the Halifax samples of the latter is marked "adulterated with sand and about ten percent. of wheat flour." The milk of Halifax compares very favorably with that of Montreal, Quebec, &c.

One of the specimens of soda water from Montreal is stated to "contain no soda, but largely impregnated with

copper and lead. N. B.—A dangerous beverage."

The Halifax specimens of sugar are all pronounced "pure and unadulterated." Several of the specimens of Tea sold here are said to be adulterated with exhausted leaves, stalks, &c. The St. John teas have two or three with adulterations of sloe leaves, &c. The butter of Halifax seems specially free from any deleterious substances.

There seems to be less of adulteration in Halifax in any of the articles analysed than in any of the other cities.

This examination of articles used for food, purchased for the purpose, without the dealers knowing that it is to be tested, must be a great protection to the public.

Legislation has been effected during the present session of Parliament for inflicting punishment on parties guilty of deteriorating, adulterating and selling such articles.

CHRISTIAN UNITY.

THE existence of a strong desire for a closer union among Christians is undeniable. The churchman is frequently heard to sigh for it, and to offer "the Church" as the beneficent mother, who is ever ready to clasp to her bosom the many wayward dissenters who are said to wander with so inscrutable perverseness in the cold regions of dissent. In other communions, the younger and more ardent spirits chafe at the restrictions of formula and creed, and cry out for a simpler confession, a platform at once broad enough and strong enough to support believers of any type.

All these are hopeful signs, for the divisions of Christianity must ever be a source of grief and pain to every humble and earnest Christian. To these divisions, more than to anything else, is at present attributable the slow progress of the conversion of the world. The Saviour prayed that His disciples might all be one, as He and the Father were one, "that the world might believe that Thou didst send me." For this union the millennium delays. May soon appear the dawn of that auspicious day when the closest organic union of all true Christians will be inaugurated.

But it seems to us that, by most of those who voice the general desire in this regard, the fundamental conditions of the problem are overlooked. An organic union of Christians will only be feasible when all Christians can agree as to what Christianity really is. At present the most diverse views prevail. With some it is a school, in which scholars are taught to be Christians; with others it is a scheme through which nations become parts of Christ's kingdom; in our own view it is a Life, a life of righteousness through faith in the Son of God.

To arrive at any agreement as to the true nature of the Christian life, it will be essential for Christians to be of the same mind in respect of the initial point of that life. At what moment does the Christian begin to be? Wherein consists his first step in the divine pilgrimage? Could this crucial question be so definitely settled as to meet the approval of all, we might hope for that union so devoutly longed for. But to some, the first breath of the infant evidences at once his advent into the world, and his birth into the kingdom of God; in their view, the children of God are born of blood, and it is the children of the flesh that are the children of God; with them the church consists of believers and their children. Others maintain that by the performance of a ceremony the Christian life is begun; with them the children of God are born of the will of man—the rite performed in their infancy makes them Christians.

In our view the birth from above is the beginning of the Christian life; and repentance, faith, and baptism, are the first steps of the babe in Christ. When will this diversity be settled?

In our view there is one platform on which all could meet. That is furnished by the Bible itself. Could all professing Christians agree to lay aside their confessions and creeds, and take the Bible alone for their standard, a common conclusion might be reached. All the excrencences, which have grown out of the simplicity of the Gospel, and now hide its purity, and disfigure its majestic outlines, will then be severed from it,

and the simple truth as it is in Christ Jesus alone believed.

May that day soon dawn. May every cloud of error, every cobweb of delusion, soon be brushed from the mind of every one of God's children. Then shall all see eye to eye. They shall all be one, as the Father and the Son are one; one in thought, one in purpose, one in effort; and, in that day, a nation shall be born in a day.

CONCERNING LYNCH LAW.

THERE seems but little progress in the western portions of the United States in the upholding of law and order. Scarcely a week passes without bringing us reports of one or more executions by Lynch law. The slow and uncertain process of punishment for crime, and the frequent miscarriage of justice in cases of flagrant outrage and murder, when the law is attempted to be carried into effect, and the fact that much of the disorder is winked at by the people, because of the expensiveness of securing a proper administration of the law, is a great inducement for the people to permit the rapid and cheaper mode of getting rid of guilty parties. We read the stories of Lynch law forty or fifty years ago, and believed it to be then a state of things incident to the new and unsettled condition of the country, but there seems scarcely any diminution of the practice. We rarely hear of the parties more actively engaged in such organized murder being brought to justice, or of any effort being made to punish them. It seems to be accepted as something that is to be endured without much complaint. It is, however, a most disgraceful feature in the loose manners of the Western States.

