

Correspondence.

For the Christian Messenger.

American Affairs in our Convention.

DEAR BROTHER,

In your issue of the 6th inst., you give a copy of the Hon. Judge Johnston's amendment to Dr. Cramp's resolutions, as introduced at the late annual meeting of our Convention. Permit me, absent as I was from the above meeting, and only of late returned home, a few words in regard to the amendment.

It may be as well, first of all, to cite it in full:—

Resolved, That, inasmuch as the period allotted to the Convention at each of its meetings is necessarily short; and as the harmonious accord of its members is most desirable; it is inexpedient that subjects should be introduced foreign to the objects of the Convention, by which the time and the interest due to the consideration of its legitimate business must be curtailed, or its religious services be interfered with; and which may disturb its tranquillity by presenting exciting questions on which conflicting opinions exist among its members: and that therefore the introduction of such subjects be avoided in the future.

With profound deference I now beg to ask, What have the terms of this amendment to do with Dr. Cramp's resolutions? At what point does the Hon. Judge's amendment really apply to those resolutions?

The Hon. Judge's exceptions against the introduction of "foreign subjects" into the Convention would have more force if the introduction of such subjects, or what might be regarded as such, had never been permitted, even since their formal exclusion from the Convention. Has not the Convention, since that time, twice addressed the throne? first, on the death of Prince Albert, and next, on the marriage of the Prince of Wales. Do I object here? Assuredly not. But then it seems that, by the marked inaction of the Convention at its late meeting, we have exposed ourselves to the rebuke, "These [things] ought ye to have done, and not to leave the other undone." Moreover, I am sure that the joys and sorrows of nations are quite as worthy of our notice as those of rulers; and that we should not be more forward to express our sympathy with our mourning or rejoicing Queen,—whom may God long preserve!—than with the myriads of Africo-Americans whom recent events in the States have lifted from the condition of slaves into that of free men.

But really what are we to understand by all this argument about subjects foreign to the Convention? Doubtless the Convention has its own business to do, and ought not to travel beyond the range of that business. But what is that range? There is the second Article of our Constitution, defining the objects of the Convention "That the objects of the Convention shall be, to maintain the following Institutions, namely, Acadia College, and Foreign Missions; and to advance the interests of the Baptist denomination generally, by devising and carrying out, as far as possible, such means as may, by the Divine blessing, tend to promote its welfare." Is there not provision made here, in the clause which I have italicized, for the introduction of subjects into the Convention not strictly related either to Acadia College, or to Foreign Missions? Without this clause, indeed, the Convention might often find itself bound where it ought to be free. It has availed itself of it heretofore, and fitly so. Nor can I perceive why, in the name of all that is philanthropic, and brotherly, and Christian, it should have hesitated to do so in regard to Dr. Cramp's resolutions.

But now, what did the said resolutions contain? Much that was excellent, together with nothing but what was perfectly harmless. Yes! perfectly harmless. On this I make bold to insist. The Hon. Judge, indeed, in his amendment, refers to certain things suited to "disturb the tranquillity" of the Convention "by presenting exciting questions on which conflicting opinions exist among its members." But does this phraseology fitly describe Dr. Cramp's resolutions? The doctor tells us, "they were carefully prepared, so as to avoid the appearance of partizanship." Such was his aim. In which aim did he, or did he not succeed? I would put this, most respectfully, to the Hon. Judge himself. With all his vast acumen, native and acquired, can he point out a single passage, or phrase, or word in the doctor's resolutions, wherein he has overstepped the line of neutrality which, in their preparation, he had prescribed to himself? If not, then I maintain that, in the sense in which the Hon. Judge has used the word, there was nothing "exciting" in the doctor's resolutions, and nothing there-

fore, that, on this account, brought them within the range of the amendment submitted by the Hon. Judge.

