

a copious outpouring of Divine influence.—Our ministry must be more imbued with that sacred unction which becomes more contagious than our meetings for prayer will be thronged and the experience of heavenly realities will so press upon the consciences of our people that they will go forth to friends and neighbors saying, "We cannot but speak of the things which we have seen and heard." At present it is but a small portion of professing Christians who are making active and systematic exertions to bring men to Christ. As representatives of the churches, we shall but imperfectly discharge our duty if we rest satisfied with anything short of a great awakening in our communities in this respect.—We therefore most earnestly plead with our beloved brethren the pastors of the churches, to enforce upon the members of their flocks the indispensable necessity for personal efforts to save souls.

If there be in our distinctive principles aught of worth, it is that we trace all our doctrine and our practice to God's Word and to that alone. Here our fathers trusted and found safe footing; it made them great, and good, and wise, and will not fail to make us also equal to the demands made upon us by the anxious restless days in which we live."

It was remarked in the course of the meeting by the Rev. Mr. Brock that there had been an average increase to the churches in the Association of 28 members during the year.

For the Christian Messenger.

#### Colchester County Baptist Sabbath School Convention.

The Delegates and Friends of the Colchester county Sabbath Schools met at Truro on the 15th Inst.

Reports of an interesting character were read from a number of Sabbath Schools shewing an average attendance of 300, and 50 Teachers with 1200 volumes in their libraries.

The following list comprises the officers present:—

*President*,—Wm. Faulkner  
*Vice Presidents*,—Ezra Layton  
 James Stephens  
 Robert Blair  
*Secretary & Treasurer*,—T. B. Layton  
 Rev. Jas. E. Balcom  
 John Moore  
 David Page  
*Committee*,—Wm. Cummings  
 E. C. Banks  
 Wm. McCully 4th  
 David Blair.

Good addresses were given by Rev. J. E. Balcom, B. Douglass, E. Layton, J. Stephens, J. Moore, W. Cumming, and John King, Esqr. An excellent paper was read by Brother David Page, on the importance, at the present day, of giving the young a knowledge of the Scriptures, and laying a good foundation, by early moral and religious training, to meet the errors prevalent in the world. The commencement of this work can scarcely be begun too early.

Bro. King was appointed to prepare a paper for the next session, to be held at DeBert River, on the last Friday in March, commencing at ½ past 2 p. m.

For the Christian Messenger.

#### "Ritualistic Baptists."

DEAR BROTHER,

The *Presbyterian Witness* of to-day contains an article headed as above, giving an account of the opening of a new Baptist chapel at Hull. The statement first appeared in the *British Standard* of Dec. 14. It is as follows:—

"It is difficult to say in these times of general shaking what things may come to. A respectable journal, referring to the Church of England, says:—

"The number of secessions from the English Church must be considerably larger than is generally supposed, and the seceding clergy have carried some of their former practices into the communion which they have now joined. A new Baptist 'church,' dedicated to St. John the Evangelist, with nave, chancel, transepts, clerestory, rose window, tower and spire, reredos, communion-table, and all the accessories of a handsome Catholic Anglican Church, has just been opened at Hull. The consecration services commenced with the celebration of the Holy Communion, in which a large number of the clergy took part, nearly all of them being formerly priests in the English Church, and including the Revs. Baptist Noel, C. Hargrove, formerly rector of Kilmens; Thomas Dugard, late curate of St. Mary's, Haggerston; John Brown, late incumbent of Eaton Chapel, London; H. Brooks, late curate of St. George's, Southwark; C. Neville, late rector of Wickenby; and H. Jones, late curate of St. George's, Bloomsbury. Among the hymns sung was the well-known 'Angulare Fundamentum.'"

I believe that all denominations in England have been somewhat smitten with the medic-

val fever, and are humbly copying the patterns set them by the architects of the olden times, forgetting that the churches they erected were intended for the services of a priestly religion.

