

Correspondence.

For the Christian Messenger.

OUR HOME MISSIONS. LETTERS, &c.

We had hoped to finish what we had to say on the subject of Home Missions before being compelled to stand personally in our own defence. But as the Treasurer of the Home Missionary Society has felt it his duty to attack us, we are forced to reply. It is said that a young barrister asked the lawyer with whom he had studied, what he should do when he had a bad cause and no arguments to use. "Abuse the opposing counsel," was the reply. We suppose this is a general custom with the gentlemen of the long robe, for it really seems as if the Treasurer had brought the practice of his former profession into present use. The fact is, as we think, he has written too much for the good of his cause. His own language places him in an uncomfortable position. And to break the meshes he has woven for himself he raps us rather severely. We are a little surprised at this, for in his letter of Feb. 17, he states:—"My purpose in this series of letters, is to invite the deliberate attention of the Baptists Churches of Nova Scotia to a calm review of the whole subject."

As we explained, in the last issue of the Messenger, about the line omitted from the quotation we made, we need say no more. We may add, however, that when the Messenger came to hand we noticed the omission and expressed to several friends our annoyance. For the quotation as it appeared did injustice to its author by making him a unionist, and it put individual opinion in the place of public sentiment. "It was an unfortunate omission"—but not "on the part of the writer."

After the explanations that have been made we cannot fairly be charged with a lack of candor. In fact, we rather pride ourselves on being frank and outspoken, meaning what we say and saying what we mean. The fact that the printer made us give Feb. 19 instead of Feb. 17 as the date of one of the Treasurer's letters, was a matter scarcely worth a passing reference, for we quoted the language of that letter correctly. We think there must have been "a paucity of better material" at that time. But the Treasurer's inexpressible astonishment was caused by our saying—"from his statement we learn that the Nova Scotia Baptist Home Missionary Society nominally exists, but really is defunct;" In his last letter he says—"unfortunately for the Cor. Secretary, I have said nothing of the kind, nothing to warrant his conclusions." We did not say that he made this statement in so many words. Hence, to use his own language, he has been "attacking and confuting statements never made." We, therefore, complain of the phraseology used in this part of his letter, for it might lead some readers to suppose that we had made a false statement. We did no such thing. But has the Treasurer said "nothing to warrant" our "conclusions?" Let us see. It is utterly useless to bandy words. One may assert and the other deny, and nothing will be gained. We merely invite the deliberate attention of the public to the following statements and facts, and we shall cheerfully accept their decision.

1. The Nova Scotia Baptist Home Missionary Society "is something more than a mere voluntary Association of Christian philanthropists—it is a body corporate, and all its operations fall within the legal established principles applicable to Associations so situated." J. McCully, Messenger Nov. 27, 1872.

2. "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," &c. J. McCully, Messenger, Aug. 21, 1872.

3. In a former letter the Treasurer told us that these two Associations were an incorporated body. But in his last, he says the word "incorporated" was "a slip of the pen." We accept his explanation. Now he says—"and yet, though not literally incorporated, those two Associations for the promotion of the Home Missionary operations are perhaps substantially so."—J. McCully, Messenger, April 9, 1873.

4. The Constitution of the Home Missionary Society gives the qualifications for membership, and, of course, only members should vote in its meetings. But the Treasurer of the Society tells us that "the

delegates to the Association all speak and vote." No one will presume to say that all these delegates to the Association have a right to vote in the meetings of the Home Missionary Society under its present constitution. No pains seem to have been taken to know who were qualified to vote and who were not. The greatest irregularity has undoubtedly prevailed in the meetings of this Society.

5. The Society "was intended to be a substantial organization apart from the Associations, and now but for the Associations would have lost its identity," &c. "Outside the two Associations and the Board of Managers there is practically no Society—no dollar a year members." J. McCully, Messenger, Aug. 21, 1872.

