

A GOOD MEDICINE.—The sale of Mr. Fellow's Compound Syrup of Hypophosphites has been quadrupled within a year or so. It is really a good medicine, well adapted to build up the system and impart vigor of body and mind. It is recommended by our best Physicians, and we are glad for the sake of the public as well as of the manufacturer, who is one of our best Chemists, that Mr. Fellow's Compound Syrup of Hypophosphites are in such demand in all parts of the Dominion. Owing to fiscal obstructions they cannot be sold in the United States, whose patent-medicine-afflicted citizens are thus deprived of the advantage of using a really good invigorating medicine.—*St. John, N. B. Journal, 7th Dec., 1868.*

Correspondence.

For the Christian Messenger.

OUR HOME MISSION.

Mr. Editor,—

It was not my privilege to be present at either of our Associations this year, and thus far I have not written a word for the Messenger on the foregoing subject. But, as the author of a resolution, which was heartily carried in our Eastern Association of last year, and which resulted in a delegation to the Western Association, to confer with that body with a view to Union in all our Home Missionary operations, I have been by no means an indifferent observer of recent action and correspondence.

At the outset, middle, and end of the enterprise, I would say with Ulysses Grant, "Let us have peace," yet, not with the suppression of an honest discussion, nor at the expense of wisdom or justice.

I must say I was surprised, and sadly disappointed at some of the recent proceedings in the Convention and Association, at Berwick.

I speak for myself, and I think, for our Eastern Association at North Sydney last summer, when I say that three prominent features of the action at Berwick, were not anticipated by me at that time; nor can we now heartily approve of them. I refer to the including of the French Mission, and especially to the organization of a new society, and the location of the one Board at the extreme and inaccessible point of Yarmouth.

As to the French Mission, it still appears, at least to me, a very doubtful movement to take it under the charge of our general Home Missionary Board. An additional expense of at least \$1200 in annual salaries, of brother Normondy and his required associate, together with that of keeping in repair two Mission premises and other incidentals, would thus fall upon the general Home Missionary enterprise.

Yet, in the hope that our French Mission would be, in the future, better managed, and more liberally supported, and, in consideration of the fact, that it is a Home Mission, perhaps the now proposed amalgamation is wise and desirable.

But certainly no good or sufficient reason has yet been advanced for the sweeping away of our Nova Scotia Baptist Home Missionary Society and the formation in its stead of a "Missionary Union," whose composition is just about of the same nature with the old organization. Assuredly our Western brethren could not consistently object to the giving up of their Board or Boards, when the Central and Eastern Associations readily give up theirs, with its central location, in order that all the former Boards may be merged in one new one, and thus the whole work be more efficiently done, in connection with such Board, supervised by the already existing Home Missionary Society, simply enlarged, so as to represent our three Associations. I am yet unwilling to believe that our Western churches would feel any "jealousy" respecting such an arrangement, or would on any ground hesitate to accept such an issue when fairly set before them. Why then do away with the former incorporated body? Echo asks, Why?

As to the Yarmouth location of the newly proposed Board, I doubt not it was done at Berwick in good spirit, with good intent; therefore I will endeavor not uncharitably to characterize it.

The "casting-vote" aspect of that

proceeding has been so clearly explained and conceded by Dr. Day—save in its technical sense—that the recent statement of a Lite-member of N. S. B. H. M. Society, does not require any further indorsement.

Yet such enlightenment of my own mind awakened only new surprise at the action of the Berwick Convention.

With a majority of only one ballot in favor of the Yarmouth location of the new Board, it may be well asked why was not a full pause made at that point, and a more central and accessible location urged, especially when the Eastern Association was so slightly represented in that Convention. Not to speak of Truro—which has lately been proposed, I feel assured that the Eastern brethren would have willingly accepted Wolfville, Berwick, or even a point as far West as Bridgetown, because that place is now so easily reached by rail. But who could reasonably be expected to ride seventy miles in a coach by night, in order to meet a Board at Yarmouth—and that when either of the other places above-mentioned was so preferable in point of central and accessible locality? The foregoing questions are, I am aware, based on the assumption that a general rather than a local representation of a Board should be secured. And, taking our Foreign Missionary operations, or any other similar interests, as precedents, I certainly maintain that a general representation is desirable, and that the advantages of a local Board are over-matched by the disadvantages of general injustice, imperfect information and sympathy. Let a working quorum be in one place, but let other good members be chosen, and, by convenience of travel and expense, let them have a vote and power in that Board. No other view of an organization, where so large and responsible interests are involved, can be successfully maintained.

