

cation for the services of the prayer meeting is the gift of the Holy Spirit, which you will do well to seek before you go to the meeting.—*Observer.*

For the Christian Messenger.

BAPTIST HYMN BOOKS.

Mr. Editor,—

There is considerable agitation just now in the U. S. in regard to introducing new Hymn Books into the Baptist Churches. Two or three recent works for church use are just now published, each no doubt excellent in itself, and an improvement on the old books; the dispute is about the superiority of the books, each publisher putting forth claims for his production which received of itself would soon settle the question. But when all are examined differences of opinion will certainly prevail.

In Nova Scotia there has been a uniformity in our Baptist Churches, in the Hymn Books used for church purposes. First Watts, then Winchell's Watts and then the Psalmist. In changing now—as I take it for granted a change is approaching—would it not be well to try and maintain that uniformity; there need be no hurry for a few months. Let the churches wait till next Association, or what is better next Convention, and let a Committee of our best Church musicians and pastors examine and recommend the one they think best, and upon this recommendation, advocated by the Associations or the Convention, I feel assured the Churches would act. But we need not look alone to the U. S., as a Dominion Hymn book is soon to be published as you will see by the report of the late Missionary Convention of Ontario—which is as follows:—

CANADIAN BAPTIST HYMN-BOOK.

The Committee entrusted with the preparation of this new book reported that it was now nearly ready for publication. They had employed their best thought and talents in the work of selection, had examined the latest compilations, including the three recently published by our American brethren, and believed they had produced a work, which might well be called the *cream* of Hymn-Books. Explanations were also given regarding its probable size and cost, and emphasis was laid on the fact that the profits accruing from its sale would be devoted to the purposes of the Superannuated Ministers' Society. Several brethren spoke, expressing their great gratification that the churches were at length to have a Canadian Hymn Book. The work of the Committee was unanimously approved by standing vote; and they were encouraged to proceed at once with the publication of the Canadian Baptist Hymn-Book. It is proposed to issue at first an edition of 4,000 or 5,000 small size, and (say) 2,000 larger size.

Cannot we wait till this one is got out and supply ourselves without going beyond our own dominions for the purpose. Another consideration is; that as American publications have advanced in price within a few years 'tis likely a Hymn Book will be got up with less cost in Ontario than in the neighboring republic, all that I want to say is try for uniformity if possible. J. W.

For the Christian Messenger.

LECTURE ON MOHAMMEDANISM.

Mr. Editor,—

The second lecture of the course before the Acadia Athenaeum was delivered by the Rev. J. Hogg, of Canada, on Friday evening, Nov. 15; subject—"The False Prophet: or Mohammedanism, its Founder, its Faith, and its followers." After briefly sketching the religious condition of the Eastern world at the introduction of Mohammedanism, the lecturer graphically set forth the leading facts in the history of its founder, acknowledging his greatness as a man, and the possible purity of his original design; but condemning the means adopted for the accomplishment of his object, and the serious defects in his personal morality.

The Koran, which embraces the Faith of Islamism, was shown to have been an ingenious collection of truth and fiction, drawn probably from various sources, such as the Christian Scriptures, the Talmud, and heathen legends. Fatalism, one of its doctrines, has ever exerted a great influence over the Mohammedan mind, and accounts, in some measure, for the extraordinary courage of the Mussulman in battle. The Mohammedan Paradise is a place of sensual enjoyment, and the salvation of the followers of the Prophet, whether good or bad, is ultimately secure.

In speaking of the practice of Mohammedans, the lecturer referred to the frequency of their prayers; the custom, at first, of praying with the face toward Jerusalem, afterward Mecca; the merit of making pilgrimages to Mecca; the habit of polygamy, and the duty of total abstinence. In the observance of the latter, whatever may be their faults, Mohammedans are deserving of all praise.

The rapid spread of Mohammedanism immediately after the death of its founder, was shown to have been due to the sword, rather than to any inherent moral power in its doctrines. It has long since ceased to extend its influence among the nations of the earth and many of its followers are becoming dissatisfied with their religion. Striking points of contrast between the Mohammedan System and Christianity were occasionally exhibited; and the superior grandeur and glory of the latter were eloquently described.

The reverend gentleman treated the subject throughout in an exceedingly lucid and interesting manner, ably sustaining the high reputation he had gained in Wolfville from lectures previously delivered there. The members of the Athenaeum gratefully appreciated the readiness with which Mr. Hogg responds, when invited to lecture before them, and the pains he has taken to favor them with the intellectual fruits of his travels and researches.