May I not go farther than this? The matter of the doctor's resolutions was by no means unrelated to the more immediate objects of the Convention. That Convention, for instance, is a Baptist body, aiming at the advancement of educational and missionary objects. As Baptists, the advocates, the pioneers, and martyrs of freedom, we surely have a right to rejoice in the recent and signal triumphs of freedom in the neighbouring States. As the friends of education, we may also rejoice while we see that precious boon, for the first time in their history, becoming a possibility to the Africo-American race, and to many among them an immediate and blessed certainty. And as the friends of Christian missions, we may farther rejoice, while we see a new and magnificent field thrown open to missionary effort. To effort, moreover, which must ultimately reach even to Africa, and largely tell upon its evangelization. How strange it seems, in the face of considerations like these, that any one could feel justified in treating Dr. Cramp's resolutions as though they referred to subjects "foreign to the objects of the Convention," and setting himself to the task of interfering so as to prevent their adoption. There are men, indeed, of a temperament so singularly cool that they would hardly have sympathized with Miriam and her sisterhood when, upon the farther side of the Red Sea, they triumphed over prostrate Egypt with timbrel, and dance, and song. Without emotion they could gaze upon Satan falling like lightning from heaven, or Babylon tumbling into its predestined abyss. Nay, it may be doubted whether the triumph of the seventh angel, as he ushers in the millennial dawn, would startle them from their well-bred propriety. I will not say, because I do not believe, that the Hon. Judge belongs to this class. But for once he has certainly been betrayed into their fellowship; and the coolest among them could scarcely have done a cooler thing than he did when he stepped forward to stifle the expression of our Convention on some of the grandest events of the nineteenth century, and to suppress the mingled utterances of sadness, of greeting, and of piety which those events are so well suited to elicit.

Indeed, by this action on the part of the Hon. Judge, in common with many of my brethren, I find myself sorely humbled and compromised. Our Methodist brethren, and our Presbyterian brethren could both merge their feelings of partizanship, and unite in resolutions appropriate to the existing aspects of American affairs. But we, we Baptists, must decline to swell the chorus in which they so happily preceded us; and, like the wayward children in the Gospels, we mourn not while they lament, and when they pipe we do not rejoice. Less was than they, as well as less sympathetic, we have flung away a precious opportunity for accomplishing a great deal of good, public, social, and religious—all the good which might have been wrought by the adoption of Dr. Cramp's admirable resolutions, or some of the like stamp. And wherefore? For the flimsiest of reasons, if such they can be termed. Certain side issues have been suggested here. It has been intimated, for instance, that resolutions such as Dr. Cramp proposed might easily have been carried, if they had been introduced in a different manner, or worked in a different mode. Perhaps so. Yet who could have expected that, in so plain a case, there should have been need for so much management? No! as the homely proverb has it, "Where there's a will there's a way." On the other hand, lions are ever found in the way of the unwilling. On some accounts, somewhere, I must needs think, there was a resolved unwillingness to entertain the matters involved in Dr. Cramp's resolutions, and to give them fair play. Had the case been otherwise, those resolutions would have met with very different treatment, and we should never have had word of the solemn but irrelevant averments contained in the Hon. Judge's amendment.

Thus I bear my public and earnest protest, and that on great public grounds, against the grievous wrong to which the Convention has, in this case, submitted. A wrong which has but this one forlorn mitigation,—that it cannot soon be repeated; since events such as have just transpired among our Republican neighbours are not of every day's occurrence, and so an occasion like that which has prompted this letter can offer itself only at some remote and incalculable interval.

Your fellow-labourer,  
J. DAVIS.  
Charlottetown, Prince Edward Island,  
Sept. 23rd, 1865.

For the Christian Messenger.

Letter from Liverpool, N. S.

LIVERPOOL, Sept. 26th, 1865.