PARLIAMENTARY.

THE time of the legislative session has been largely spent over the Revision of the Statutes. The new volume will comprise 170 chapters, and their careful preparation has demanded close attention, and if it proves that the work is well done, the time has not been mis-spent. Besides this there have been 76 bills passed on a variety of subjects. Of course, the most important is that of the transfer of the railways held by the Government over to the Dominion Government. Speeches of great ability and length were made on both sides of this important measure. There is plenty of room for a difference of opinion as to whether the railway question should be so disposed of. On the other hand, something should be speedily done to bring about the connection between the Windsor and Annapolis and the Western Counties Railways. Until this is done there must be a loss of revenue to both, and a want of commercial facilities between the eastern and western parts of the Province. A resolution was moved by Hon. Mr. Fielding, seconded by Hon. Mr. Gayton, and unanimously adopted, having this object in view. We trust it may be speedily consummated.

The Local Legislature closed its session on Saturday afternoon. His Honor Lieutenant Governor Richey read the following

CLOSING SPEECH

Mr. President and Honorable Gentlemen of the Legislative Council:
Mr. Speaker and Gentlemen of the House of Assembly:

1. In releasing you for a time from the work to which since your assembling you have addressed yourselves with great assiduity, I desire to thank you for the careful attention which you have bestowed upon the measures which, at the opening of the Session, were suggested to your consideration, and for the valuable additions which you have made to our legislation.

2. Our beloved Queen has again been called to suffer bereavement in the decease of Prince Leopold, Duke of Albany, whose early career, so suddenly and sadly terminated, gave promise of a useful life. In those sentiments of sympathy for Her Majesty, which this event occasioned, the inhabitants of this, her loyal Province of Nova Scotia, have deeply and sincerely shared.

3. The revision and consolidation of the Statutes, a work of much importance has occupied a large part of your time, and I am sure your labors in perfecting, and adapting to our present circumstances, the several Acts which have thus come before you will be productive of beneficial results.

4. The Address you have proposed to lay before His Excellency the Governor-General presents, in a very forcible manner, the claim of Nova Scotia to a larger allowance from the Federal Treasury. I trust that the representation

you have made will receive favorable consideration, and that they will lead to such improvement in the financial position of the Province, as will enable me hereafter to provide more effectually for the various public services.

5. The Act confirming the provisional arrangement for the transfer of the Eastern Extension Railway to the Government of Canada, is one of the most important of the Session. I sincerely hope that the measure, followed as it has been by the expected additional grants from the Dominion Parliament in aid of Provincial Railways, will lead to the much desired Railway Extension Eastward, and that means may be found at an early day, to secure the construction of the few miles of Railway required to complete the connection between Halifax and Yarmouth.

6. It is a gratifying feature of the policy which you have adopted in relation to these roads, that it reduces the proposed public debt of the province to the extent of one and a half millions of dollars.

Mr. Speaker and Gentlemen of the House of Assembly.

7. I thank you for the provision you have made for the public service. You may feel assured that the sums placed at my disposal will be carefully and faithfully applied to the purposes for which they have been appropriated.

Mr. President and Honorable Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

8. I now bid you adieu, and while repeating my appreciation of your useful labors in legislation, I would express the hope that you may find during the recess a no less congenial sphere for your influence in promoting the varied interests of your several localities, and confirming in the minds of the people their confidence in the resources and the institutions of our country.

We saw the following paragraph in an Episcopalian paper a short time since, but did not think it worth while to notice it, as it was so delightfully indefinite, that we did not suppose sensible people would regard it as anything more than another one of the common efforts to disparage a denomination where they cannot damage it by the presentation of facts with the names or places, where such bad things had occurred. Here is the paragraph:

"It is only a few weeks ago since we noticed that the Baptists, in one State, claimed more adherents than there were population. Now we see how it is done; simply by classifying all the absentees as members. Now suppose thirty members leave one church, that number is kept on the original list. The same thirty leave the second church and are kept on the list of the second church. This carried on *ad infinitum* would give any denomination as many members (on paper) as it wished to have. It is a way of compiling statistics our Church has not yet learned."