Now I regret that our noble brethren of Yarmouth have not yet a railroad or more convenient water-communication with their town and county. But, until they secure at least a railroad, I cannot see it wise or practicable to locate there a Board for the whole Province, nor do I think our Baptist brethren of Yarmouth Town or County would deliberately sanction such a course.

As to a temporary location in one place, and a change at the end of one year, a little consideration must make it evident that a more lengthened term of office and permanent location are essential elements or conditions of success.

I must not add to the foregoing, save one remark or two on the question of the present *obeyance* of the new Missionary Union and Board. In the *Christian Visitor* of July 4th ult., in a letter respecting the late Central Association and Convention at Berwick. I find the two following statements, "It is an unanswered question, so far as your correspondent knows, why a new organization was necessary, seeing a Baptist Home Missionary Society, incorporated by Act of Parliament, already existed."

Again, "The principle of Union is adopted by the Central Association, and when the Eastern Association and the Baptist Home Missionary Society, [referring especially, I presume to its Board] wheel into line the Union will be ready for work."

It is in many respects a cause of regret that "work," under united consolidation is now probably delayed for another year; yet let us pray and hope that during the present year any little "jealousies" if they do now exist may be amicably removed, other necessary preliminaries for the wisest consolidation be perfectly arranged, and thus the glory of our Divine Redeemer be in the highest degree promoted, in connection with all our future Home Missionary operations.

A. CHIPMAN.

For the Christian Messenger.

THE BAPTIST HYMN BOOK.

The "Psalmist" has held a long and honorable place in the affections of American Baptists, both in the United States, and in the British Provinces. Yet, at the present time, very many desire a change. The excellent Editors of the "Psalmist" were men of refined and even hyper-critical sensitiveness, and as a result the tone of the *Psalmist* was less strong and decided than is desirable. This also led to the omission of a number of excellent old hymns, life-long favorites with Baptists. Then, during thirty years, many precious hymns have been composed, (of which "Nearer my

God to thee," "Sweet Hour of Prayer," "Christ the Solid Rock," Bonar's hymns, and many more too numerous to mention, are examples) which we cannot lose out of our church service without deep regret. Besides, many churches wish a Hymn and Tune Book for Congregational singing. The "Psalmist with Music," published in 1860 was an attempt to supply this want, but proved a lamentable failure. The music, in general, was neither well selected nor well adapted.

The *Baptist Hymn Book* is the result of an effort, by the Baptist Publication Society, to supply a felt want. It cost years of labor and thousands of dollars. It represents the joint labor and skill of many competent men, at the head of whom stands the well-known and beloved Dr. Henry G. Weston, the principal editor of the *Hymn Book*. The best part of the *Psalmist* is retained, omitting a great amount of useless matter. The place of the latter is supplied by a rich selection of the best of the dear old hymns and of the precious new ones. As its name indicates it is a *Baptist* book. Our sentiments are not set forth in hymns, like little sermons, without poetic merit. But they shine through it all. Rich in devotional fervor, full of the name and glory of Christ, opulent in christian experience, sound, practical and sensible, it is just the book for the Baptists of the Continent to unite upon.

Published as it is in various styles, notice should be taken of the *cheap edition* as it is called. For only 50 cents this beautiful and convenient volume can be procured, this renders a change easy to all.

The Edition with Music ("Baptist Hymn and Tune Book") is an elegant volume, containing the same hymns, set to music for Congregational Singing. And the arrangement is such that the Editions with and without music, can be used together in the same church. The *Music* is generally pronounced to be admirably adapted to the purpose, and excellently fitted to the hymns. If, in any individual case, it should be preferred to select and use other music, the *Hymn Book* alone, without the *Music* Edition, could be adopted.

We hope that the Baptists of Nova Scotia will give this subject a careful and candid attention. By reference to an advertisement in another column, all information can be obtained concerning styles, prices, and the liberal arrangements made for *Introduction* and for *Examination*. Some 700 churches in the United States have already adopted these books. They seem destined to become the Book of Praise in general use among the Baptists of the Continent. And the denomination will have no reason to be ashamed of the book whose character is set forth by its name—a name that ignores sectional and national lines and recognizes only the true church and kingdom of our Lord Jesus Christ—*THE BAPTIST HYMN BOOK.*

Z.

