

Correspondence.

For the Christian Messenger.

HOME MISSIONS AND THE CONVENTION.

No. 14.

The following has been given as "The true Missionary Creed:"

- "1. Direct personal Missionary effort.
- "2. The local church to do, within its own neighborhood, what is not done by personal effort.
- "3. The Association to do, within its limits, what is not done by the churches as such.
- "4. The Convention, or General Association to do, within its borders, what is not done by the several Associations.
- "5. The National or Provincial Home Mission Society to do what is not done by the State organizations."

This Creed has been endorsed and explained in the following manner:—"To work economically, efficiently, and harmoniously, each church should appoint a committee for Home Mission work.

"Such committee may obtain from secretaries or from general missionaries information and inspiration, but the committee should do the collecting, &c.

"This committee should know and counsel and cooperate with the Missionary Committee or Board of their Association; this Board should know and counsel and cooperate with the Committee or Board of the Convention or General Association; and each General Board should know and counsel and cooperate with the National or Provincial Society in preaching the Gospel in every part of the land.

"That there be no delinquency let the national Society give information and inspiration to the General Association or Convention, that Convention to the Associations, and these to the churches.

"Isolation is weakness, close connection strength."

Making Home Missions part of our Convention work is not necessarily doing away with present organizations and efforts, it is rather rendering them more effective and permitting the interests generally of that department, at the same time it looks toward increased efficiency in all denominational work.

The last Convention report on the State of the Denomination declares that "the home missionary work of the body is as yet but imperfectly done." All admit that something is wanting. Hence the cry for more united action. And all that has been or can be said in favor of Union in either province, may be urged with equal force in favor of a larger combination. Indeed, it is still exceedingly problematical whether anything less than a union of the whole people will secure the object desired. The weakness of any part or department of work instead of being an argument against taking charge of it, is really one in its favor, if that work be necessary. The French Mission is now to be excluded from the general Home Mission work of Nova Scotia. This affords an opportunity for the Convention to take hold of that, and renders such action increasingly necessary. Nothing is yet proposed in connection with Newfoundland. And yet there is reason to believe that more than one good man now stands ready to say respecting that field, "Here am I, send me." But there will be no society to whom it can properly be said, until the Convention adopts that as part of its mission field.

As things are, an unfair and injurious distribution is now made of the Missionary work performed by students during their vacations. It is not for the interest of the whole people, or of any of our denominational objects—the College included—that their labors should be largely confined to one province. We want to realize more fully the mutual dependence of Education and Missions, and, as some one has lately said, we must learn to work Home Missions in view of the world's wants.

And this brings me to the point I now wish to make most prominent. The Baptists of this Convention are one in religious work, and we should never allow ourselves to attempt or appear to ignore it. We are one in interest and feeling, though, as yet, largely ignorant of it. And that union must be made manifest and be fully developed to insure the greatest strength and the highest success. Organically we are in Education and Foreign Missions only.—Is it not strange it has occurred to so few that such a union is not symmetrical—is really a monstrosity. An essential is wanting, and only the re-introduction of Home Missions can supply "the missing

link." We want Home Missions to best promote the foreign work. We want Home Mission connection with Education, and to awaken a proper interest in what appertains to it. And this want is felt, though many may not know what really is the matter. And it accounts, measurably at least, for any lack of interest in the Convention by the whole people. Indeed, it is too much to ask of our men to come together once a year without doing the best and most possible.

And now all, it seems to me, should on their own principles, favor this proposal. Certainly the members and friends of the N. S. Home Mission Union should. For is not their motto, Union is strength?—Those favorable to the continuance of local Boards should. For this measure does not propose to do away with one that is desired and can be made useful. Nova Scotians should favor it, for it will do more than anything else to awaken an interest in all the objects of the denomination they so warmly cherish, and to increase their efficiency and success. And those in New Brunswick should, for the same reason. Certain it is that they cannot do this especially, because of any weakness in their present Home Missionary department. In it they are united, and none of their work is being prosecuted to-day with as much vigor. With a full treasury, and a united and efficient Board, having the confidence and support of the people, there is no special reason why they should particularly favor it.