Dear Brother,—

I should have furnished an account of the results of the great fire in this town, immediately after the conflagration, had I not been sick, at the time. To do so now, would be unnecessary, as you have given the general facts to your readers, from the *Liverpool Transcript*. But, denominationally, your patrons will wish to learn what their brethren are intending to do, in this very great emergency. You will be pleased to learn that they are united in making a vigorous effort to ornament the old site with a house somewhat larger than that beautiful one so suddenly reduced to ashes. For this purpose a meeting was called by the pastor, and the whole subject was fully discussed; after which a Building Committee was appointed and several persons designated to go out among the more wealthy churches and friends to solicit aid. Said meeting instructed me, to acquaint the public through the columns of the *Christian Messenger* of their plans, believing that Baptists, who are able, would take pleasure in helping us with funds to build another House, in which to worship the Lord. Our Chapel, as you know, was one of the very best in the province, and when you place with it, its furniture, the adjoining beautiful Vestry, Baptist Library, Sabbath School Library, stoves, pipes, furnaces, which were nearly all consumed, it will at once be felt, that we are great losers. The pulpit furniture, some of the pew cushions, a part of the Organ and some of the books of the circulating library were saved. I feel, however, that it would be unnecessary to extend this article, as the church of Liverpool is so favourably known for her great liberality in her former contributions and donations to Churches, and our Institutions of learning. Now, being shorn of much of her former strength, by the removal of prominent members to the spirit world, and in the divine providence made to say, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste;" surely the churches will delight in affording timely aid to their sister in her present necessity. You will be pleased to learn, that the spacious Temperance H. H., has been secured for our meetings, and we ask an interest in the prayers of the faithful, that God will vouchsafe his presence.

E. N. HARRIS.  
F. S.—Having contemplated a long visit, to my children settled in the States, for more than a year, and coming to the conclusion to resign the pastoral connection, a successor will be required. May the right man be guided to this important field of labour.

E. N. H.  
For the Christian Messenger.

OBITUARY NOTICES.

MRS. MARTHA MONTROSS.

Sister Martha Montross, widow of the late Isaac Montross, died March 23rd, 1865, at her residence, at the head of the tide, Wallace River. Her disease was calculated to give intense suffering, being an affection of the liver and stomach ending in consumption. Sister Montross was converted many years ago and was baptized and received into the Lower Stewiacke Church, by Bro. Richardson. She afterwards united with the Baptist Church, at the head of the tide Wallace, where she continued a consistent member until her death. She had many a severe struggle with the great enemy of souls, and like all others suffering from disease of the liver, was often gloomy and doubtful, she looked to the future. She found it very hard to part with her children, four sons and three daughters, yet grace triumphed over every foe, and she could say rejoicing in the glorious hope of the gospel, "I have a desire to depart and be with Jesus."

Triumphant in thy closing eye,  
The hope of glory shone;  
Joy breathed in thy expiring sigh,  
To think the race was run.  
Thy passing spirit gently fled,  
Sustained by grace divine;  
O, may such grace on us be shed,  
And make our end like thine.  
—Com. by Rev. E. Clay, M. D.

MRS. ANN ANGEVINE.

Was born in Londonderry, County of Colchester, July 8th, 1806, and was the daughter of Hugh and Ann McCulloch of that place, and died at her residence at the Angevine Lake, Wallace River, July 4th, 1865. She professed religion under the ministry of Bro. M. Parker, and was baptized by him fifteen years ago, and from that time until her death, she lived in the fear of God. As a wife and mother she was unusually affectionate, as a neighbour always kind and obliging. She suffered much in her illness, but was always sustained by grace, and

could constantly say "Though thou slay me, yet will I trust in Thee." She was followed to the grave by a host of friends and kindred, her husband, and several sons and daughters, who while they wept could rejoice that she would "rise again." May God grant that from among the number of dear ones left behind, some will be baptized to fill in the Church the place of the dead.—*Id.*

WILLIAM HURD.

