

Correspondence.

For the Christian Messenger.

SOME REASON FOR AFFILIATING THE ACADIA FRENCH MISSION WITH THE NOVA SCOTIA BAPTIST HOME MISSIONARY UNION.

Our highly esteemed brother, the Hon. Justice McCully, in the *Christian Messenger* of the 26th inst., when discussing the propriety of admitting to the Home Missionary Union, the French Mission, makes use of the following language:—"But no reasons of any kind are given, and I am even yet at a loss to know what reasons could be furnished for such a step." As for many years I have been a member of the "Acadian French Mission Board," and am now serving it, as best I can as Secretary I may be allowed to give, what appears to me, at least, a few reasons for affiliating this Mission with other "Home Missionary measures." And

1st. It is emphatically a Home Mission. According to the Census of Nova Scotia for 1861 there are in this Province 20,859 Acadian French. This number has since largely increased. This people is one with us in national, political and social interests. They have an undying claim upon our religious sympathies and efforts. Our faith in God and love to Him binds us to them in common with all our fellow men, by strong ties, which we cannot sever, if we would, and yet be the faithful followers of Christ. They, wrapped as we find them in superstitious night are surely fit subjects for missionary efforts. Yes, we are bound to carry to them the "word of life," cost what it may. No worldly policy, having at its base financial considerations alone, must guide us. A brighter light—the words of Jesus "What shall it profit a man if he gain the whole world and lose his life," must shape our policy, and guide us in our expenditures for the salvation of this people. The success of past efforts confirms our call—"hitherto the Lord hath helped us." The fact that our Missionary has now in one district free access to more than ninety families, and many of them Romanists, where a few years ago he could only visit a very few, and the better fact that a good number have found a Saviour precious, "some of whom have crossed the flood," forbids us to doubt or indulge in an isolated policy. As the preaching of the gospel to these Nova Scotians is the work of the Acadian French Mission, I submit to my brethren East, Central and West if it is not a Home Mission, and if it is not worthy of affiliation with the kindred institutions of this Province.

2nd. The Location of the Acadian French in Nova Scotia, is such that we cannot, if we would, preach the gospel to them separately. Most of the readers of the *Messenger* are aware that there are many settlements that may be called border neighborhoods, lying between the English and French districts, in which the population is made up of a part of each. It often happens, as might naturally be expected, that these people intermarry. It is not uncommon in these places to find the French talking English and the English talking French as their vernacular. Very frequently it may happen that these are the most hopeful fields for evangelistic labor. In fact, for this very reason, our "Acadian French Mission" has been as much an English as a French Mission.—Our Missionary has baptized more English than French, and our Mission church has in its membership more English than French. This is no fault of ours. We cannot preach the gospel to a part of any community, and overlook the spiritual welfare of the others. Wherein lies the incongruity of this mission work I fail to see. I once had the privilege of worshipping with a small congregation of this mixed character, and as I heard them speak and pray in both languages, it all seemed in beautiful harmony. I was happy in witnessing this blessed fruit of our "Acadian French Mission."

If this is the legitimate labor of this Mission and this its fruit, how can our esteemed brother McCully characterize it as an "incongruous element," and object to amalgamate it with the ordinary "Home Missionary measures?" Is it because, as he says, it is to a people of another language? Does not this objection apply with equal force against a mission to the Gaelic people of the East? But whoever before heard it raised? Is not evangelistic labor among the Gaelic people, a part of the N. S. Baptist Home Missionary Society's work. If it is not it surely ought to be.

Is our hon. brother's objection to this amalgamation because as he says, of its requiring to be managed and conducted on principles, having little or nothing in common with the general missionary operations of the Societies and Boards? This I must confess I do not understand. For fifteen years I have been a member of the Acadia French Mission Board. I have labored some for the advancement of its work. I have thought much about it, and I love it dearly. In the same time I have been engaged for two years especially in our Home Mission work among our English speaking population, and I cannot now see wherein the principle of action in the one differs from the other. That principle that finds its best description in the angelic expression, "Peace on earth good will to men," leads us alike to preach the gospel to English, Gaelic and French. There is, so far as I can see, even little difference in their modes of operation, not enough surely to interrupt the harmony of their efforts.

