

your feet'll slip into the bad shoes afore you know it; and then look out."

The Christian Messenger.

Halifax, N. S., July 18th. 1877.

THE N. S. BAPTIST HOME MISSIONARY UNION

held its annual meeting on Friday last in Temperance Hall, Portauquique Mountain, this being one of the places of worship of the church with which the Eastern Baptist Association was to hold its session.

In the absence of the President and Vice-Presidents, Rev. S. March was called to the chair, and the Union was opened with prayer by Rev. D. W. Crandall. Secretaries pro. tem. were appointed, Revs. J. F. Kempton and G. N. Ballentine.

The delegates present were from Amherst—Revs. D. A. Steele, G. F. Miles, and Bro. B. L. Douglass. Parrsboro'—Dea. S. Spenser. Advocate Harbor—Rev. J. F. Kempton.

Maccan—B. W. Blenkhorn. River John—Nelson Sutherland and Robt. Allen.

Onslow West—Rev. S. March and S. Mackinlay. Onslow East—Rev. S. March and J. W. Lyons.

Lower Economy—Rev. A. E. Ingram and Dea. Josiah Soley. Upper Economy and Portauquique—Deas. George Davison, J. Carr and Thos. Fulton.

Great Village—Dea. Ezra Layton and Archibald Thomson.

New Glasgow—C. H. Martell, (Lic). DeBert River—Wm. McCully and D. C. Stevens.

Truro—Deacons J. L. Walker and Richard Upham.

Lawrencetown, Ann. Co.—Rev. G. N. Ballentine.

Halifax, (Granville Street)—S. Selden. Brookfield, Col. Co.—H. B. Shaffner, (Lic).

Acadia Mines—J. D. Cook. Little River, Cum. Co.—H. D. Rushton.

The following ministering brethren in their own right:—Revs. H. Bool, P. R. Foster, J. H. Robbins, D. W. Crandall, Isa. Wallace, W. H. Warren, Samuel Thompson, Henry Eagles.

The following brethren were invited to seats:—Dea. A. A. Pineo, Bro. W. Cummings, Rev. J. Coombs, and Bro. D. L. McCurdy.

The Report of the Missionary Union Board was read by the Assistant Secretary, Rev. W. H. Warren.

From this we learned that the heavy debt which had rested on the Treasury had been removed, and some progress had been made in the work of supplying the gospel to the destitute. This was done by diminishing appointments, the consequence of which was that the amount of missionary work performed, and the consequent results, are small when compared with those of former years.

The appointment of Rev. J. H. Robbins had been effectual in reviving the work in all the places he had visited, and raising funds much in excess of the expense of the Agency, and enabled the Board to proceed in prosecuting the work more vigorously. The principal part of the work of the Board had been directed to sustaining the churches which had needed subsidies, especially in Annapolis, Shelburne, and New Glasgow, and the appointment of Revs. W. C. Rideout, and E. T. Carbonell in Cape Breton. On Prince Edward Island also several appointments had been made.

In the French Mission some success had been seen and good had been done. Eight conversions were reported as either directly or indirectly resulting from this mission. The Board stated that they were not fully satisfied with the present state of the mission; enlargement, and improvement in the operations being demanded.

The operations in the Book Department had been confined to the receiving and filling of orders, and supplying Sabbath Schools. The need of something further in this work was shewn and urged on the body. No colportage had been attempted during the year.

In the matter of finances the heavy debt of \$3457.44 had been gradually paid off, and funds will now be available for the work of the ensuing year. The Summary shews that 18 missionaries and agents have been employed for longer or shorter periods of the year, amounting to 553½ weeks of labor, and 101 persons have been baptized. In addition to this, the Board report, that in many instances they have introduced pastors to vacant churches with much satisfaction to all concerned.

A comparison of the past with former years will shew the following results:

Table with financial data: Col. in the fields, Total receipts, Total expenditure.

The Report was taken up and discussed clause by clause. During the discussion questions were put and replied to by Rev. W. H. Warren. This occupied the afternoon and the evening session till a late hour.

The following resolution was submitted by Rev. Dr. Sawyer, and adopted:

Whereas, It appears that the Board have not had any correspondence with the Governors of Acadia College concerning the relation of this Society to the Theological Department of the College, though the last clause of the third paragraph of the Report of the last year, as appears on the 35th page of the Minutes required such correspondence.

Resolved, That the Board be instructed to open correspondence with the Governors of the College on the subject referred to, with a view to bringing it to a termination, that shall be satisfactory to all parties concerned.