6. The constitution of the Associations will not permit any one to be a member unless he is in good standing with a Baptist Church. The constitution of the Home Missionary Society allows any persons to become a member by the annual payment of one dollar to its funds. How, then, can the Society be the same as the two Associations? Here we are told the Society is an incorporated body—that it is the same as two bodies that are not incorporated, and whose constitution is entirely different from its own—that persons vote in its meetings who evidently have no right to do so—that it was intended to be independent of the Associations, but is now dependent upon them for existence. Now we ask if it requires any one to "seem smart," to come to the conclusion that "practically the Home Missionary Society does not exist?" Is there anything illogical or unfair in the inference that we have drawn? A number of delegates may form themselves into "a voluntary association of christian philanthropists," and appoint a Board of Management. The Board may do a good deal of Home Missionary work, and report yearly. But the Board and the Association that appointed it are not the Nova Scotia Baptist Home Missionary Society. They are not incorporated. The Society is—were we not warranted, then, in saying—"the Home Missionary Society, therefore, according to the Treasurer's own shewing does not 'practically' exist?" We think we were.

The Treasurer takes umbrage at the following sentence which he quotes from one of our letters:—"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." We did not state that he used this language. But the whole drift of his letters from first to last—if language means anything, and is not as Thomas Carlyle says, given to men to conceal their thoughts,—is in this direction, and awaking the thought we have expressed. We are willing to abide by the decision of the public on this point also.

We hope we shall not be forced again into personal defence. A controversy of this kind is not agreeable to us. We prefer to finish the work assigned us by the Board, and then to answer any objections that may be raised against the Union.

G. E. DAY,  
Cor. Sec. of Union.

A MACEDONIAN APPEAL.

"My heart was hot within me; while I was musing the fire burned; then spake I with my tongue." "The harvest truly is great; but the laborers are few."

It is on behalf of Cape Breton that I now write, and it is especially, though not exclusively, to our young brethren about to graduate from Acadia and Newton or at least to go forth during a long vacation to labor for Christ, that I appeal. What think you; what say you, my brethren, of the present dearth of Baptist Ministers on Cape Breton Island? And when I speak of the destitution of Baptist labor, would that I could say other evangelical denominations have their stations fully supplied, but their staff is by no means equal to their opportunities.

Facts, my brethren, are stubborn things. Ponder a few of them bearing on your duty in June next. There are twelve Baptist Churches, larger or smaller, on this Island at the present time, and two pastors, one of whom is our venerable and beloved Father Richardson, now well-nigh past active labor. True, in three of these churches there are Licentiate brethren of good gifts and laboring with some efficiency on the Sabbath; yet even those brethren see the imperative need of other and additional laborers where they are located. In Margaree Valley, at North Sydney, and Mira Bay there are, numerically, large churches, several houses of worship, numerous sta-

tions, and good congregations, as Brother Stevens, who spent last summer's vacation in Margaree, Bro. Neily, recently of North Sydney, and Bro. Spinney of Mira and Cow Bay can testify.

But our smaller and feebler churches should be supplied and nourished. Then also at our mining centres, which are now rapidly becoming populous and important places, we should have preaching stations established and true missionary labor performed. At Cow Bay we have a large and attractive House of Worship, a good congregation and a few noble-hearted church-members. At Little Glace Bay a Hall is rented for prayer and preaching services by our brethren residing there, who also liberally contribute towards the support of the Gospel.

At the New Mines which Mr. Gisborne has recently opened and has already got into flourishing operation, the writer of these lines has, since January, held a monthly Sabbath morning service with very gratifying prospects. Shortly at these new collieries a fine hall, capable of accommodating four or five hundred persons, and free on Sabbath to all Evangelical Denominations of Christians, will be ready for occupancy.

Port Hawkesbury, from its situation on the Strait of Canso, and especially in view of Eastern railway extension must be an important place. Shall our commodious House of Worship, our Parsonage, church and congregation at Hawkesbury be forsaken.

In truth at least seven men from our ministry are needed on this Island now;—one at Hawkesbury and Mabou; one at Margaree and Baddeck; two at the North Sydney field, including the stirring sea-port of North Bar and Boularderie Island; one in the extensive field of Mira; one at Cow Bay, Glace Bay and the Gisborne Mines; and last, but not least, a good Gaelic man at West Bay and St. Anns, in each of which latter places is a small and young Baptist Church.

Now, if not all, how many of these fields will be speedily supplied even temporarily? Who will come to the beautiful and thickly populated valley of Margaree, who to Hawkesbury, who to the inviting field of North Sydney, who to Mira and adjacent collieries? Who, who are not otherwise engaged? Who are willing to hear the Cape Breton calls, and to say, "Lord, here am I, send me?"

