

The Christian Visitor.

FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

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"Glory to God in the highest, and on earth Peace, good will toward Men."
SAINT JOHN NEW-BRUNSWICK,
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Christian Choirs.
BY A MUSICAL PROFESSOR.
Some years ago an admirable essay was published by Mr. Binney on The Service of Song. In it he says, "Prayer and praise are the two principal parts of Divine worship; or, perhaps, more properly, the only exercises that are worship. Preaching is not worship. The preacher is not worshipping when he speaks, nor the hearers when they hear. The three exercises of preaching, prayer, and praise, in the same manner in which the great apostle speaks of the three great elements of the Christian life—faith, hope, and love—'Now abideth preaching, prayer, and praise; the greatest of these is praise.' He traces out the analogy somewhat fancifully perhaps, and goes on to say that 'the service of song on earth is but the prophetic anticipation of what is to come and continue for ever in that world where love and praise will be alike eternal.' Preaching will be unnecessary when all are saved, and none ignorant. Prayer will be superseded, where nothing is left to bewail or fear. Praise alone of the service of the church 'never failth.' Nothing can supersede it; it cannot die. Faith and hope, preaching and prayer, will alike terminate; nothing will be eternal but love and song."
It cannot be a trifling question, therefore, as to how the service of song should be conducted in the earthly sanctuary, since it is but a prelude to the worship of 'the temple not made with hands, eternal in the heavens.'
It consists of two parts—the musical and the devotional. It is distinguished from other portions of public religious service by being musical; it is distinguished from other musical engagements by being devotional. The following suggestions upon this part of our public services are offered by one who has for many years taken a very deep interest in psalmody, and who, to the extent of his powers, has done his best to promote and improve it.
The cultivation of the art of singing has greatly increased among us of late years. For this we are indebted, in a great measure, to the Committee of Council on Education, who, acting through Mr. Hullah, introduced class singing into thousands of schools. To Mainzer also we owe much, especially in the North; and to many, both professional persons and amateurs, who, finding class singing practicable, have carried out systems of their own with success. The publication of good music at cheap rates has also had an important share in the general improvement. Any assembly in England is now sure to contain a considerable number of singers, though the proportion differs widely in various localities. Ordinary religious congregations do not differ in this respect from other assemblies; and there is no reason why this fact should not be turned to account in our worship.
Singing has from early antiquity formed a part of divine worship, and the Christian church has the authority of its Founder and the apostles for its continuance. The church has an earnest desire to extend the blessings it enjoys, and cheerfully welcomes all comers to its public services. Hence a congregation usually contains many persons who are not Christians. Praise and prayer are the only parts of worship in which the people audibly join, and in these all should join—save any who lack either heart or voice.
The singing should, of course, be devout and in order, "as much as any other part of the service." It was reckoned in olden time a terrible sin to offer to the Lord diseased or faulty animals in sacrifice; can it be less a sin in Christians, because of the expression of God's love in Christ, to present for his acceptance careless, slovenly, and discordant songs? Of can it be supposed that He who made the ear cannot hear, or takes no note of how this service is rendered?
The effect upon the congregation is a secondary reason for making our psalmody as good as possible.
The proper duty of song is to excite feeling. It reaches deep in the heart inaccessible by the means, and carries us beyond the reach of mere words. Ahnfelt, the evangelist of Scandinavia, is now by his Christian ballad singing, awakening the Northerners from their moral torpor. Almost every period of great religious progress has been marked by earnestness in psalmody. Very natural that it should be so. Let a man have his heart full of genuine love to God, he cannot be indifferent or careless in any part of his service; and hearty singing excites instant sympathy. Jonathan Edwards, not a rash writer, says, in describing a religious revival of his day:
"Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure in the beauty of holiness. It has been observable that there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth, and their hearts so filled with the love of God, as in singing his praises. Our congregation excelled all that I ever knew before in the external part of the duty; the men generally carrying well and regularly their parts of the music, and the women a part by themselves; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed."
A state of affairs very strange and unusual in more formal Christians arose some years ago. The church, feeling the desira-