But our Hon. brother finds an objection in the circumstances that "thus far it is a mission, local in its character and ministrations." For this very reason the Acadian French Mission Board seeks affiliation with N. S. Baptist Home Missionary Union, and for this reason the friends of the Union invite us. The Baptists of the East and West are alike interested in this mission, and ever have been, and it ought not, and must not be local in its character and ministrations. There are more Acadian French in the East than in the West of Nova Scotia, as the following table shows. (See Census of Nova Scotia, 1861, p. 10).

Counties.	No. persons.
Richmond.....	5733
Digby.....	4848
Yarmouth.....	3522
Inverness.....	2194
Sydney.....	2050
Halifax.....	1107
Guysborough.....	709
Cumberland.....	424
Cape Breton.....	362
Total.....	20859

It will be seen by the above table that in Digby and Yarmouth together there are but 8370, while in the Eastern Counties there are 12489. It is the growing desire of the Board and of the Union Board as well to bear to all these people the precious "Word of life." In this they are in harmony with all the Baptists of this Province. The word of their risen Lord is "go forward." They seek affiliation that there may be harmonious and united effort, as there is now harmony of sentiment—that this blessed work may speedily become general "in its character and ministrations." The isolated policy foreshadowed in the objections, just quoted must not be allowed to interfere with this onward move. The situation of this people puts it in our power to work separately and at the same time to work successfully. These reasons I am sure will have weight with the Baptists of Nova Scotia in deciding the grave issues of the present hour.

By your permission I will give additional reasons next week for this step.
J. H. SAUNDERS.
Beaver River, March 28, 1873.

For the Christian Messenger.

HOME MISSIONS AND HOME MISSIONARY OPERATIONS.

Mr. Editor,—

Having closed my remarks, and what I had to offer on the subject of "Our Home Missions," under date of 21st March, I hardly expected to be required so soon to ask for further space in your columns in reference to the same subject.

The letter of the Corresponding Secretary of the Home Missionary Union (so called, and I have to guard my writing thus, lest I too may be told hereafter, I have admitted the existence of "the Union") appearing in the *Messenger* of the 2nd inst., makes this all but imperative on my part, in order to prevent serious misapprehension.

In a spirit of candor I should like to see reciprocated, by all who, by pen or otherwise, feel disposed to discuss the subject—on the 15th Aug., 1872—among other things I remarked:—

"But apart from the point, whether an agent could be more easily obtained in one case than in the other, I do not wish it to be considered, nor am I disposed here to attempt an argument for or against the larger Union. At present it should be conceded, in all fairness, that so far as public sentiment has been evoked, the result would seem to be favorable to Union on some proper basis."

Now, very unfairly as I think, and very injudiciously, the Cor. Secretary of the Union in his last letter referring to this—

imputes to me by inverted commas, the following language.

"At present it should be conceded in all fairness (leaving out the words—"that so far as public sentiment has been evoked") the result would seem to be favorable to Union on some proper basis."

Why, this is singularly unjust, because one point and purpose of the letter from which it is an extract, was to show that, except by an irregularly constituted Convention with no adequate representation and very qualified recognition of its proceedings—the expression of public—and is Baptist public sentiment, had been—and was almost nil. As the extract is given, however, omitting the words in italics and brackets, it evidently conveys a meaning that the writer was giving his own opinion instead of the result of public sentiment, as far as evoked.

I hardly remember ever seeing an instance of such a strange method of quotation. The only expression strictly applicable, that occurs to me would be to say it was terribly garbled. But I dislike the word "garbled," at all events in such a connection as this, and I prefer to consider it a grievous mistake, or an unfortunate omission—on the part of the writer.

But the Cor. Secretary of the Union should I think be more guarded in his critiques, in other respects. Because while professing to be willing to listen "to the Treasurer" referring to the falling off of the "dollar a year" membership, I had said that "outside the two Associations, and the Board of Managers, there is practically no Society—no dollar-a-year membership"—he feels himself warranted in writing and publishing this statement:—"The Home Missionary Society therefore, according to its Treasurer's own showing does not 'practically' exist. Let us remember this."

Again, "from his statement we learn, that the Nova Scotia Baptist Home Missionary Society, nominally exists, but really is defunct." This may seem smart notwithstanding all the statistics furnished, to show that "the Society was and is in full working operation, with increasing revenues and promising prospects. But, unfortunately for the Cor. Secretary, I have said nothing of the kind, nothing to warrant his conclusions. Referring to only one class of members—"the dollar a year subscribers," I said, as I now say, that they have all dropped off, and I am sorry for it. But when it is known that there are two or three other qualifications for membership which are in full action and operation, and under which the Society not only "exists," and is not "defunct," but vigorously prosecutes its vocation, I have no fitting language to express my astonishment!