For the Christian Messenger.

"THE TEMPLE" AT YARMOUTH.

Dear Brother,—

Bro. Porter has asked me to send you the following description of our new chapel. Pleasantly situated on the corner of Argyle and William Streets, on a plot of ground 65 by 150 feet stands the "Temple" built by the firm of Kinney, Haley, & Co., for the "Temple" Baptist Church, Yarmouth.

The style of Architecture is early English Gothic. The main building is 80 feet by 48, with a projection in the rear 8 feet long by 22 wide. At the front corner is a tower 60 feet high, on which a spire rises 12 feet from the ground. At the corner opposite, on the same front, is another similar but shorter tower, the walls and towers have buttresses, those at the angles are capped with pinnacles, the eaves are ornamented with a foliated coping, and the ridges of the roof are crowned with a perforated cresting.

The building is of wood, but so sheathed, seamed and cut, painted and sanded, as to resemble light grey stone. There are 4 windows on each side, above and below. Those in the basement are square-headed, with mullions, and of plain enameled glass. Those of the upper story, are two light lancet heads, and of ornamented stained glass, the whole have hood mouldings, and the whole building has a strong course belt, pierced with foils. The house has 6 entrances, 4 in front and 2 in the rear.

The basement is entirely above ground, and contains an entrance hall, a vestry 50 feet by 47, a ladies circle room, a class or reading room, and 2 dressing rooms the last 4 arranged with folding doors, so as to form

a single room at pleasure, and the rear lobby which answers for a kitchen when required. The vestry is an airy, pleasant room, supplied with all the conveniences for social meetings, and Sabbath school, settees, book case, desks, blackboard, &c., and also furnaces for warming the whole house.

The audience room is reached by 2 flights of landing stairs, from the front hall, and 2 winding stair cases from the rear.

This is 68 feet by 47 wide, with a narrow end gallery. It contains 70 pews on the floor, with a central and 2 side aisles, 14 pews in the gallery, and a double row of raised circular seats for the Choir, behind the platform. The whole is capable of seating about 550 people. The organ room behind the choir, is screened in front with perforated work in wood.

The platform is 16 inches from the floor. The desk is a small but neatly finished stand, and on either side a small communion table. Beneath the platform is a baptistry, and two circular stairways, leading down to the dressing rooms, covered with easy sliding doors.

The ceilings are formed in three roofs, a main and two aisles, supported by longitudinal arches, and perpendicular columns, and are sustained by transverse pierced wood principals with foliated string courses at the angles on the walls. The height in the centre of the nave is 34 feet, the ceilings and wall pannels are in plaster, and richly fringed in water colors.

The whole wood finish of the audience room, is chesnut, filled and varnished. The seats are cushioned throughout with crimson, and all the floor is covered with wool carpet, lighted with gas, well ventilated, and its acoustic properties are excellent.

Yours, &c.,

J. B. K.

For the Christian Messenger.

THE NOVA SCOTIA BAPTIST HOME MISSIONARY SOCIETY.

(No. 3.)

Passing from the action taken at Berwick Convention I now address myself to the duty of examining the proceedings had, first at the Central Association at Berwick, and then at the Eastern Association at Truro, during the present year.

In the *Christian Messenger* of the 3rd July, page 210, I find the following in reference to the Association at Berwick.

"Monday afternoon was largely occupied on Home Missionary matters, especially in reference to the proposed combination of the work of the three Associations, under one Board. We make the following extracts from the Minutes of the Evening Session.

Resolved, that in the judgment of this Association the consolidation of Home Missionary operations in this Province in our Institutions, is very desirable. And that this Association will co-operate in such movement, when the organization shall be perfected, to the satisfaction of the Eastern Association, and of the members of the Nova Scotia Baptist Home Missionary Society.

(The words "our Institutions" I find should have been, one Institution)

Remarks were offered, and then the Resolution is reported as "passing unanimously."