Why has there been such a stampede of our ministers off Cape Breton Island during the last five years? I know that failing health has had to do with this departure, and in one or two instances justified a change of settlement. But here let me say that, on the testimony of personal experience and mere especially of Physicians on this Island, a more healthy climate, excepting for those afflicted with lung and throat diseases, need scarcely be sought or desired—no really oppressive heat, no extreme cold prevailing on Cape Breton.

Has the "bread-and-butter question" given practical alarm to some of our Ministers who have been settled on this Island, or deterred others from coming and inclined them to listen to other calls? On this point it would be great injustice to omit to say that very few of our country churches in Nova Scotia or New Brunswick support their pastor and family as nobly as North Sydney Baptist Church, Cape Breton. It should also be added that our other churches on this Island, although the most of them are as yet missionary stations, support the gospel abroad, and at home, when they have it, with noble liberality according to the measure of their worldly prosperity. Again, if I have not misapprehended the Secretary of our Missionary Board, they are ready and anxious at the present time to assume the pecuniary responsibility of all missions on Cape Breton, temporary or permanent, which they can appoint or secure. Assuredly the financial inducements to come and labor on that Island can not now be less than a few years ago; for undoubtedly Cape Breton is just now entering on a career of remarkable business enterprise and commercial prosperity. And not only will capital and enterprise and mechanical skill here develop large resources of wealth, but will certainly attract to many parts of this Island a rapid increase of population.

Shall not christian enthusiasm and prosperity advance proportionally with worldly zeal and commercial success?

My dear brethren in the Baptist Ministry what are your personal convictions of duty in this matter? Have you none?—Ah think again, and pray again for Divine guidance.

Are our Missionary Boards and any

other members of our churches at their "wits' end" to know how our destitute fields can be supplied? Oh let us, instead of despairing, or of attempting to import ministers from Mr. Spurgeon's College or other foreign sources, let us return to the old paths, let us act under the power of the truth that we have the same resourceful and covenant-keeping God to whom to pray for laborers as in days gone by, and let us expect that He will direct us to look to our churches, families and congregations at home rather than abroad for the needed supply of "faithful men, able to teach others also."

Brethren, it is "high time" for us "to awake out of sleep," that Jesus be no longer wounded by us, his truth retarded, souls perish and their blood required at our hands.

Sydney, March 27th.

For the Christian Messenger.

A man may cry, Church, church, at every word,  
With no more piety than other people;  
A daw's not reckoned a religious bird  
Because it keeps a-cawing from a steeple.

Mr. Editor,—

Of the sentiment embodied in the verses quoted, how many illustrations do we find! One is seen in the case of those who substitute Church for the cause of Christ. "The Church" is their stand-point. They acknowledge only one body of Christians—that to which they belong. All others are sects, schismatics, out of the fold. These should be reclaimed, and restored to a condition of safety. In what does the safety consist, or what is required, in order that it may be assured to the seeker? He must regularly attend upon the services of the church. He must faithfully observe the forms and ceremonies enjoined. He should partake of the "Holy Communion." He must live a moral life, and a religious one, too, after a certain type. It is but seldom, under some ministers never, that the neophyte hears that the new life, such as the Christian lives, begins with a new birth, although one would seem necessarily involved in the other; but seldom that he is told that we are all by nature so corrupt, that we must become new creatures—a new creation—before we can offer an acceptable service to God: Unless the life is such in its origin, and in its character, the crying of Church, Church is of but little avail. One would be no less safe were he to belong to any of the sects, which he is taught carefully to shun.

But there are others who say Church, church, to as little purpose, and with less excuse. These professedly have small regard for forms and ceremonies. Their creed is, "a spiritual religion," "a converted church membership." They hold that good works, and the fruits of righteousness, are the result of a change of heart, and a new nature. Their theory is sound and scriptural. They may even go further, and hold that the Word of God is the only rule for the faith and practice of Christians, that tradition is of no force; that the Fathers are no authority; that the customs of the church, as observed in former ages, are necessarily to be followed. To the "Bible, and the Bible alone" is their appeal for the doctrines they hold, and the practices they observe. All this is well; it is, as Chillingworth expresses it, the true "Religion of Protestants." If held aright, and properly acted upon, nothing more could be desired.