But the "respectable journal" quoted by the *British Standard* was mistaken in stating that it was a "Baptist church." The gentlemen whose names are given are not Baptists, with the exception of the Hon. and Rev. B. W. Noel. The building that was opened for worship belongs, I think, to the Congregationalists.

A Baptist Chapel was opened at Hull a few months ago, but Mr. Noel was not present, nor any of the *quondam* clergymen mentioned above.

I do not expect to see the day when Baptists can be fairly charged with being "ritualistic."

Yours truly,  
 J. M. CRAMP.

Acadia College, Feb. 23, 1867.

## Christian Messenger.

HALIFAX, FEBRUARY 27, 1867.

#### Agreeing to Pray.

It has been the practice for a number of years past to observe the last Thursday of February as a day of prayer for colleges. This has not been amongst Baptists merely, but it has been observed by other denominations of Christians also. Nor is it in the churches only that this practice prevails, but in the Colleges themselves prayer-meetings are held, and in most cases a review is taken by many of the God-fearing professors and students as to the answers given to the prayers of former years. In some cases there have been very remarkable blessings bestowed, and serious impressions made on the minds of that most important class—the students. The *National Baptist* notices the day in the following terms:

"The persons who are now in College will very soon be in prominent positions in society, controlling popular opinion, and exerting a great influence by their example. They will fill up the ranks of all the professions. No equal number of other young persons will so largely effect the welfare and the moral character of the next generation. This of itself is a reason why prayer should be offered for their spiritual welfare.

But many of the young men, now unconverted, are such as God may call into the ministry if they become the disciples of Christ. To them we are to look for pastors of our churches, and for ministers of the gospel in heathen as well as in Christian lands. He who chose for his chief apostle a young man, who had been educated in all the learning of his age while he was not yet a Christian, has been accustomed in all ages to call into his service talent that has been trained for other work, or without any special reference to the ministry. Augustine was a teacher of rhetoric before he was a Christian. Judson had graduated from college before he knew the power of religion.

A pleasant season of refreshing was enjoyed in one of our New England colleges some years ago, during which, if we remember rightly, eleven young men professed to become disciples of Christ. They were from different parts of the country, and belonged to families of different religious persuasions, but of course none of them were looking forward to the ministry. Their conversion, at least in the case of eight of the number, changed the whole course of their subsequent lives. One of them is a beloved Baptist pastor in Portland, Me. A second is a prominent Congregationalist pastor in Boston. A third is pastor of a country Baptist church in Massachusetts. A fourth is Professor in Madison University. A fifth is a Baptist minister of rare usefulness in Baltimore. A sixth, a Baptist minister in this city, has accomplished not a little for Christ by telling the story of his conversion in the tract, *One Honest Effort*. A seventh is an Episcopal clergyman in Virginia. An eighth is Professor in the University at Lewisburg.

Who can calculate the influence of these men? Who can trace the innumerable lines of influence going out from them in every direction, which influence was consecrated to Christ when they were college students? We remember that last Thursday in February, and the meetings that were held, and the deep seriousness which pervaded the college. We remember what deep joy was awakened during the days that followed, as one after another avowed allegiance to Christ, and made known that he had become a new creature in Christ. But we did not then know how large and valuable would be the service rendered by those converts to the blessed Master."

**DRAWING A CONGREGATION.**—A correspondent of the *Freeman* says: A novel plan has been adopted at Jaulna, India, for collecting an audience in the streets. There is a blind man with a splendid voice connected with the mission who, accompanied by his wife, perambulates the villages, singing hymns, composed by a venerable catechist named Premdas, and set to native tunes. The Hindus come out to listen; and to the crowd thus gathered the gospel is preached. Thus, referring to one instance, the Rev. Naragau Sheeshadri says:—"The party passed through Khadrabad, all the way singing, accompanied

