

Correspondence.

For the Christian Messenger.

SOME REASONS FOR AFFILIATING THE ACADIAN FRENCH MISSION WITH THE NOVA SCOTIA BAPTIST HOME MISSIONARY UNION.

III.

In my last I promised to remark upon the fourth reason that I named for the amalgamation of the Acadian French Mission with the other missionary measures of this Province, which is:—That this Mission may bring its strength to the Union. Our Hon. Bro. McCully in his communication (see C. M. March 26, p. 98) has gone into a labored statement to prove that the Acadian French Mission, if admitted to the Union, would inflict upon it a most damaging burden. In the course of this special pleading he seems to find it necessary to indulge in this uncharitable expression.—“Had it” (the French Mission) “become too burdensome to the Western Association, or what prompted the suggestion?” Had our brother been properly advised of the real status of this mission in the West he would certainly have spared himself this utterance.

His description of its financial condition is equally unjust, and aside from the facts of the case. For instance, in giving the expenses of the mission for 1871 (taken I suppose from the Minutes of the Western Association, p. 26) he states that they, with only one missionary employed, slightly exceed \$1000, and leave a debt of \$323 93. He overlooks the fact that in the Treasurer's report there is a balance on both the Dr. and Cr. Sides, and that the actual expenditure for the year is \$649.42, including \$30 paid for moving our missionary from Tusket to Saunnierville, and \$84.98 for repairs on premises. Some little ambiguity in our Treasurer's Report, has led our Hon. bro. astray in this matter. Our expenses for 1872 were \$600 for missionary's salary, and \$95.24 for the support of a small school for a part of the year, instead of \$907, as our Hon. bro. states. In this as in other missions we can find good use for all the money we can get. It is always desirable to enlarge operations in the Lord's vineyard. The Acadian French Mission Board have ever carefully and prayerfully endeavored to economize the funds entrusted to them; and it is rather painful to be misrepresented to their brethren and the world, especially when the effect of these misstatements is to shake the confidence of our brethren in our work, and to dry up their benevolence, on which we rely for support.

But this mission does not knock as a beggar at the door of the Union. In all its history it never stood so well as now, prepared to act independently. It will bring its full quota of strength with it—strength that is needed to perfect the consolidation of our Home Missions—as the following schedule of its assets will show:—

It has two Mission Houses worth at least \$3500. It is free of debt. It has money to pay its Missionary in advance. It has the strength and experience of twenty-one years. It has the prowess of success—and above all and beyond all, it has an undying interest in the sympathy and confidence of the Baptists of Nova Scotia—East, West and Central, which is far better than money invested. For the love and sympathy of one living Christian is better than the money of many dead ones. It is now and ever has been a very prosperous and popular mission, and ever most popular where it is best known.

Our Hon. Bro. McCully has been led to say of its success that:—“During the past year the French Missionary does not appear to have been permitted to gather any fruit of his labors, though doubtless, “bearing precious seed.” Every reader of the *Christian Messenger* has been advised to the contrary of this. Our Missionary has been permitted to gather fruit during the last year, and is still gathering. During the last month a man of middle age, the father of a family, has been led to embrace the Saviour—to leave the drunkard's path and Romanism through the instrumentality of this Mission. Indeed it can scarcely be said of any one year of its history that our Missionary has gathered no fruit of his labors. Perhaps its first were its darkest years, and yet our first Missionary, Bro. Chute, never labored a year without seeing some fruit to encourage him—if not in the clear conversion of souls, yet in the awakening to enquiry those long slumbering in the night of superstition. And much of the fruit of his labor has since appeared, and no doubt will yet appear. Such a

mission must bring great strength to the Union, and in it will have a better opportunity to bless the East, as it has already been a blessing in the West. These are some of the reasons which have led to the affiliation of the Acadian French Mission with the “Nova Scotia Baptist Home Missionary Union.” In which I think it has been clearly shown that the object of our different Home Missionary organizations has ever been to preach one and the same gospel to the same people—for the same purpose, and on the same principles, and that no proper reasons have been given why they should not be united, all that has been written or said to the contrary notwithstanding. I think I can show, if it were necessary, that all our Home Mission work can be more economically and efficiently done by united than by isolated effort. The reasons I have given are not new to many of the Baptists of this Province who have recently voted so unanimously for Union; but as they have been called for I have attempted to give them in all fairness.