The great question of the church at this hour is Union. Not a mere sentimental uniformity, as some would have us believe, but a unity that is real and valuable—united action. The great meeting of the great Protestant bodies of both the Calvinistic and Arminian wings are being agitated by this question. How can we get closer together? Concentration and consolidation are the words. Thank God, Baptists are neither deaf nor blind to their inner, sacred meaning. Great changes are being rapidly effected among us. In Foreign Mission work, Education, in New Brunswick, and Home Missions in Nova Scotia, that is being accomplished which was hardly thought of two years ago. Transition is the order of the day, and change must come. This makes the moment favorable for doing whatever needs to be done.

In this Convention both the Providence and Spirit of God are pointing toward cooperation. And shall we alone of all other people, close our eyes to "the heavenly vision"? Shall we stop our ears to the cry, "This is the way, walk ye in it"?—Brethren of the Convention, what shall be your answer? MERLE.

For the Christian Messenger.

NOTES OF TRAVEL.

VI.

AT WORK—MISSIONARY DIFFICULTIES—HOW TO BE MET—EFFECTS OF A TWO YEARS' ABSENCE—ANOTHER MISSIONARY COMES—SUCCESSFUL LABOR—SICKNESS—MUST LEAVE—THE NEW MAN CONTINUES THE WORK.

February, 1873. Now for five years of steady, undisturbed missionary work. Why not? With health and vigor, and freedom from all embarrassing considerations at the outset, it does not seem an unreasonable expectation. A celebrated English divine suggested, recently, a "new departure" in missionary policy. He hoped to make an approximation to a solution of the vexed question,—what to do with missionaries' children? His proposal was that young missionaries should go out unmarried, and continue so for three years. By that time they would be acclimated; their fitness or unfitness, physically and otherwise, would be pretty clearly demonstrated; the most difficult stage in the acquisition of the language would be passed, and then only should they be permitted to take unto themselves wives. The whole plan was promptly vetoed, as un-English, unscriptural, and un-Protestant. So the question still waits for solution. And as the fields of the great Missionary Societies became more extended, and their operations are conducted on a scale demanding treble and quadruple the number of Missionaries now employed, the question must press still more urgently. Various expedients have been suggested. The most feasible, and in every way the most plausible of these is the one adopted by the candidate for five years of uninterrupted missionary work, as above mentioned; namely, let the father return to his post, while the mother remains at home to superintend the children's education, whether or not this is a wise expedient, the sequel will show. The station has been two years without a mis-

sionary. Everything has drifted. The condition of the mission premises and compound represents, very fairly, the state of all the affairs of the Mission. The garden is lapsing fast into hopeless jungle. The cook house is half filled with white ants and their accumulations. The fences are all down. The absence of a superintending eye is everywhere manifest, and so with the church, and the native preachers. They have all been faithful in the main. The difficulty is the old one, observable in every mission established among Orientals,—the leading and directing faculty, the power to control and guide is almost unknown among them. Counseled and directed, they work well and manfully,—left to themselves, they helplessly and hopelessly drift.

Much time and hard work must be expended to restore things to the position they held two years ago. There is but one missionary, and he is demanded at once at the Central station, and at a dozen different and distant places in the jungles. But, in a few months, another missionary arrives. Now there is hope of progress. The new missionary has the language yet to learn it is true; still the first great want is supplied, the station has a head, and the other missionary is free to attend to the outstations, and to the district generally.

Three years of the five have nearly passed away. Three years of almost incessant exertion, in heat and cold and rain. The new missionary has, many months since, preached his first sermon, and begins to feel at home in the language and among the people. Harvest time seems at hand. In the last of the three years forty heathens have forsaken their idols and "laid hold on eternal life" through the cross of Christ. More invitations than can be attended to are received from all parts of the district. The next two years are bright with promise—the harvest years of the preceding eighteen of sowing. So, hopefully thinks the missionary, who began his allotted five years with so much health and vigor.—Another week, and he lies utterly helpless, moaning in pain and weakness, and sleeplessness,—victim of the fell jungle fever. How look the two years now? Ah! all the glow has departed! The sickle drops from the trembling hands, and yet there never was a time when there seemed greater need of nerve and vigor. Physicians are consulted, and their verdict is unanimous and imperative,—away, out of the tropics! the only hope for restoration to health. The closing weeks of the three years are occupied with sad and reluctant preparation for the homeward voyage. The mission is not left, however, as on the previous occasion, without a head to guide and superintend,—a strong man, vigorous in mind and body, assumes the double burden. May those who love him and his work see to it that he is not left to bear the burden alone so long that he, too, must leave in mid-harvest and fly for his life.