William, youngest child of William and Jamma Hurd, of Wallace, died at his father's residence, May 15th, 1865, aged 27 years and six months. He was a young man universally beloved by all who knew him. He did not possess the talent as a speaker which characterized his brother (Dr. J. C. Hurd) but his musical talent was great, and as a teacher of vocal music was much esteemed by all who came under his instruction. His illness was short but his suffering fearfully severe. To the writer he lamented very much indeed that he had thought so little of the necessity of religion, while in health and strength, but we have reason to hope that he found the Saviour precious even on a dying bed. It is only a short time since our dear Brother Hurd followed to the grave his loved companion and now his son, the anticipated prop of his old age. And but a few weeks after the death of his son he was nearly killed by one of his oxen thrusting his horn into his eye entirely crushing it out. Yet the religion of Jesus Christ enabled him in all his afflictions to say, "Thy will be done."—*Id.*

CYNTHIA ELIZABETH RANDALL.

Only child of the late Oliver and Mary Randall, of Melvern Square, Wilmot, was bereft of her mother when about one year old, and of her father at the age of two years. While her maternal grandmother, Mrs. John Gates, lived, the orphan was tenderly and carefully trained up by her. At her decease this grateful and affectionate child seemed almost inconsolable. On being told, by way of consolation, that she would be taken care of, she replied, "It is not that—it is not that!" Strong affection for an excellent and beloved grand-parent stirred her soul with deep emotion, and uncontrollable grief.

After this she resided to the close of life with her uncle George S. and aunt Eveline Phinney. In this family she was constantly treated with the utmost kindness, as a daughter and sister. Her regard for them was reciprocal. She was kept much of the time at School; and was highly esteemed by her school-mates, and other associates, as well as her relatives.

It appears that Miss Randall entertained a hope that she "passed from death unto life" in a time of revival while she was quite young. Being, however, of a diffident and reserved disposition, she did not then profess faith, nor make her exercises known.

Her constitution always seemed slender; and about a year and a half before her decease her health began evidently to decline. Though she had, as might be expected, evinced a desire to recover, yet when her dissolution drew nigh, she expressed to the writer, as well as to others, a confident reliance upon the Saviour, and cheerful submission to the will of her heavenly Father. At the time of her departure she repeatedly uttered the words, "Come, Lord Jesus, come quickly!" Thus passed away this amiable and beloved young woman, on the 15th day of September, 1865, at the age of twenty years. At her burial a numerous and solemn congregation, including many relatives, was addressed by the writer from Numb. xxiii. 10. "Let me die the death of the righteous!"

It appears that her father, who willed his property to her, made a *provisio*—indicative of deep interest in the cause of Missions—that in the event of her not living to the age of twenty one years, the remainder of it, after all needful expenses were defrayed, should be given to the Foreign Mission. She was known to express her cordial approval of this arrangement. Manifestly this course was highly commendable in both; and it is well worthy of imitation.—*Communicated by Rev. C. Tupper.*

MR. EDWARD MURPHY.

Was a native of Co. Wexford, Ireland. When a young man he emigrated to this country, and subsequently married and settled in Pubnico. Until about the 56th year of his age, he was a zealous member of the Roman Catholic Church, but he then began to entertain serious doubts of the church's infallibility. For five or six years after, he seems to have been greatly perplexed with reference to his position, and the path of duty. Carefully and prayerfully he studied the Sacred Word, and gradually light dawned upon his mind. He was eventually brought to the conviction, that the teachings of popery were contrary to the revealed will of God, and that it was his duty to break the trammels, and escape for his life. There is every reason to believe, from what is known of his experience at that time, as well as from his subsequent career, that he was then a subject of Divine grace, and earnestly inquiring with the Apostle, "Lord, what wilt thou have me to do?" No sooner was the will of God revealed by the teaching of the Holy Spirit through the Word, than he resolved to renounce all allegiance to the Papal Church, and own Jesus before the world in the ordinance of baptism. He was baptized by Rev. C. Knowles, of the F. C. Baptist Church, but being as yet unacquainted with the doctrinal views of the different Protestant sects, he did not unite with any until about eight years ago, when he united in covenant-relationship with others to form the Pubnico Baptist Church. Of this Church he was a consistent member until his death on the 30th of August, when he entered into his rest, in the