It was unanimously resolved that the Board be located for the present year at Yarmouth. The members of the Board were re-elected, with such changes as were required by brethren who had removed.

The Officers of the Union were then elected:—

President—Hon. Dr. Parker.

Vice-Presidents—Rev. J. E. Goucher, Eastern Association; S. Selden, Central Association; Rev. W. G. Parker, Western Association; Rev. D. McDonald, P. E. Island Association.

Secretaries—Revs. G. N. Ballentine and J. F. Kempton.

Auditor—D. R. Eaton, Esq.

The following resolution was moved by Rev. I. Wallace, and seconded by Rev. G. N. Ballentine, and, after some discussion, carried:—

Whereas, There appears to be much difficulty to secure a sufficiently large or general representation of the churches at the annual meetings of this body;

And whereas, It seems highly desirable that the denomination throughout these Maritime Provinces become more intimately acquainted with its Home Missionary operations;

And whereas, The New Brunswick Baptist Home Missionary Society, at its recent annual meeting, expressed itself favorably with regard to reporting its work to the General Convention of these Provinces;

Therefore resolved, That this Union hereby express its opinion favorably as to the desirableness and practicability of holding its annual meeting in connexion with said Convention, and of having its work reviewed by, and incorporated with that body.

A vote of thanks to the Board for their valuable services, and to the people of Portauquique Mountain for their kindness afforded to the delegates, and the Union adjourned to meet next year at Canard with the N. S. Central Association.

Having completed the Annual Meeting of the Home Missionary Union, we enjoyed the hospitality of our aged friend, Mr. George Davidson, and the following morning were conveyed to Upper Economy, about five miles further, the central station of the Church, where the Association was to meet. Here we found the delegates assembling in larger numbers in the neat, comfortable meeting-house, which had been renovated and made to look as good as new, and perhaps better. The walls were frescoed in large blocks, and the pulpit and pews in oak, rose-wood and marble, in excellent taste, highly creditable to the people. Mr. Robert C. Fulton had given us an invitation to his comfortable home, and here we were conducted and received most cordially.

The Nova Scotia Eastern Association,

assembled in its 27th Annual Session at 10 o'clock on Saturday, the 14th inst. Rev. D. A. Steele, Moderator of last year, called for the letters, and whilst the Secretaries pro. tem. were preparing the list of delegates, devotional exercises were conducted by the Moderator.

When the list of delegates had been read, the ballot was taken, which resulted in the election of Rev. M. P. Freeman for Moderator. Brethren H. Bool and C. H. Martell were appointed Secretaries, and Brethren R. C. Fulton and B. L. Douglas, Treasurers.

The Committee appointed to examine and read the Letters from the churches was Brethren S. Selden, I. Wallace, G. F. Miles and S. March. This filled up the remainder of the morning and part of the afternoon session. Whilst some churches had experienced revival influences and

received accessions, quite a number had to lament that they were without ministerial labor a good part of the time, and consequent depression had resulted. One new church had however been formed—at Williamsdale, and was received into the Association by the right-hand of fellowship, given by the Moderator. The additions to the churches by baptism were about 200.

The matter of Collegiate Education was taken up on Saturday afternoon by the following resolution and addresses given from Rev. Dr. Sawyer and a number of the ministers and brethren:

Resolved, 1. That our Educational Institutions demand the sympathies and increased material support of the body. 2. That this Association heartily approve of the action of the Baptist Convention of these Provinces at its last annual session, as to the raising of \$100,000 additional endowment for Acadia College, and hereby pledge itself to do its utmost to carry forward this important undertaking to a successful consummation.

The appointments for the Lord's Day were, at the Economy Church Revs. D. A. Steele, W. B. Boggs, and W. H. Warren. In addition to these, there was preaching in all the churches from DeBert on for about 32 miles to Five Islands. Within this distance were four Baptist houses of worship, three Presbyterians, and three belonging unitedly to Presbyterians and Baptists. The pulpits of these were supplied in the several services by about twenty ministers of the Association.

The invitation given to our Associations are usually occasions of the exercise of the highest offices of hospitality. The brethren of the church giving the invitation are prepared to do all sorts of kind acts to the delegates. The meeting of the Eastern Association last week was no exception to this rule. On our arrival at the London-derry Station, we found a cavalcade of five or six carriages prepared to take whatever delegates might have come, and to carry them on to the place appointed. There being accommodation enough provided to have taken twice as many as came, we lost no time but were soon under weigh, climbing the hill on the other side of the valley in which are the Acadia Mining Company's works, and enjoying the picturesque beauty of the landscape as seen from near the mansion of Mr. McKay, the master of the iron works. We journeyed on over an excellent road, with scenery of a very varied character of land and water towards Portauquique.