Yours, &c.,

Z.

Wolfville, Nov. 16.

For the Christian Messenger.

NOVA SCOTIA BAPTIST MISSIONARY UNION.

The Board of the Nova Scotia Baptist Home Missionary Union, met at the Vestry of the First Yarmouth Baptist Church, on Tuesday the 12th inst.

Brethren present: Revs. Dr. Day, J. Rowe, I. Wallace, Jas. Stubbart, J. H. Saunders, P. R. Foster, M. Normandy and W. H. Porter.

Prayer by Rev. Dr. Day. By request of the Board, the Secretary, read all the Minutes of Board from the first, the Minutes and Constitution of the Union, and the Bye-laws of the Board.

Resolved, That the Corresponding Secretary, be requested to publish in the *Christian Messenger*, the Minutes of the Union with its Constitution, and the resolutions of the several Associations, and Missionary Boards, in reference to it.

Applications for Missionary appointments presented. Action deferred till the next meeting. Correspondence from the Western Domestic Missionary Board, and from the Nova Scotia Baptist Home Missionary Society, announcing their unwillingness, for the present, to hand over to this Board, their funds and labor.

The French Mission Board having several months since, transferred its work to this Board, and the Board being desirous to know the condition and wants of the Mission field, appointed Brethren J. H. Saunders and I. Wallace, as a Committee to inspect the field, and report thereon.

The following is the report presented:—

The Committee appointed to visit the French Mission Church at Waggoner Settlement, with a view to obtain information as to the operations of our Missionary in that vicinity, beg to submit the following Report:—

They met an orderly and attentive audience, on Tuesday the 15th Oct., 1872, of 40 to 50 persons—6 or 7 of whom were converted French people. The new Meeting House in which we met, is quite comfortable, but greatly needing better seats.

After holding a regular preaching service the Committee stated the object of their visit, and elicited the following information:— 1. That a great change had taken place in that community under the labors of the French Missionary. When he entered upon his labors in that locality, but two or three of the English people were converted, now nearly all have been converted and baptised under his instrumentality. In connection with his labors some twenty-five of the English people have been reclaimed and baptised, and fifteen of the French.

2. That Bro. Normandy is held in very high esteem by the members of the French Mission Church as well as by the community generally and the continuance of his stated services in that region is very greatly desired by the people.

3. That of the surrounding population consisting of about eighty-nine families, two-thirds are French people, and these are all accessible by our Missionary, welcoming him to their homes, and receiving from him religious instruction.

4. That preaching stations have been partly established between Doucet settlement and Maclean settlements four miles

from the Mission Chapel, where about twenty-five French families and twenty-five Irish Catholic families reside, and at Burton Settlement, six miles from the Mission Chapel where about fifteen English and French families reside. There is also a settlement of eleven French families residing in St. Mary's Bay, contiguous to Waggoner settlement where preaching services have been held for several years, and where several of the members of the French Mission church reside.

5. That eight of the children of French converts, and about 17 of the children of other French families, in all twenty-five, could be gathered into a school at Waggoner settlement, besides several children of English families. The practicability as well as the vast importance of establishing an efficient school in that community must consequently be apparent.

6. That in view of the need of preaching at Waggoner settlement and the surrounding settlements, and especially the great need of Colporteur work, it would seem desirable that our Missionary spend at least one-fourth of his time in that part of the French Mission field.

Respectfully submitted,

J. H. SAUNDERS,
ISA. WALLACE.

Falmouth, N. S., Oct. 17, 1872.

A very interesting and encouraging report was also presented by our Missionary, Bro. Normandy. And our hearts were encouraged to be faithful to the trust committed to us, in the hope of brighter openings.

W. H. PORTER, Sec.

The Christian Messenger.

Halifax, N. S., November 20, 1872.

GREAT INDUCEMENTS.

The *Christian Messenger* will be sent to New Subscribers from the date of receiving their address up to the end of 1873, for two dollars, in advance. Will our friends please make this known to their neighbours, and help them to get it.

Our reasons for this offer are—

1. We believe there are hundreds of families in every part of the province who would be greatly blessed and benefitted by having a good christian weekly newspaper.

2. We prefer to have the names of New Subscribers before the New Year commences, if possible, as we then know better what number of copies to print.