bles of psalmody and its own inability to conduct the service efficiently, called in the aid of persons, not Christians, who for a money payment sang God's praises and the church's prayers and vows. These persons had no opinion, but were expected to sing whatever was directed; words sometimes false for any one to utter; sometimes to make solemn avowals of longing desires—never felt; of anxious wishes to die—the reverse of fact; and of entire self-dedication to God—a lie! All this paid for by the Christian church as an offering to the all-knowing, heart-searching Jehovah!
This shameful practice has been mostly banished, but the principle under a mitigated form still exists, the difference being the absence of pay. Non-Christians are still employed and recognised as the official singers of the church.
The outward similarity existing in this country between Christians and non-Christians leads to confusion in this as sometimes in other cases. Transfer the scene to India. A mission church in Calcutta is in want of a choir, and not finding Christian persons to take the position, allows it to be occupied by a party of Hindoos, intelligent but unconverted. Those who, surrounded by the gospel light of a Christian land, refuse or neglect the overtures of redemption, are vastly more blameworthy than are Hindoos and more dishonour Christ. A Hindoo choir would therefore be more appropriate in a Christian church than a choir of unbelievers. By placing the latter in such a position, the church not only dishonours its Master and itself, but most terribly facilitates their self-deception or indifference. Why should they desire any further Christianity than they have when the church gives them the post of honour? What, then, shall we prevent any non-singing who are not professors? Shall the almost Christians, especially the young, be discouraged and driven away? Never! Let their willing service be most thankfully accepted, cherished, and welcomed; but let their services be really and entirely voluntary. Place them not in an official position where they must sing, without choice or discretion, whatever words are ordered. Let Christians lead the song, and let whosoever will join the chorus. Are Christians not to be found fully qualified for the office? The Almighty does not ask from his people what they have not, or cannot obtain. He requires the best service of song they can render. A psalm artistically very imperfect, but the best utterance of a devout and humble heart, will be more acceptable to the Lord, than a magnificent display of vocal skill without truth.
There is no reason why the song should not be musically excellent, as well as truthfully devout. There is nothing in the love of God to spoil either the voice or the ear; rather the reverse, for a right and loving heart improves the whole man. How strange that a Christian choir should be such a rarity! Always an effort to commence and a struggle to maintain! Marvelous the excuses that are offered by persons asked to assist—'Voice not strong enough—can't sing in a morning—disagreeable to sit away from one's family—so many engagements—distracts the attention—the behaviour in the choir'—and other such resolving themselves, however, in truth, into 'It's too much trouble'—or, more frequently—'It is not quite the thing for the better families.' This last excuse is very prevalent, though seldom honestly expressed. With the terrible craving for social exaltation which pervades even the church, it is too great a sacrifice for Miss Seymour, the banker's daughter, to sit in a choir by the side of Mary Chataway, the dressmaker, though she be never so devout and excellent a Christian. It would never do, even in the presence of God and in his service, to risk one shade of caste. All very well to disregard social differences when we reach heaven, but on earth people must be kept in their proper places. Hence, unless some one of superior rank takes the position (when there is a perfect rush to follow), the choir is usually left to those who are otherwise overworked, and frequently to the uneducated, who are thankful to employ the talent of music in the service of Him who died for them. Another reason is, of course, ignorance of music. But the potent hindrance is that Christians do not regard it as a duty. In his Christian Cautions, the writer before mentioned, has the following passage:
"Do you not live in sin in living in the neglect of singing God's praises? If singing praise to God is an ordinance of God's public worship, as doubtless it is, then it ought to be performed by the whole worshipping assembly. If it be a command that we should worship God in this way, then all ought to obey the command, not only by joining with others in singing, but in singing themselves. For, if we suppose it answers the command of God for us only to join in our hearts with others, it will run us into this absurdity, that all may do so; and then there would be none to sing, none for others to join with."
"If it be an appointment of God, that Christian congregations should sing praises to him, then, doubtless, it is the duty of all; if there be no exception to the rule, then all ought to comply with it. But if persons be not capable, because they know not how, to sing, that doth not excuse them, unless they have been incapable of learning. As it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be at all