Two Associations, each entitled to be represented by one delegate for every \$20 contributed; and every Baptist Church contributing annually (of which if all contributed there are one hundred) entitled, no matter how small the sum, to one delegate, and for every \$20, more than the first \$20, an additional delegate; to say nothing of the life members, entitled each to vote; why, outside "the dollar a year members," so very desirable and whose sympathies I am anxious to re-qualify,—the Society so far from being extinct, defunct, can probably count its membership by hundreds at least; if not by greater numbers.

I may be mistaken but I think all this, to say the least, is very unfair.

Not only, not having said that "the Home Missionary Society does not practically exist," but on the contrary, defending it and its operations as I have been throughout, I am at a loss to conceive a motive for ascribing such a statement to me with its "let us remember this" as an appendage attached. I am apt to think the sooner that expression is forgotten instead of being held in remembrance the better.

The Cor. Secretary of the Union in this same last letter, published in the *Messenger*, 2nd April observes as follows:—"In his (my) letter of Feb. 19, 1873 the esteemed Treasurer of the Society seems to ignore its existence altogether. He says:—The readers of the *Messenger* need not be told that at present the Central and Eastern Associations are an incorporated body, carrying on Home Missionary work under a Constitution adapted to the occasion." The text should have read "are a Body carrying, on &c." the word "incorporated," here is a *lapsus penne*, too palpable to require explanation. It is about as evident, in fact a little more so, than the error which the Cor. Secretary fell into, when ascribing to me a letter of Feb. 19th, when I had written none of that date. And yet, though not literally incorporated, those two Associations for the promotion of the Home Missionary operations are perhaps substantially so.

A half column of reasoning, based upon a mere slip of the pen, in a case like that, is likely, I apprehend, to argue with many a paucity of better material for a successful controversy.

Once more, the Cor. Secretary referring to my letter of the 12th March says:—"And again we are told, that an attempt to change the present methods of working, is but an act of spoliation, and the laying on of vandalic hands."

Now what was said was this;

"True all has not been done, that could be desired. It were to be wished that the tens were hundreds, and the hundreds, thousands—but if one lay vandalic hands upon the edifice—do for it what Titus Vespasian did for Jerusalem—what guarantee can be given, that any future organization will accomplish more favorable—may as favorable or as satisfactory results? That is the point."

I should very much prefer, if the Cor. Secretary finds it necessary to refer to what I have written that he quote my language fairly, and fully—and then comment as freely as he chooses. But I do most strenuously object to having sentences reconstructed, with omissions, materially affecting the meaning, to having statements put forward in different language to that used, and without the context, and adapted as I think, to mislead and to convey a meaning never intended by the writer.

So far as I am individually concerned, I am content that every argument should be adduced that can be marshalled favorably for a Union of all the Missions, English and French, that all the light that can be shed upon the subject should be thrown upon it *pro and con*, but there is no use in imputing, "special pleading," to those who may differ from us while practising it one's self, and less use is there in trying to divert attention from the main issue to collateral points, or in attacking and confuting statements never made.

I am responsible for what I publish, but the moment the critic changes the language I use, or begins drawing conclusions himself, imputing them to me, as the results of his reasoning, I very respectfully beg to decline their paternity.

I am, &c. &c.,

J. McCULLY.

Brunswick Place, 2nd April, 1873.

For the Christian Messenger.

OUR HOME MISSIONS. REASONS FOR UNITED EFFORT.

In our last letter, we stated some of the reasons why we believed that our united efforts in the Home Missionary enterprise would be superior to our present methods of working. The first was the general desire for Union. This we considered at some length, and showed that the desire was not only general, but intelligent. We proceed to consider the second reason.