Now, let me direct attention to this Resolution, and carefully examine its contents. Certainly there is no reference to any project, here, for "the dissemination of Baptist literature," a new element of operations, adopted by the Union, said to have been formed on the previous Friday. A careful perusal of this Resolution ought to satisfy any reader, that the Central Association, so far from having accepted the Union scheme, as it left the Convention workshop, merely say that "they will co-operate in such movement," that is, "for consolidation," when the organization, (for consolidation—it can mean nothing else as I can see) shall be perfected, to the satisfaction of the Eastern Association, and of the members of the Nova Scotia Baptist Home Missionary Society.

Whatever the Central Association did intend by this Resolution whether to co-operate on the basis of the Berwick Convention, now Union, or what seems more strictly and literally correct—would co-operate in a movement "for consolidation" when the organization for such a purpose is perfected," and we must now take it as we find it, one thing is clear, the satisfaction of the Eastern Association and the members of the Home Missionary Society were prerequisites, and the Central Association, speaking of what they will do, in the future tense, evidently seem to have intimated that, when these conditions were complied with, they would then, and not till then, co-operate in the movement. In

any construction to be put upon the language of the body of the Resolution, the *salvo* it contains at the close, stands out clear and intelligible—contemplating further action in the future.

Turn we now to the proceedings of the Eastern Association.

On Saturday, 13th July the delegate of the previous year, Rev. Mr. Dimock presented his report. Exception was then promptly taken to the proceedings at the Berwick Convention, on the ground among other things that it was not a fair representation of the denomination. This idea, therefore, did not originate with the writer. The subject was then laid upon the table for the day. And on Monday—when resumed, being present, I took the liberty of moving a Resolution which, though set out in a former letter, embracing my deliberately formed opinion, and as I believe, the opinions of many others, I here re-produce.

—That "In the opinion of the Association, the subject of the proposed Home Missionary Union has not been sufficiently under consideration, to justify its immediate organization.

Therefore Resolved, that each of the Churches be requested to express its opinion in its next year's letter, on the desirability of such a Union."

This Resolution as drafted, contemplated action by all the churches of all three Associations, but for reasons requiring no explanation, it took its present shape, in view of its being presented to this Association only.

Such a Union as the majority of the churches of the denomination, after due deliberation, and a fair understanding, desire, and can agree upon, and would cheerfully and heartily support and sustain. But I would not go it blindfold. Some Baptist folks beside myself want to see the proposed constitution of the new organization, before they decide. If the Central Association had the Constitution of the new Union before them, when they acted, no reference is made to the document, and what subsequently appeared in the *Messenger* was not then printed. There was no other or further light cast upon the subject at Truro, while I was present, than that contained in the *Christian Messenger*. Nor up to the hour of penning this review, have I seen, or am I aware, what the basis is of the Constitution of the new organization beyond the meagre outlines which appeared in the *Messenger* of the 26th of June.

But more than a perusal of "the Constitution" adopted by the Berwick Convention, intended to control the future operations of the whole denomination, is required. I for one should expect a report, from some experienced business persons, selected for the purpose, as a Committee of the several Associations touching the financial conditions of the several Boards, the funds each possessed, the liabilities of each Board, and their respective sources of revenue; what percentage of each organization, as they exist, and have operated for, say the last five years or longer, is raised by the Missionaries employed on the fields—and what from other purely benevolent sources. The qualification of membership of the N. S. B. H. Mission Society, as its Constitution provides, I may here remark, was and is an annual payment of one dollar a year, \$20 for a Life membership, \$80 for a Life directorship—whatever that meant. It is very doubtful I think if there are now any persons, contributing \$1 a year as members at all. There may, but I am not aware of any. The Life members of whom, I have the honor to be one—these with the delegates which each Association has a right by the constitution to nominate, for every \$20, contributed, and the delegate each Baptist Church that contributes, has a right to send, and when \$20 and upwards, one for each \$20—such, and such only strictly speaking, constitute the H. M. Society of to-day. The Associations and the Churches as well, seem to have overlooked this provision, and while they usually suspend operations, to allow "the Society" to transact business, it is merely to allow the President of the Society, to take the Moderator's place, for the time being. The delegates to the Association all speak, and vote, so far as my experience goes, just as in the Association; so that the society itself is substantially nothing more nor less, than the two Associations, transacting their business by a Board of Managers, who meet annually with one of them, and from time to time, receive and disburse funds supplied principally by the Associations, and collections taken on the Mission fields. These remarks seem appropriate here just now because outside the two Associations, and the Board of Managers, there is practically, no society—no dollar a year members.