It is pretty evident that the State would be given if this thing were true, or, if it were not the result of a typographical error of some sort. We should not have noticed this little piece of mischief—we might possibly call it slander—but we find it copied into the *Wesleyan* of last week with an additional remark claiming that Methodists are even better than "our Church"—the Church of England. The editor says:

"Methodists are still more careful. They sometimes drop removing members too readily."

Is it possible? Then let Methodists in future try and avoid standing more than perpendicular in this respect. And Baptists must be more careful to let their statistics tell the truth. There is doubtless room for improvement with our brethren as well as others, in this particular.

REV. J. B. MCQUILLIN, formerly of Nova Scotia, now pastor of the Union Avenue Baptist Church, Paterson, N. H., sends us a nice cut of the new church edifice being built by his people. It is to be of rough stone, having trimmings of dressed stone. The main building is to be 40 feet by 70. The lecture room, 35 by 44, connected with the audience room in such a manner as to form part of it when thrown open. To cost about \$15,000. We wish for our brother much success in his work.

FROM the Boston *Watchman* we learn that among the questions submitted to Joseph Cook on the night of his eighth and last lecture—a report of which appears on another page—one was "What positions on church government and baptism are defensible on the evidence of the newly discovered Greek manuscript?" He declined giving positive answer. The document would provoke discussion of these points, but those affected by it would have their own way of disposing of it."

THE Baptist Church at Hammond's Plains after renovating and rebuilding their house of Worship, held the dedicatory services according to the announcement given in the MESSENGER.

Rev. J. W. Manning preached morning and evening to much acceptance, and to large congregations.

We have received from the church an earnest request to publish the Sermon in the MESSENGER that was preached in the morning, on "Church Prosperity." It will appear in our next, and we doubt not, will be read with deep interest by many others besides those who heard it. It is a very timely discourse.

THE St. John, N. B. Baptist Seminary held a rhetorical and musical exhibition last week. The *Visitor* says of it:

The elocution was good and some of it much above the average of Provincial institutions. The exercises in gesture elicited warm and deserved applause. Miss Davis has wrought hard in her department and the large audience recognized with suitable applause the results of her training.

The essays were well written, and indicated considerable maturity of thought. One of them was especially well read.

All the performers did so well that we are not inclined to specify any particular ones, although there were such whose careful training and industry were specially marked. It may, however be a fair criticism to say, that for a Seminary Exhibition, the parts were too largely taken by persons who are not Seminary students, but simply the pupils of individual teachers, but they did their parts well and showed that their instructors are competent and pains-taking.

An admission fee of 25 cents was charged, and the proceeds go toward the Seminary Library Fund.

The prospects of the Institution are good.

REV. W. A. NEWCOMB, pastor of the Baptist Church at South Berwick, Maine, son of the late James Newcomb, of Wolfville, N. S., has been in ill health, but is now able to resume his duties having been much helped by a vacation granted by his church.

MR. WALTER BARRE, of the Senior Class, of Rochester Theological Seminary, has received and accepted a call to the Baptist Church in Victoria, British Columbia. Mr. Barre is a son of Deacon J. W. Barre, of Wolfville. He graduated at Acadia College in 1880.

FROM the N. Y. *Examiner* we learn that Dr. MacArthur gave the hand of fellowship on Sunday morning to thirty-one new members, most of whom had been baptized by himself. In giving the hand he repeated an appropriate verse of Scripture to each one, and then placed a written copy of it in the hand of each. This service thus conducted took but little time, and was new and impressive. In the evening Dr. Fulton discoursed to a large audience on the necessity, practicability and certain success of gospel work among Romanists. It was an earnest statement of his views, illustrated by many interesting facts, nearly all of which had come within his own personal experience as a pastor. Dr. Fulton's heart prompts him to enter for a time at least upon this field of work, and we do not see why great good may not come of it.

Dr. Fulton says he does not propose to diminish his work at Brooklyn, but is ready to go anywhere and preach on this subject through the week.

An article on "Early Musical Culture" in the Boston *Watchman* gives some curious historical facts regarding the use of music in public worship in the olden times. The Pilgrim Fathers having fled from Europe where they had been accustomed to worship without singing, lest they might be heard by those who sought to trouble them, had strong antipathies to overcome. The writer, John Newell, Esq., says:—

The Puritan looked upon music as an art fashioned by the Tempter, and shrank back with horror from any artistic occupation that might bring upon his soul everlasting punishment. A very few simple psalm-tunes were accepted, and these upon the strength of passages from the Bible. The Puritans said, that "Christians should not sing at all, only make melody in their hearts." The Pilgrims would allow Christians to sing, but had grave doubts as to the propriety of allowing the assembly to join.