2. It will bring the denomination more closely together.

And is not this desirable? Is there anything apart from an outpouring of the Holy Spirit, that we need more than the unifying of the denomination? Why is it that, in some sections of the Province, the Baptist cause is no stronger now than it was thirty or forty years ago? Why is it that in some places, it is positively weaker than it was then? Is it not because of the party-spirit that has been rife in the churches—the separation—the isolation? Brethren have stood apart, having quarrelled over matters about which even children would blush to dispute. The result has been injurious to the cause of Christ. Although the successes of Baptist laborers have been marvellous and our cause has been continually gathering up crowns of rejoicing, yet who can estimate the victories we would have achieved had we stood united in the shadow of the Cross, stretching out our hands after souls to win and save them? The fact is, as a denomination, we have been too much separated. We have lived as units, we have worked in fragments. There has been too little denominational love and of denominational pride. The literature of other denominations teaching the distinctive tenets of their belief, is in our Sabbath-school and private libraries, and we, forsooth, enquire where our children have received such strange ideas. Our sons and daughters are sent to denominational schools of other sects, and by and by we are surprised because they have left the faith of their fathers. Can we afford thus to stand apart, and be forever asserting our independence, while others are taking possession of the fields that we once occupied? Have we not come where, as a denomination, we must range ourselves shoulder to shoulder in an

"Make every church a Home Missionary unbroken phalanx or else face to the rear? We are met on all sides by trained and well-organized bands who will take the field from us unless we stand united. Society," cry some. So say we. But let a central organization embrace and control all, "Divide the Associations, too," is also recommended. To this we assent. Local matters can be as well looked after by smaller bodies of this kind. But a Provincial matter should be dealt with by a Provincial organization, "The field is too large," cry some. Is it so? There is but one Baptist Home Missionary Society for all the United States. This Society covers the whole ground from Maine to Florida, from the Atlantic to the Pacific Ocean, and it is doing wonders for the denomination. But Nova Scotia is so large as, to require three, or more, Home Missionary societies—*Mirabile dictu!*—wonderful to behold. If confederation is good in political affairs, why is it not in religious matters? If the denomination should be united "in Foreign Missions and in Education," why not in Home Missions? Let us have the reasons why.

But how will the Union bring the denomination together? Pastors and delegates from all parts of the Province will meet together once a year and become acquainted with each other. And matters which concern all will be laid before all. Separated as we now are, how little we know of each others interests, prosperities and adversities? And "if it be advisable for the people of one congregation to know each other well, it is just as advisable and carries with it larger benefits, for the denomination of a certain region to be well acquainted. It cheers the discouraged, holds up the despairing, to make the family one." So says an eloquent Baptist writer of New England. He then well and truly adds—"We fight so much on our own hook, lead our regiments on here and there with no supporting columns, that an effort for unification will give greater and brighter promise of final victory. Our tangential (flying off), proclivities need restraining, and coming together will do it without any formal resolution. A church about ready to make a diversion for the devil by going into a quarrel will hesitate if its members have attended a social Union, and been indirectly impressed with the importance of keeping the Baptist name unspotted." This writer seems to think that mere coming together will tend to unify the denomination. So it will, if we come together in the right Spirit. The last report of the Board of Managers of the N. S. B. Home Missionary Society is in harmony with this idea. It says—"New life might be expected from the coming together of the whole Province, to discuss and pray over the work of Home Missions."

Beside the simple gathering together of Pastors and delegates, we think the self-respect and denominational pride which would be cultivated by the Union would bind us more closely together. We have faults, it is true, but we have many excellencies. We are sometimes, called hard names such as "taste-shocking and bigoted Baptists," but we have no reason to be ashamed of our numbers or our talents. We have among us Presidents and Professors, Lawyers, Doctors. We may have heard of each other but we are not acquainted as we ought to be. When we meet together in the Union to discuss matters that are very dear to us all, we shall be inspired with self-respect and denominational pride. These will tend to produce love to each other. And love will bring us together. Hence "a more intimate and effective Union can be accomplished" by our Society than by the present methods of doing Home Mission work.

A WORD OF EXPLANATION.

We were "not a little surprised" that any objection should be raised to the draft act of Incorporation of our Union. The Act does not interfere with the rights or privileges of any man, woman or child in Nova Scotia or elsewhere. There is not a line in the Body of the Bill that seems to give any offence except that which allows the Home Missionary Society the privilege of uniting with us when they choose to do so by a majority vote of the same. We do not wish to bind any man's conscience or force any man against his will. We desire to do the most good to the greatest number. We believe this object will be gained by our Union. We are perfectly willing however, to leave our cause with the Baptist public.

The Preamble of the Bill has been severely criticised. Permit us to say that the Preamble is in perfect harmony with