3. We are greatly in want of money at the present time.

A week or two since we copied an article entitled "A Curious Incident in Mr. Spurgeon's Preaching," in which he was said to have referred to a person in his congregation so particularly by his dress &c., that he was made the object of general attention and was from that time, consequently, led to discontinue attendance at the Tabernacle. The article first appeared in the *Christian Age*, by Rev. W. C. Wilkinson. In the November number of the *Sword and Trowel*, Mr. Spurgeon takes up the said narrative, as it was there given, and says of it:

Upon this incident we would remark that we do not doubt for a moment the accuracy of Mr. Wilkinson's statements; but, we yet believe the story told by the young gentleman to be a story in more senses than one, even though a second person supports him in it. Persons are to be met with who saw us slide down the rails of our pulpit stairs, and others will swear that they were present at the same time, and yet nothing ever occurred to give even a colouring of truth to that shameless falsehood. The present piece of imagination is less gross, but is equally fabulous. We have been personal, very personal, and mean to be so still. We do not wish to be "relieved of the imputation of actual personality;" we plead guilty to it, and only wish we had been more chargeable therewith. But it so happens that we are quite incapable of noticing people's garments. When we have been told of some lady's excessive finery, we have betrayed our oblivion of the fact, and if a gentleman were dressed in the loudest fashion we should never discover it unless it were pointed out. Our preaching and its effect absorb us; we watch faces with eagerness to see if our hearers feel our words but whether men wear brown or black clothes we should never notice, for we are gifted with what we may designate an almost absolute incapacity for sartorial observation. We cannot imagine how a description of coats and waistcoats could point moral or adorn a tale, and we do not believe that we ever wandered in that direction; if we did so the description must have belonged to some renegade in a narrative we were detailing, and could not have been drawn from anyone before us, though it is very possible that it may have corresponded exactly with the dress of some one in the assembly—in so large a congregation it would be remarkable if it did not.

When persons in the congregation are inattentive or ill-behaved (which, by the way, has hardly occurred a half-dozen times in twenty years), we have given them some gentle hints which they could not help appropriating, and which we have no doubt they will never forget, but even these have had no reference to their garments. The whole matter is a misunderstanding. There could not have been the slightest truth in the statement, for the reason named, which is a marked peculiarity of our mind.

Why do not people tell the scores of real instances in which we have painted men to the life, and made them feel that the Lord spoke to them by us? Infinitely more singular than this incident are the cases which have come under our own knowledge, but which we care not to tell, for few would believe them. We aim at speaking personally and pointedly to all our hearers, and they are the best judges whether we accomplish it, and also as to whether we use language at which any man ought to be offended. Very seldom does a week occur without our receiving letters from persons unknown to us, thanking us for advising or comforting them in our sermons, the parties evidently being under the impression that some friend had communicated their cases to us, though, indeed, we knew nothing whatever of them. Frequently we have apologetic notes acknowledging the justice of the rebuke, and correcting us in some minor details of a description supposed to refer to a special sinner; whereas we were unaware of the writer's existence. We have ceased to regard these incidents as curious, for we remember that the word of God is "a discernor of the thoughts and intents of the heart."

C. H. S.

It would appear therefore that this is only another instance of the close application of the preached Word to the conscience of the hearer, producing an appropriation by the individual which it may be hoped resulted in genuine conversion and salvation.

THE MASSACHUSETTS BAPTIST ANNIVERSARIES were held the last week in October. The Boston Watchman & Reflector of last week has a report of them, from which we gather a few items of information which will be interesting to our readers. Besides the Home Missionary Convention they at the same time held the Anniversaries of the Baptist Charitable Society for aiding the Widows and Orphans of deceased Baptist Ministers, the Ministerial Conference, and the Northern Baptist Education Society for aiding students pursuing a course of education for the Christian Ministry.

The Conference held its 43rd Anniversary on Tuesday the 29th.

The annual essay was read by Rev. J. J. Miller, of Somerville, on the theme which had been assigned him, "The Millennial Church."

An interesting and able discussion followed the reading of the essay.

The annual sermon was preached by Rev. A. K. Potter, of Springfield, from 2 Cor. 4: 12. "So then death worketh in us, but life in you." His theme was, "A dying Minister makes a Living Church." He showed that the trials of the former constituted a death principle which wrought out the life of the latter. In the first place, the very word minister involves this death principle. He is a minister to all sorts of people on whom he is dependent for support. His manhood often has to be crucified. But the church lives and thrives thereby. Harmony in the church is the result of this killing of the man. In the second place, his ministerial burdens are daily dying.—His mental toil, the drafts on his physical system, his heart griefs, his sympathy with sufferers, his knowledge of family secrets, his burying of strong laborers, or, what is worse, of those dying without hope, the indifference of those he has toiled for, and finally, the hour when compelled to face the evidence that he must seek another field of labor.