with instrumental music. Now and then they were requested to halt in the corners of the streets, and in front of shops, and sing songs of Zion, which, of course, they did with much pleasure. When the singing was over, people would bring money and offer it to Bartimeus; but Premdas thinks he should not take any, lest the people look upon the whole party as beggars, very much of the same kind as they have among themselves, and who look upon singing as their trade. I myself rode to the appointed place, and when a pretty large crowd was collected, I stepped forward and preached for nearly an hour to a most orderly, attentive, and respectful audience. Many old women and Brahmin widows came to their doors; others peeped out of their windows, and heard, for the first time in their life, the glad tidings of salvation through a crucified Redeemer. During my stay here I should like to see this kind of labor carried on more systematically than we have hitherto been able to do. You will be glad to hear that the blind man very often visits neighboring villages, and remains with our christian people, who are generally anxious, not only to hear him sing, but to get their young men and women to learn to sing so that in this way they may remember the grand facts of revelation."

People in so-called christianized countries, are very much like the heathen in these respects, and are often attracted by good singing so as to come and listen to the sound of the gospel. It therefore becomes christians to give attention to that divinely-appointed department of christian duty—singing the praises of God. If, however, the object aimed at by the music of the sanctuary, whether it be simply vocal, or vocal and instrumental combined, be alone to please and attract, it is a very low motive by which christian people should be influenced. When that is the case those who are drawn into the congregation of worshippers are not likely to be benefitted to any great extent, nor is the exercise calculated to increase the spirituality of the people. But let there be constant effort made by christian churches to cultivate their musical powers so that the hearers may be induced to join in praising God, that believers may be encouraged and stimulated, and that unbelievers may be brought under holy influences, won to Christ, and saved from everlasting death; and there then need be no apprehensions of danger arising from too much attention to this part of public worship.

The ritualism of Baptist churches is very simple and yet abundantly sufficient to supply New Testament christians with the means of worshipping God in spirit and in truth.—When they "pray with the spirit and with the understanding, and sing with the spirit and with the understanding also," there is more of acceptable worship than if the prayers were all beclouded with incense, and surrounded with all that can please the eye and captivate the senses.

**TERMS OF CONFEDERATION.**—The *St. John Morning Journal* states that it was expected the Act of Union would pass rapidly through both Houses of Parliament; and adds:

"The financial bills required in order to raise the funds for the immediate construction of the Intercolonial Railroad by Imperial guarantee will have a similar fate. Then, close on the passing of the local acts, will follow the preliminaries for the formation of a Federal Executive, the summoning of the Confederate Parliament, and the auspicious inauguration of the new order of things.

As the Confederate bill has now been submitted to the Imperial Parliament, and as secrecy is no longer required to be observed in relation to what is understood to be its general scope, we may indicate some of the modifications of the Quebec Scheme, which, it is believed, have been agreed upon. They will, we fancy, speak for themselves.

In the original Scheme, the Maritime Provinces of Nova Scotia, New Brunswick, and Prince Edward Island, were to have 24 members, Upper and Lower Canada each having the same number. In the modified Scheme, Nova Scotia and New Brunswick will together be represented in the upper branch by the same number of members as Canada East or West, namely by 24 members, 12 members to each. When Prince Edward Island and Newfoundland join the Confederation, they will be represented in the Council by their quota of additional members. It would seem that to distinguish the Confederate Legislative Councilors from those of the several Provinces, the former are to be called Senators, and their Chamber a Senate.

In the original scheme the allowance of 80 cents per head was always to be calculated on the census of 1861. This arrangement was not satisfactory to the less populous provinces. In the draft bill, as modified, it is proposed, in the case of Nova Scotia and New Brunswick, that an allowance on the actual population of each province, at the rate of 80 cents per head, shall be annually made until their respective populations shall each reach the maximum of 400,000. Of course no corresponding arrangement is deemed necessary in relation to the trebly populous provinces of Canada East and Canada West. This will enable New Brunswick, instead of receiving a fixed subsidy of about \$201,687, to go up to the receipt of \$320,000 a year, or over \$120,000 additional and to remain in receipt of that sum. To meet the general feeling that the sums to be allowed for local purposes are too small, and that this evil is aggravated in

the case of the more sparsely inhabited provinces, it is deemed certain that an annual allowance shall be added to the subsidies otherwise provided for, and in the case of New Brunswick an addition to the allowance of \$63,000 a year for ten years (should the entire debt fall short of \$7,000,000 on entering Confederation) somewhat as follows:

Upper Canada .....	\$80,000.
Lower Canada.....	70,000.
Nova Scotia.....	60,000.
New Brunswick.....	50,000.