Portauquique and Portauquique Mountain being away from the principal lines of travel, may be to many a sort of terra incognita, but to those who pay a visit to that part of Colchester county, it appears the very centre of the world, especially when one goes to the top of the mountain and looks all around at the vast expanse of beauty and fertility. Southward is the beautiful Cobequid Bay, stretching along for perhaps 80 or 100 miles, having on the opposite shore Maitland, Burntcoat, Walton, &c. and in the far distance the Rawdon mountains looming up above all other intervening hills, and the valleys of Kennetcook, Kempt &c. The farms around Portauquique are finely cultivated, and have an air of thrift and comfort, that shews the people to be a sober, industrious, and we believe from what we saw, a religious people. The welcome we received on paying them a visit, shewed that they were quite prepared to receive the unusual company brought together in the neighbourhood, by the Home Mission Union and Eastern Association.

CHRONOLOGY OF THE WEEK.

Table with dates and events: July 9. Death of Gen. Braddock...1755. 10. Assassination of William, Prince of Orange...1584. 11. Jack Cade killed...1450. 12. Death of Erasmus...1536. 13. Battle of Roundway Down...1643. 14. The Bastille destroyed...1789.

REV. W. A. CALDWELL, after having lived for over twenty years in the ministry in Canada, died on the 25th of June last. He was known to some of our brethren in this province, having visited us on one occasion at the Baptist Convention at Berwick several years since. He was a writer of some talent and of superior education.

ROMISH PRACTICES IN THE CHURCH OF ENGLAND.

Our English exchanges give us some very strong expressions of opinion on the recent developments respecting "Auricular Confession" in the Church of England.

It appears that a manual called "The Priest in Absolution" has been in circulation amongst the Ritualistic priesthood. This manual has been recently referred to in both Houses of Parliament. It is published under the authority of "the masters, vicars, and brethren of the Society of the Holy Cross," a society which has on its rolls some of the leading Ritualists of the day, including such men as Mr. Mac-konochie, Mr. Orby Shipley, Dr. Littledale, and the Rev. Arthur Tooth.

Earl Redesdale in noticing it, in the House of Lords, said it seemed to be looked upon with suspicion even by those who published it, for in the preface it was stated that "to prevent scandal arising from the curious or prurient misuse of a book which treats of spiritual diseases, it has been thought best that the sale should be confined to the clergy who desire to have at hand a sort of vade mecum for easy reference in discharge of their duties as confessors." That statement, he said, was not a little remarkable; and he had been informed that in reply to one clergyman who had sent for copies of the work, the respondent wrote: "I am unable to comply with your request without reference to some well-known priest of your acquaintance."

Of the contents of this confidential vade mecum for clerical use Lord Redesdale gave some specimens—not the worst, but such as showed it to be utterly wicked and abominable in its utterances as to the duties of the "confessor" in questioning his "penitents." The "priest" is instructed to make the most searching and indelicate inquiries of both married and unmarried women, and even little children.

Earl Redesdale expressed the hope that the time had arrived when the Bishops would make themselves heard in decided condemnation of such practices as those to which he had alluded. The Archbishop of Canterbury said the printing and circulation of such a book was a matter of very great concern, and that it was a disgrace to the community that it should be circulated under the authority of clergymen of the Established Church. He could not imagine, he added with characteristic caution, that any right-minded man could wish to have such questions addressed to any member of his family, and that he was sure it would be a father's duty to remonstrate (!) with a clergyman who should so offend, and warn him never to approach his house again. The Earl of Harrowby was glad his Grace had told them that any clergyman who adopted the practices recommended in the book referred to ought not to have access to any of their houses. The London papers have denounced the book in unmeasured terms. But the interesting question is, What is going to be done about it? The men who are responsible for this scandalous book are still clergymen of the Church of England.

The London Baptist very properly remarks that the publication of this book "furnishes a new reason why we should wish to relieve England of an Establishment, which, under the governance of many of her ministers, is doing so much to pollute our people, not only ecclesiastically, but morally. Henceforth our cry must be more loudly than ever, not only for a free burial ground, but for a free Church. We have only to be true to ourselves, it will not be very long before we shall have to rejoice over a victory such as a few years since it might have seemed to be impossible for this generation to have achieved."