decently performed without. Those therefore who neglect to learn to sing live in sin, as they neglect what is necessary in order to their attending to one of the ordinances of God's worship. Not only should persons make conscience of learning to sing themselves, but parents should conscientiously see to it, that their children are taught this among other things."
Experience leads us to make the following suggestions:
Classes for instruction in singing should be maintained in every congregation. For a very small fee from each member, well-qualified teachers may be found to undertake a class; and if cordially supported, an immediate effect on the psalmody is perceptible. Such a class affords the great desideratum of a healthful, cheering, and entirely beneficial amusement for young people. The young ought to have recreation, and if their religion, as well as their bodily health, is to be hearty and vigorous, they must have it.
The principal choir should be of sufficient strength to subdue, as also to excite, the voices of the congregation. Verses of a plaintive character, to be appropriately sung, require more strength in a choir than loud passages of praise. In the latter the people freely join; but if the choir be weak and much subdued, as in the former case, then the congregation begin to fear a "break down," and instantly stop singing, and of course, all the desired effect is lost. It is in these changes, suit the action to the singing, that the true influence of psalmody lies, and without a strong choir they cannot be produced. Auxiliary choirs should be placed in various parts of the chapel.—These must have a good understanding with the conductor. Under his control, they have an excellent effect in promoting enjoyable singing by the people. Some persons are afraid of hearing their own voices, and unless others around are singing, will remain silent; some require a leader of their own part; all sing the better for hearing the song well sustained around them.
The use of an instrument must be left to local feeling and judgment. In many cases the introduction of an organ has diminished the volume of voices, and in every way been detrimental; in other cases, especially where the congregation has been advanced in musical education, it has proved agreeable.
By these means choir worship will become devout, hearty, artistic, and delightful. "But," says Mr. Binney in the essay already alluded to, "the great thing is to be good. The singer should himself be a true song. His mind and heart, his reasons and passions, his inward and outward life, should all be in harmony with one another, and his whole nature should be in harmony with God's. Every day and hour, every act and utterance, allowing for unavoidable human infirmity, should flow on and rise up as the words and verses of a divine psalm. This is the melody that God best loves. The accordant harmonious movements of the virtuous universe give forth an unintermitted song of infinite grandeur, sweetness, and force, of which God is the sole and ceaseless auditor, and to which he is ever listening delighted! Let us aspire to bear our part in that glorious anthem. When men are reconciled to God by the faith of Christ, when sanctified by the Spirit, they appear before him in the beauty of holiness; there are advances made toward the realisation of that picture in which the prophet portrays the ultimate and everlasting complacency of God in his church. In the service of song could alone be found what might adequately intimate the exquisiteness and depth of infinite delight. 'Sing, O daughter of Zion; be glad, rejoice with all thine heart. The Lord thy God is in the midst of thee; He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.'"
[From the Watchman and Reflector.]
Foreshadowings of a Revival.
God is an absolute sovereign in His purposes both of judgment and of grace. He gives no account of any of His matters, but executes His own will in the armies of heaven and among the inhabitants of earth. He will be glorified in the assemblies of His saints; He will make the wrath of man to praise Him, and demonstrate to all intelligent creatures that there is a God who rules in the earth.
But He is a God of order and not of confusion, and His will finds expression in harmonious laws pervading the kingdoms of nature and grace. The harvest follows the seed-time; day succeeds to night; rest is made sweet by toil; conversion is attained only by prayer and anxious thought and earnest effort. He often gives, also, clear indications of His purposes; warning the sinner of impending judgment, and quickening in the hearts of His people desires for the blessing He is about to bestow. The little cloud, like a man's hand, is the signal to Elijah of the approaching rain. The sound of a going in the top of the mulberry trees, is a promise to David of a victory over the Philistines. The voice of John the Baptist ringing through the wilderness of Judea, and calling to repentance, is a sure forerunner of the Saviour's coming with power to save.
The experience of the church has taught the great lesson that when God designs to visit His people with salvation, He prepares their hearts for spiritual blessings, and inspires them with the spirit of earnest prayer and labour. Before the great revivals in the

days of Ezra and Josiah and Malachi, they that feared the Lord spake often to one another; there were pungent searchings of heart, and profound study of the Word of God. The same indications of the Lord's coming were witnessed before the Reformation, and before the wonderful revivals in the days of Whitefield and President Edwards. The Lord will be inquired of of the house of Israel touching the things He will do for them.
There are many tokens at the present time to encourage the hopes of watchful eyes and hearts that the Lord is at hand to bless His people, and visit them with salvation. A spirit of prayerfulness is spreading among the churches. We have heard of many churches recently, who, without consultation, or a knowledge of each other's purposes, have appointed days of fasting and prayer for the descent of the Holy Spirit. The Associational and Conventional meetings for the last year have been marked in general by a depth and earnestness of devotional feeling which have been unknown for many years. Ministers are yearning for the divine blessing on their labours, and are preaching with more simplicity and directness, and pressing the truth upon individual consciences in their pastoral visits. The calamities that have fallen on the business world, have sobered the minds of all men, interrupted the eager pursuit of wealth, which is a formidable barrier to religious earnestness, and opened hearts to the great truths of the gospel. The signs of the times certainly foreshadow a glorious work of grace. The horizon, tinged by a few faint rays from the Sun of righteousness, foretells the dawn of a day of the right hand of the Most High. Already some churches have felt the genial beams, and have rejoiced with trembling over new-born souls. Others discover cheering signs that the Lord is with them, and are putting up importunate prayers that He will take up His abode with them. Many others are waiting for his appearing, and Simeons and Annas are found among them, waiting for the consolation of Israel. It is a time for self-examination and humiliatory prayer. There is a call for large faith to expect and attempt great things from God. Every Christian heart should desire to be found at the post of duty. From every Christian's lips should the vow of the prophet be uttered—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Blessed is He whom his Lord, when he cometh, shall find so doing.