This gives \$260,000 a year more for local purposes. This sum will, of course, have to be paid by the whole Confederacy, but all candid and considerate persons will note the proportion of the amount received by the weaker and less affluent and populous provinces as compared with that part of it which they will have to pay. Still these allowances are founded in reasons arising out of the relative positions of the provinces, and, the spirit of generous fair play which prompted the Canadian delegates to accede to them will, no doubt, secure for them the cordial approval of their people.

As the Confederate Government is to deal with criminal matters, it seems but right that it should have transferred to it and not to the local Governments the control and burden of penitentiaries and similar institutions. The charge of Lunatic Asylums will, also, we believe, be transferred to the Central Government. The slightest consideration of these arrangements, taken in connexion with the original terms of the Quebec Scheme, will show that a very large and adequate amount will be left free for local purposes, the expenditure of which, will, in turn, tell on the prosperity and population of New Brunswick, and thus add to the Federal Revenue.

The construction of the Inter-colonial Railroad is to be secured by Imperial act, and the time within which it shall be built, as well as the manner of raising the funds, arranged by Imperial Legislation. A very large part of the expenditure for this work which may cost twenty millions of dollars, is to be made in our own Province. This is to be undertaken immediately, and the outlay, which will go on for several years, must stimulate a great variety of interests. If such be the terms of Confederation; if the influence of the smaller and weaker provinces is to be increased, and more abundant provision made for their local wants, on terms not unfair to the whole Confederation, we will only now add that such terms ought to meet the views of reasonable people. But, for the present, we eschew argument and submit the facts of the case as we believe they will turn out to be, to the consideration of our readers.

#### "The Church Monitor."

We have unintentionally omitted before, to notice the *Church Monitor*, recently issued in Halifax, by a Committee of members of the Church of England. It proposes to defend that Church from the tide of Ritualism and Rationalism by which she is threatened.

No name of editors or proprietors of the paper is given. It is evident from its articles that it is to be directly antagonistic to the *Church Chronicle*, which professes to be the authorized organ of the Church of England in this province, and enjoys the patronage of Bishop Binney.

The editorial writing in the *Monitor* advocates the union of Church and State, not so much perhaps for the purpose of making the Church the creature of Parliament, and the State the authority on which that Church exists, as to retain the Queen at the Head of the Church. The High Church party both in England and the Colonies are charged with a steady purpose of depreciating the Royal Supremacy, as they affirm, for the purpose of restoring the church to freedom of action. We must leave this to be fought out by the two parties as they best can, seeing that we can have no sympathy with either in the question. As a matter of principle we think there is but little difference between regarding the Queen or the Pope as the Head of the Church. We find nothing in the New Testament to sanction either.

So far as the *Monitor* shall inculcate evangelical christian principles we wish it God-speed, but we can of course have no respect for it in any attempts it may make to sustain a State Church either in Great Britain or Nova Scotia.

The circumstance of the Church of England being a State Church, we believe to be the great source of the Ritualistic troubles which are afflicting the evangelical portion of that church. We do not believe the statement made in one of the *Monitor's* editorials, that "the Royal Supremacy is the only barrier which now stands between the laity and the deep design of the High Church or Ritualistic party to recover their long lost power or influence." The editor seems to be in mortal fear of being left to the tender mercies of the Diocesan Synod in this province; and exclaims, "Woe to him who shall presume to exercise the right of private judgment when those evil days shall come upon the Church." The anomalies in the constitution of their church courts are deemed very convenient when their power is used to suppress heresy, but, when they defend error they are held to be far otherwise. Some of