In 1647 John Cotton issued a tract in which he endeavored to remove the existing prejudice against church singing. He was a man of distinguished reputation for ability and learning as well as amiableness of character. This tract was entitled, "Singing of Psalms a Gospel Ordinance." I give a few quotations:

"The singing of Psalms with a lively voice is a holy duty of God's worship now in the day of the New Testament. When we say singing with a lively voice, we suppose none will so misconstrue us as to think that we exclude singing with the heart, for God is a Spirit, and to worship Him with the voice without the spirit is but lip labor."

Cotton argued that all should sing, and was willing for one to sing a psalm written by himself while the church could say "Amen." "He would not permit women to sing, because it is not permitted women to speak in the church, how then shall they sing?" John Cotton's tract was considered a very liberal production for that age. Though he failed to convince all church members that singing in church was harmless, yet many shared his opinions in relation to church music. The manner of worship among the colonists was as follows: "Every Lord's Day they come together in Boston by the sound of a bell at nine o'clock or before. The pastor begins with a solemn prayer, at least fifteen minutes long. The teacher expoundeth the Scripture. Then the elder dictates a psalm to be sung. Then the pastor preacheth. Then the teacher must conclude with a prayer and blessing." This was the Puritan law in 1641.

For nearly one hundred years not more than a dozen tunes were used in public worship.

Many churches listened to the good advice of their pastors, and introduced salutary reforms into the musical part of worship. The American Puritans were never musical enough to indulge in four-part psalmody. In 1721 Rev. Thos. Walton, of Roxbury, published a singing-book entitled "Introduction to the Art of Singing by Note; Adapted to the Meanest Capacity." Part of the preface reads thus: "We would encourage all, especially our young people, to accomplish themselves to sing the songs of the Lord with skill, and not to make it a mere bodily exercise, but sing with grace in their hearts, so that they make melody to the Lord." Fifteen of the foremost clergymen of New England recommended the book, showing that the ministers of that day were desirous of introducing a better style of singing into church. This book went through many editions and contributed largely to musical culture in the colonies. The forming of church choirs caused clergymen and congregations a good deal of trouble. August 5th, 1779, the town of Worcester voted, "That the singers sit in the front gallery; that said singers carry on the singing in public worship." Dea. Chamberlain on the next Sabbath *knelt* the hymn as usual with loud voice, while the choir kept on singing with *louder* notes. The deacon, mortified at the triumph of the choir, seized his hat and retired from church in tears. But another vexation sprang up. The chorister whom the ministers had preached into existence, began to feel his importance, and scarcely had he stepped up into place when the clergy were obliged to preach him down. He grew strong in vanity in proportion to his ability to read music by note. Musical committees were appointed by the church to select a proper chorister, who then as now were generally distinguished for what they did not know.

Literary.

THE CLEW OF THE MAZE AND THE SPARE HALF-HOUR. By Rev. C. H. Spurgeon. S. F. Huestis, 141 Granville St. Halifax. Funk & Wagnall's (10 and 12 Day Street, N. Y.) Standard Library. Paper 15 cents.

The name of Spurgeon as an author is about as good a recommendation as a book can have nowadays. If any other were needed in this case, it is found in the subject treated—modern unbelief, the agnosticism of the day. He handles it without gloves, and in that striking, homely way that carries conviction to both heart and mind. Spurgeon's illustrations are something renowned on two continents. They abound in all simplicity and force in this little work. They reach all readers, learned and unlearned. The best single phrase we know of to express the character of the entire book is, its "uncommon common sense." It is not a work simply, for scholars; it is for everybody, and most of all for those who have done the least reading of this sort. This is a new book printed in this country from advance sheets. The second portion, "The Spare Half-Hour," is a series of most engaging and instructive papers suggested by the author's travels on the continent.

THE SOUTHERN WORLD: is an illustrated paper published fortnightly at Atlanta, Georgia, at \$1.00 a year.

It proposes to be a Journal of Industry for the Farm, Home and Workshop. It is full of good things with a Fashion Department for the Ladies. It is evident that it comes from the land of cotton. It is well worth the price.

DR. RYERSON, A REVIEW AND A STUDY: by J. Antessell Allen, Esq.

This is a review of "the story of my life" by the late Dr. Ryerson, who spent about sixty years of his long life in the service of Canada, the latter portion as Superintendent of Education for Ontario.