But here again some are content to cry, Church, Church. They maintain the true faith, its foundation is the Oracles of God alone. The correctness of the creed cannot be questioned. Such a faith must certainly lead to perfection of Christian character. Does it? Oh! that it were always the case. On the contrary it is not even certain that those who hold it are indisputably more consistent in their conduct, more blameless and correct in their lives than the class before described.

Both of the classes specified may be alike guilty of the same fault, namely, that of questioning the spiritual state of individual members of their respective communities, or of others. The lives of such individuals may be consistent, their conduct irreproachable, their zeal for religion unquestioned, their labours in its behalf unremitting. And yet they enjoy not the confidence of their brethren. It has been whispered that they entertain some religious opinions at variance with the church to which they are united, that their secret sentiments are not in accordance with their professed beliefs. In vain do they disclaim all heterodox opinions. In vain do they act in unison with their brethren in all the measures concerted for the common cause. In

spite of all, they are regarded with suspicion and distrust.

Their influence is undermined, their exertions counteracted and lost. By whom is it that they are denounced, and their usefulness marred? It is by those, who, when argument fails, resort to disparagement of motives, as a substitute—a poor resource whenever resorted to, but wholly unworthy of those who profess to be governed by Christian principles—those principles, of which the very basis is the charity—"that thinketh no evil."—I ask again. By whom is it that the injury deplored is occasioned? It is by those who cry, Church, Church, the loudest, and who do perhaps, but little else to prove their own soundness in the faith. For being required as they seem to think, to look so sedulously after the "vineyard" of their neighbors, they have no leisure to take care of "their own." Or shall we represent it in a different manner, and say, that being conscious of their own deficiencies, they measure others by their own standard?

But to return. According to the doctrine of the Great Teacher we are to judge of the character and principles of persons, "by their fruits." Or as it is expressed in the sententious dictum of Pope, which, though susceptible of an unfavourable interpretation, contains much valuable truth.

"For modes of faith let graceless zealots fight,  
His can't be wrong, whose life is in the right."

ANON.

March 31, 1873.

For the Christian Messenger.

ABOUT THE MINISTRY.

The good Doctor used to say to us up in the College Library, and as he bade us go forth to life's harvest field, "Be sure and gather honey from every flower."

From Beecher's "Yale Lectures; on Preaching," we "gather" the following; which may be of service to those who have not the "Lectures."

Speaking of a call to the University:—"I do not think that any man has a right to become a Christian Minister who is not willing and thankful to be the least of all God's servants, and to labor in the humblest sphere. If you would come into the ministry, hoping to preach such sermons as Robert Hall would have preached, you are not fit to come in at all."

"If you have a deep sense of the sweetness of the service of Christ, if you think that the saving of a single soul, would be worth the work of your whole life, you have a call (and a very loud call. A call to the Christian Ministry is along the line of humility, and love, and sympathy, and good sense," &c.

Speaking of desiring an important place and a good salary, &c., and of Bushnell in Ohio, and the difficulties under which he began his ministry there, and the ultimate success that attended it,—and is not the history of Christian effort crowded with such examples:—"Now I want to know what success Bushnell would have met with, if he had put on broad cloth and had questioned and parlied with the people, saying, 'how much salary will you give me,' or if he had been above settling down there, I believe that the word of Christ is the best charter of every Christian Minister. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' And, 'There is no man that hath left house and land, &c., but shall receive a hundred fold in this world,' &c. There is nothing that makes salary so fast as not to care for it, and to put your whole life and soul into the work of God's ministry, so that men feel at the very bottom of their hearts that there is a man whose only aim is to serve God and to save them."

"If you want to stay in a place, be willing to leave it. 'He that would save his life must lose it, and he that will lose his life shall save it.' Disinterested love and faithfulness are too rare and precious for men not to appreciate them. If you are perfectly willing to leave your people to-morrow if they want you to, they will know it. If you are ever anxious to stay, they will know that too, and be influenced by it."

Speaking of the element of love, being essential to faithfulness:

"When you kindle into full sympathy with God and man, you can say anything you please to them. Thus the Apostle John, in rebuking the church of Ephesus, bethought him of all the good things he could for their encouragement, and then brought in the rebuke having prepared the way for it. 'Nevertheless I have somewhat against thee.' It is out of this spirit