A. R. R. C.

Extract from a recent letter of Rev. W. George:—

HENTHADA, May 9, 1873.

"To-day has been a blessed one we received five of the scholars for baptism, one other applied but was voted 'still unripe.' So you see we have joy mingled with our toils and privations. Ma-See is still too feeble to be baptized, but her faith is bright and strong. That meeting at the native magistrates' did not amount to much. They are now arguing that Gaudama is not dead; they have stolen the doctrines of Christ and tacked them on to Gaudama, what effect the 'new departure' will produce, no one can say?"

For the Christian Messenger.

"Only believe," Mark v. 36.

This injunction seems to imply that it is easy to believe, and the passage, "Look unto me and be saved," shows even more fully that it is easy; for to look at an object near by, and in a clear field, costs so little effort as to be scarcely appreciable.—But how, some may ask, can it be easy, when all the saints, whose experience is recorded in the Scriptures, found it, at least at times, hard to do so? The answer to this question is, that whoever, in times past or present, wished to believe, found it hard; found it so because they overlooked or forgot the important facts that God is for us, and is more than all that can be against us, or that He is so in the matter of believing, as well as in all things else that pertain to salvation, or to this life only.

The difference between taking these facts into the account, and leaving them out, may be faintly illustrated by the case of one exceedingly distressed for want of

money to pay a debt of honor, or to buy food for his hungry children, who, after a time, discovered that all the while he had in his possession more than enough money to meet those pressing wants. "How much more will your Heavenly Father give His Holy Spirit to them that ask Him."—"All things are possible to him that believeth."—"He that believeth shall be saved." Saved from sin and saved from hell—even so let it be, Lord Jesus, according to thy word, upon which thou hast caused us to hope.

For the Christian Messenger.

DESULTORY THOUGHTS.

WHAT IS LOVE?

The Scottish bard who "rolled his numbers down the tide of time" has defined it as

"The sparkling cream of all Time's blessedness,  
The silken down of happiness complete."

This, however, seems only to apply to the human side of the question, and as such he could not give a more comprehensive definition; yet if we perish not at death, but walk in spirit through the darkness, we must look further for something more enduring than "Time's blessedness," for that has no surer foundation than the receding sand, and earth-born love is born to die.

Hear what the same author says of love as an eternal principle pervading all space and pervading all the cycles of a blest eternity, time and all:

"Essence which binds the Uncreated Three,  
Chain that unites creation to its Lord,  
Eternal, evergrowing, happy love."

"This is the golden chain that binds  
In sweet communion, kindred minds."

"Spring-head of all felicity,  
Deepest when most is drawn,  
Overflowing most when greatest numbers  
Drink."

But a greater than Pollock has given us the meaning of the word, full and comprehensive: "Love," saith the inspired penman, "is the fulfilling of the law." "He that loveth another hath fulfilled the law." Saith another, "God is love," and God in the person of Christ has fulfilled the law, when he tasted death for every man.

"This is the highest type of love,  
True, friend for friend or child for sire,  
Undaunted and unmoved, expire;  
For love, for pity, or for pride,  
But none can die as Jesus died."

A yet greater than Paul or John hath said, "As I have loved you, so love ye one another. By this shall all men know that ye are my disciples if ye have love one to another."

"But if ye love them only that love you, what thank have ye? Do not even the publicans so? I say unto you, Love your enemies. Do good to them that hate you. Pray for them that despitefully use you and persecute you, and ye shall be the children of my Father."

Aye, pray for them, for such as you would love but do not.

This, methinks, is the way to  
"Dig channels for the streams of love,  
Where they may broadly run;  
For love hath overflowing streams  
To fill them every one."

It will not fail until  
Thou fallest vessels to provide,  
Which it may largely fill."

And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity. For whether there be tongues they shall cease; whether there be knowledge it shall vanish away; but charity never faileth.

"Pray for them."

And may not we with greater confidence look up into his face, and while our spirit cryeth "Abba Father," thou art my guide, after obeying his commands—submitting our lives to his teaching, we may with sincerity reply when he asks, "Lovest thou me?" "Yea Lord; thou knowest all things, thou knowest that I love thee."