The officers were re-elected with the addition of Rev. T. T. Filmer of South Framingham, to the Board of Directors.

The Education Society held its fifty-eighth anniversary on Tuesday evening. The Treasurer's report showed that \$6,994 had been paid to students at Newton; \$770 at Brown; \$178 at Colby; \$122 at Harvard; \$122 at Amherst; \$94 at Dartmouth; \$52 at Madison University; total, \$8,332. The whole income of the year from contributions, legacies, \$1,000 each from three living friends, and from the income of the permanent fund, is \$14,893. The permanent fund is now \$29,400, with a market value of \$32,760.

The Massachusetts Baptist Convention assembled on Wednesday, the Corresponding Secretary, Dr. Bowers, read his annual report, from which we learn that nearly fifty churches have received beneficiary aid. One in four of all our churches depend on such aid for their continuance.

At the meeting in Springfield it was voted that, hereafter, every church receiving aid must contribute toward the funds of the Convention an amount equal to ten per cent. of its appropriations. This, it is believed, will help train feeble churches in benevolence and prepare them, when become self-supporting, duly to remember their foster parent.

If the Board has not done all that some of the wealthy and enterprising brethren, desiring it has done all that the means entrusted to it have rendered possible. But after all, the Convention is not doing a small and unworthy work. It has created or saved from extinction probably 100 churches. Suspend the help of this Society and one or two whole Associations might be blotted out. Moreover, to many struggling churches the Convention takes the place of a wealthy membership; is perhaps the largest subscriber to the support of worship.

The fifty-first anniversary of the Massachusetts Baptist Charitable Society was held only to elect its officers. The receipts, including balance from last year, were \$2,842. Of this \$2,652 have been paid to thirty-three widows, and \$1,341 remain to the new account. This Society is among the most important. No pastor knows how soon he may leave his widow and children dependent on its funds.

Send on early the names of New Subscribers for 1873, so that they may have the benefit of the remainder of 1872 for nothing.

"FROM THE ATLANTIC TO THE PACIFIC," is the subject of a series of four lectures by the Rev. George M. Grant in Temperance Hall. The first one was delivered last evening, the proceeds of which are to be given towards the Young Men's Christian Association Building Fund.

The second Lecture on Tuesday, 26th inst., for the Halifax Industrial School.

The third Lecture on Tuesday, 3rd December, for the new Church at Richmond.

The fourth Lecture on Tuesday, 10th December, for the Medical College.

Lectures to commence at eight o'clock, Tickets for the course 75 cents. Reserved seats for the course \$1.50. To be had at A. & W. McKinlay's. Single tickets 25 cents, at the door.

It was a happy thought of Mr. Grant to combine aid for these public institutions with the giving to his fellow citizens the information derived by his recent travels across the American continent. The lectures will of course command large audiences, and Mr. G's popular style will we doubt not convey to his hearers a vivid impression of life and scenes in the far west of the Dominion, and of the United States.

Send on early the names of New Subscribers for 1873, so that they may have the benefit of the remainder of 1872 for nothing.

Our exchanges of the past week have been largely occupied with details of the great fire in Boston. The unaccountable rapidity of the progress of the conflagration seems to have produced a sort of panic upon the people, so that the flames leaped from house to house without let or hindrance whilst the water thrown upon the fire became instantly absorbed, and rather aided than retarded combustion. The following is a striking picture of what may be well believed is much below the reality, and when the anguish of each individual is thought of we may conceive an amount of trouble which would appal the stoutest heart. We know something of what it is to be driven out by the devouring element and can well sympathize with the sufferers. How grateful must be the proffers of help from other cities. The promptness of Chicago with a tender of \$400,000 to aid the suffering and destitute, shows a grateful return of the kindness received by them in their greater calamity:

"The weird, strange dance of the devourer, as in his fiendish glee he leapt across the acres, which have borne such fruit of prosperity to the city, was one which words cannot picture. The imagination to the utmost, and yet one fails to comprehend the awful scene. The piles of brick, mortar, iron, stone, and wood, upon which the fire so madly feeds; the lurid glare upon the night, paling the light of the moon, lighting up every prominent building, the domes of the State House and the