THE TENDENCY OF CHURCH MUSIC.

An editorial in one of our best United States exchanges shews a lively appreciation of this matter. There is doubtless some truth in it:—

"In one respect this is favorable, but in another, we think, of doubtful propriety.

The hard times are producing a decided effect upon the singing in our larger churches. Quartets are dismissed, volunteers constitute the choirs, and the congregation are invited to a large participation in the service of song. No one can help regretting the inconvenience and distress occasioned those who made the study of music their life-work,—many of whom have supported their families, in large measure, by that which the churches paid them for the assistance they ren-

dered in the Sabbath worship. Yet we have no doubt the change is good. We were drifting not only into unwise expenditures for church music, but into a sort of devotion which is not the best. Instead of rendering praise to God, we rendered admiration to the soprano. Instead of confessing our sins, we dwelt upon the defects of the tenor or bass. Our thoughts were stopped, in their ascent to heaven, by the voices in the choir loft, and did not get beyond the keys of the organ.

Congregational singing has been assisted also by the labors of the evangelists, Moody and Sankey. Those who attended the meetings at the Tabernacle last spring could not but observe the progress made by the great congregation in this part of the service. At first there was but a feeble response to the efforts of the choir. It was evident that the people had been accustomed to listen, and not to sing. But long before the meetings came to a close, there were grand choruses every day of several thousand voices. We presume this has been the case in other cities. Indeed, a revival of religion always produces a revival of congregational singing. Who ever heard of a deep religious interest in the community, that was not attended by a more general participation of the people in the Psalms and hymns, and spiritual songs of the church?

But, meanwhile, is this movement in favor of congregational singing attended by no peril? We confess our fear that the hymns and tunes which are becoming most popular, are creeping up from the Sunday school and the prayer-meeting, for which they were originally designed, into the public worship of the Sabbath day. They are displacing the hymns and tunes formed to express the more serious and profound and majestic emotions of the soul. Many of the hymns are silly, and many of the tunes are too much like jigs but half reformed. Our readers remember the lines,

"O may my heart in tune be found, Like David's harp of solemn sound."

There is a story of a chorister who, having just secured a violin for his choir, visited his pastor one Saturday evening, and requested that, as the hymn in which these lines occur was to be sung in church the next morning, they be changed so as to refer in a pleasant way to the new instrument. Why not make them speak of a violin, instead of harp? For no one could be sure that David did not play on the violin. The words would need to be altered but little. Thus:

"O may my heart be found within, Like David's sacred violin."

It is said that the pastor was delighted with the proposition, except that he did not think the change sufficiently radical and the allusion to the violin sufficiently obvious. He proposed this amendment:

"O may my heart go diddle, diddle, Like Uncle David's sacred fiddle."

To his surprise, the chorister did not appreciate the beauty of this new version, but on the contrary seemed displeased. The whole matter, therefore, was suffered to drop, and the hymn was sung without any changes. Now, too many of the popular religious songs—we cannot call them hymns—are improvements of the kind proposed by this chorister. They may be well enough in their proper place. But that place is not the Sabbath service. Let there be some part of our religious meetings where the soul may be helped by genuine poetry, and by music of such depth and grandness as its more sober and thoughtful moods demand. There are occasions when life seems so great, and eternity so overwhelming, that only the organ can interpret our feelings and help us to offer them to God an acceptable sacrifice. The fiddle, and all rhymes and jingles of the same class, are an impertinence. If our taste is not at fault, the Sabbath service, especially the morning service, is an occasion of this sort, and it is but seldom that hymns and tunes most popular in the Sunday school and the social meeting can be brought into it without producing discord in most of the souls present. We think we do not exaggerate the danger of this disagreeable innovation. We have heard a gentleman somewhat distinguished as a composer of Sunday school music, advocate the entire abandonment of every other sort.

On Sunday week the Rev. E. M. Saunders, pastor of Granville Street Church, mentioned that the members of the two churches at St. John, whose church edifices had been consumed, had suffered more severely than many others, so that there would be great difficulty in retaining the services of their ministers, and that one of them had decided to release his people from all obligation as to salary. He, Mr. S., recommended that a collection be taken up to aid this brother. This was forthwith done, and a sum raised which with two or three additions since amounts to Fifty Dollars.

We are glad to learn from the Visitor that the Germain Street Baptist Church, and the Leinster Street Baptist Church contemplate erecting church edifices to replace those destroyed by the great fire.