"If ye love me keep my commandments." Then comes the proof of acceptance of even poor, recreant Peter, "Feed my sheep, feed my lambs."

Truly what greater token of confidence? What dearer work for the Master than this? to care for the flock purchased at such a cost.

"Pray for them."

Is there among your acquaintances any with character so deformed, so angular, so destitute of all comeliness, that to outward sense there is nothing to admire?—Then pray for them, pity them for the ugliness, the meanness, the excrescences with which your, perhaps, more noble nature has never had to contend, but with which they may have wrestled alone and in vain. If we knew all that has made them what they are we would probably see that it is more their misfortune than their fault, for

"Outside themselves all things have laws,  
The atom and the sun;  
Thou art, perhaps, thyself the cause  
Of some things he has done."

Just try it, and see if your feeling toward them will not soon change, for God hears prayer and answers it too, and the words that were at first formal, simply a matter of duty, will become next sincere, then earnest, then loving; and soon there will be a reaction. The angularities will soften down, the excrescences will disappear, and all the spires of the great human cactus will bloom with fragrant beauty, eliciting the admiration of all those that go by,—yes, and the surprise too of those who have been accustomed to look only on the surface of things.

It doth not yet appear what any of us will be, or how much of the limitless love of God any of us may be qualified to receive; but this much we do know from the sure word of prophecy that when Christ who is our life shall appear, all that love his appearing shall be like him, for we shall see him as he is. \* \* \* \* Let us, therefore, try to be conformed to his likeness now. Let us yield our lives to his divine teaching, aiming to copy him, to do as he would have us do, ever following on to know the Lord, yet reaching backward or downward to help others forward and upward, trying, according to the measure of faith given to us now, to awaken in those about us desires after holiness, purity, and peace.

So may we be prepared to enter, when our Father wills it, into those glorious things which mortal eye hath not seen, nor can see, but which our Jesus hath prepared.

So may our feet, shod now with the preparation of the gospel of peace, stand then securely upon the sea of glass mingled with fire.

"O'er me now the sun is floating,  
And before my eyes are floating,  
Wondrous visions, fair and bright,  
Angels clothed in all the glory,  
Ere revealed in prophet story,  
Wheel their swift and joyous flight."

"O! 'tis sweet for mortal vision  
Thus to revel 'mid ethereal  
Fields of paradisaal beauty  
That the love of God makes bright."

ALETT WILFRED.

For the Christian Messenger.

IN MEMORIAM.

MRS. CATHERINE ROBERT,

wife of Christian Robert, died at Sable River, July 2nd, 1873, aged 57 years.

Sister Robert experienced religion about 19 years ago at Lewis Head, under the ministry of Rev. Henry Angell, was baptized by him, and joined the church at that place. She afterwards removed her membership to the Sable River church, the place of her residence. With this church she remained a faithful member until removed to the church above.

She suffered much during her illness, but trusted with unshaken confidence in the righteousness of Christ. She had no desire from the first of her affliction to recover. Heaven, she said, was her home, and she longed to go there.

She loved the gospel, and delighted to meet with her brethren and sisters in conference. The ministers of Christ always found a welcome under her roof, and, no doubt, she is now numbered with the redeemed. She has left an aged husband and six children to mourn their loss. The occasion was improved by the writer to a large and attentive congregation from Malachi iii. 17. May all who attended be so happy as to be numbered with the jewels of Christ "in that day."

J. F. MCKENNE.

East Ragged Island, July 25, 1873.

BENJAMIN SANFORD,

after a long and painfully distressing illness, was brought to the longed-for happy hour of his deliverance on the 23rd of June, in the 49th year of his age. While tears of bereavement fell fast from widowed eyes, we lowered the coffin containing the spiritless body of our dear brother down into the opened bosom of "God's acre," there to slumber till the sounding of the last trump. Many, indeed, were the afflictions of the departed one, but now, we trust, he is eternally free. As a man professing godliness he was grave and sober, no striker, not greedy of filthy lucre, and, although his notions of christian duty were perhaps a little peculiar, he always seemed ready to go where he considered duty called. In the Sabbath School his labors as Superintendent will long be remembered. During the first part of his sickness his mind was much beclouded, but gradually as his end approached the clouds removed and he could sing