A Novel and Important Suit.
The Georgia Citizen advertised a delinquent subscriber, and for this was sued for libel by the subscriber. He thus indicates to the press and his friends the course he intends to pursue, and in this cause the entire Southern press will justify him.
But few men imagine the fraud practiced upon the press. The thousands annually lost by subscribers moving off to parts unknown, in debt from one to five years, and even leaving the papers to continue coming until the Post Master happens to send them back. There are thousands of good men, and honest men and well-meaning christian men, who, through carelessness, wrong and oppress the editors of their religious papers.
But to what the editor of the Citizen says and also to what the editor of the Louisa Eagle, (Alabama,) in support of his course:
"THE LIBEL CASE.—We shall justify, on the ground, that any man who takes a newspaper and refuses positively to pay for it, is essentially a dishonest man! The Post-office department has decided that a subscriber to a newspaper who removes from a place without paying his subscription, and without notifying the publisher, is guilty of presumptive fraud. It is to be inferred that he meant to cheat the printer. How much more so, when as in the case of Giles, one receives a paper for a year, and though able to pay, positively and impudently refused to settle, when positively called on."
Thus speaks the Georgia Citizen, and upon mature reflection, we endorse the whole of it. "The cheating of an editor is attended with peculiar circumstances which make it a more flagrant offence than stealing from a churchyard. In the first place it is a well known fact that editors, and especially Southern ones, work harder for their money than any other class of persons on earth, for theirs is both mental and physical labour, exhausting the brain and undermining the constitution. In the next place, an editor considers every one of his subscribers honest; men until they prove themselves otherwise; consequently if a man cheats him, he is not only guilty of swindling, but violates his honor as a man. Besides this, the sums owing to an editor are usually small, and losing two dollars by one man and two by another, continually but slowly, is like bleeding a man to death a drop at a time. Instead of one stroke, putting him out of suspense at once, he toils on, year after year, until old age creeps on him, and then, instead of having something laid by to comfort his declining years, he finds that he is broke, without knowing when or how. Add to this the continual anxiety which he undergoes in regard to these little sums, and the bitter reflection that, when they are paid, it is frequently done grudgingly, and we think our readers will admit that cheating a printer is almost an unpardonable sin.

When a man takes a paper a number of years, and is really and truly able to pay for it, and refuses to do so when called upon, or who removes from his office without paying for his paper, or making any arrangements in regard thereto, is guilty of as downright swindling and rascality, as though he had embezzled a million from the bank.—Such is our decided opinion, and we believe we are sustained by our brethren of the press generally."—Louisiana Eagle.

Correspondence.

English Correspondence.

Letter from Rev. C. Spurgeon.

THE SERMONS DELIVERED ON THE DAY OF HUMILIATION AND PRAYER.

Sermons were delivered in nearly all the various places of worship of the several denominations throughout Great Britain on the day appointed by the supreme authority as a day of humiliation and prayer. The report of these discourses occupied nearly the whole, available space of the next day's Times.
They are described by the Nonconformist as having much in common. "The preachers enforced the doctrine of the judgments of God upon nations for their sins. Many traced the calamities in India to the compromising spirit of the Indian Government, which had led them to pay respect to the native superstitions, and to discourage the spread of christianity—nay, to ignore christianity itself.—Some drew a practical lesson from the revolt, and insisted that each individual was responsible, the sins of each making up the aggregate wickedness of the nation which had called down the wrath of God.
Most of them deprecated the vindictive punishment of the mutineers—any retaliation, any revenge; but nearly all who touched on this subject called for stern justice. In many churches "dead marches" formed an imposing part of the ceremonial."
The managers of the C. Palace took the precaution of having the building licensed as a place of public worship before Mr. Spurgeon held the service there. To understand this proceeding it must be borne in mind that by the law of England, the gathering of a number of adults above twenty for divine worship in any room or other place, not set apart for such a purpose, unless the building has been licensed by the magistrate, is an offence punishable by fine. This law is rarely enforced but as it exists, any violation of it is liable to prosecution. The Crystal Palace is now therefore a place authorized by law as one in which divine worship may be held, and the first preacher in this remarkable palace for public worship was a baptist minister.

THE INDIAN GOVERNMENT AND IDOLATRY.

The following facts are stated in a letter by a gentleman of the name of W. Clarkson Barington of White, who speaks from "a personal observation extending over more than fourteen years." He says:
"How do you suppose the Indian army pledges itself to its officers and its government! The mass of Hindoos swear by the waters of the Ganges. An officiating Brahmin attends at the enlistments, and with the sacred water administers the oath of fealty, after which those enlisted kiss and pay reverence to the British standard."
"The several idolatrous festivals of both Hindoo and Mohammedan religionists are taken under the patronage of Government, by being made the subjects of regimental orders. On the same public order which states there will be divine service at the church in camp, may be also stated that lights and native music will be in the Sepoy's lines on the occasion of the Holi, or the Tarboot, or any other idolatrous festival."
"A certain number of days for idolatrous purposes, with exemption from military duties is thus afforded to the troops by christian authority."
"A christian officer, truly such, refused to attend a march, or entertainment of dancing girls got up by the Sepoys. The commissioned native officers remonstrated with him, as being out of order, and endangering offence from the Sepoys."
"The sight has been more than once witnessed of British officers with their white jackets bespattered with the yellow ochre cast on them by their own Sepoys in that abominable festival called the Sholi, which answers to the Saturnalia of Rome."
"It is commonly argued that Indian caste is an inviolable institute, and that the government cannot intermeddle with it. All who well know the natives will give to this one answer—viz., the natives will not long let caste militate against their self interest. They have a host of ways for reconciling the twain. Hindoo caste is like the snake, which may be straight and stiff, but which can also bend and twist and elude the grasp. If caste be abolished in the army or in the schools, will there be no soldier, no scholar? Nothing of the kind."
According to the Shastras, Brahmins demean themselves beneath respect by serving the Malicha races. Do the Brahmins then avoid our service? No, they press into it. How can they do so constitutionally? By a device of their own. "All power," say they, "is but an emanation from our God Vishnu; in serving the powerful British we are only serving our own God."
The supremacy of Hindoo gods, and the

SOCIAL SCIENCE.

The national association for the promotion of Social Science was inaugurated at Birmingham, on Monday, the 12th day of October.
The subjects comprised under the general head of Social Science are five in number:—
Jurisprudence, Education, Public health, Social Economy, and Reformation and Punishment. The Presidents of these several departments are Lord John Russell, of Jurisprudence, or reformation of the law; Sir J. Pakington, of Education; Lord Stanley, of Public Health; Sir B. Brodie, of Social Economy; the domain of this department as distinguished from the others, was not clearly defined by the President, and Mr. Recorder Hill, (in the absence of the Bishop of London, who had consented to preside over this section) of Punishment and Reformation of Criminals.
The object of the Association is to gather and diffuse information on the subject embraced in each section; to devise improved modes of action; to bring theories to the test of experience; to explode erroneous opinions; and give publicity to successful experiments; and thus in every way to promote the moral and material interests of the nation.
Lord Brougham delivered the inaugural address.
INDIAN NAMES.
Poor or pore, which is found to make the termination of so many Indian cities and settlements, signifies town.
Thus Nagpore means the town of serpents.
Abad and patam also signify town; Hyderabad being Hyder's town, and Seringapatam—from Sringaya a name of a God Vishnu—being the town of Sringaya. Alahabad, from Allah God and Abad abode, means the abode of God; that city being the capital of Agra, the chief school of the Brahmins, and much resorted to by pilgrims.
Purnaub is the country of the five rivers, and Doab is applied to a part of a country between two rivers.
Hindustan itself is from the Persian Hindoo signifying black and stan a country; the country of the blacks, the Hindoos being much darker than the Persians. It has also been derived from Indus and stan, meaning the country of the Indus.
THE ILLUSTRATED LONDON NEWS, AND THE REV. C. H. SPURGEON.
Who that read the abusive strain in which that popular journal, the "Illustrated News," indulged against the popular preacher of the day, on the occasion of the accident at the Surrey Gardens, would have expected ever to see a portrait of the Reverend Gentleman in its pages, and an illustration of a monster meeting in which he is represented preaching? Yet this has come to pass. Less than a year has elapsed since the Editor denounced the preacher in no measured terms, and in the number for October 17th, appears an excellent side view of the same man in the attitude of preaching to the multitudes who thronged the Crystal Palace; and underneath is a sketch of the interior, as it appeared while the immense congregation was listening to the sermon.
These two phases of popular journalism are instructive. In the contempt heaped on the servant of the Lord, we recognize a verification of the Saviour's words—"Marvel not if the world hate you, ye know that it hated me before it hated you:—if ye were of the world, the world would love its own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you." Mr. Spurgeon was but the medium through which hostility to the Saviour and evangelical truth vented itself.
On the other hand, the deference shown to the same individual after so brief an interval, is an illustration of the fulfilment of the