In closing I would just say, that in promoting this consolidation I cannot think its friends are laying “*Vandalic hands*” on any edifice. Baptists have no such hands to lay on anything. We are no “*Titus Vespasians*”—none of his vengeful blood is in our veins. But as those who love our Lord our brethren and the world, who desire to honor the commission given us to preach the gospel to all men; having for many years considered this subject; and having noticed with great solicitude the increasing destitution of our feeble churches especially in the East; and the inability of the “*Nova Scotia Baptist Home Missionary Society*” to meet the increasing demands of the day; and knowing as well that what has been accomplished by this Society has been done in violation of its constitution and by “*drifting*” therefrom; and, that, under the circumstances, reconstruction is necessary, according to the showing of its best friends; and that Baptist churches need no Society, with a membership resting on money qualifications to do their work; and that if such a Society shall undertake this work it will fail in the future as in the past; and that in the “*Nova Scotia Baptist Home Missionary Union*” we can have a consolidation of our “*Churches*” in which they as churches can concentrate and systematize their Home Missionary efforts; and believing that in our denomination there is wisdom and intelligence enough to select, and properly locate an efficient “*Board of Managers*,” who shall be the *servants of the churches and under their direct control*; and that in this Province we can soon command money and Ministers to supply all our destitute feeble churches, if we but properly husband our resources; and knowing that these conclusions are “*based upon statistics carefully compiled*” upon facts in our history, and upon principles upon which we rest, as a body; and being invited by our brethren in the East, and assisted and encouraged by our brethren in the Central Association we say, most heartily, let us have “*Union*.” But if we cannot have Union let us have peace. Let there be no strife between us, nor between our “*Boards*,” “*for we are brethren*.” If our brethren prefer to work alone in the East, then I am sure our brethren in the West will submit, and work as best they can their own field, and our prayers shall ever be for the prosperity of our brethren, even though we differ from them on this very important subject.

J. H. SAUNDERS.
Beaver River, April 7, 1873.

For the Christian Messenger.

MINISTERIAL EDUCATION.

No. 2.

Mr. Editor,—

In a former article I referred to a printed pamphlet of some 16 pages—being a Report of the Fifty-eighth Anniversary of the Northern Baptist Education Society—held with the Baptist Church in Clinton, October, 1872, kindly forwarded to me by one of the Newton students, accompanied by a letter from him, published in the same number of your paper.

The object of this Society, as doubtless some of your readers are aware, is to aid destitute and needy students preparing for the ministry, in securing the benefits of a sound theological education.

The President of the Society, is the Rev. A. Hovey, D. D., whose acquaintance many of us have been enabled to make, while in connection with his attendances at our Convention. The Society holds quarterly meetings of its Board in Boston, composed, as it is of a number of eminent men,

and in order to give some idea of its operations, I may here remark that the total amount advanced to indigent students preparing for the ministry for the last current year, ending in October was \$8,332.00. Forty-eight of these students were receiving their training at Newton. 1st Quarter—Five at Brown University, and one at each, Harvard University College, Amherst College, and Dartmouth College.

The second quarter shows 50 at Newton, 7 at Brown, 2 at Amherst, and 1 at each of the other places.

Third quarter Newton had 51, Brown 7, and each of the others 1.

Fourth quarter, Newton 34, Brown 6, Colby 3, and Harvard 1.

The Society has a permanent fund, the present market value of which is \$32,760.00, and during its last year's operations it received \$3,000.00 in three donations, besides a legacy of \$500.00.

The donors were Mrs. E. Hills. . \$1000.00
S. Hills. 1000.00
Miss Mary Blaney. . . 1000.00

and the Legacy was from M. B. Taylor, \$500.00. A sum equal to \$4,507.73, was the aggregate amount contributed by the churches,—less than one hundred in all,—as I collect from the Report. The largest contribution of \$500.00, was that of the Brookline Church, and the lowest \$1.00 that from Swansea. Two other churches contribute upwards of \$250 each, and about 10 gave \$100 and upwards each to this object, as their contribution for the year.

Each student applying for aid is required to furnish a satisfactory certificate of church-membership, that he possesses talents, &c., and being indigent is recommended by the church to the Society for their patronage.

In addition to this, quarterly, every beneficiary is required to make to the Board of the Society a declaration, that he continues unwavering in his purpose to devote his life to preaching the gospel, with a testimonial from the proper officer, that he sustains the character required by the Society.

Marriage, while receiving the aid of the Society, is a cause of forfeiture of future assistance, and students must attend when the Board directs. Such is an outline of the leading features of this Society, the operation of which I am desirous should be familiar to the minds of all Provincial Baptists.

According to the Report from which I collect these facts, the Society is in a highly prosperous condition. It was anticipated that for the current year there would be sixty students to provide for, and the estimates were arranged on that basis.

One feature worthy of notice in connection with the working of the Institution, is contained in the following paragraph.

“It is very gratifying to be able to report that many of the Pastors and Churches who constitute the natural patrons of this Society, have come to its aid in a manner worthy of all praise.”

The scheme I so feebly launched, a year or so ago, it will be borne in mind, differs from that of this Society and its organization in this respect. The aid afforded by the Northern Education Society is not a loan but purely *donative*—it is a gift out and out—and the recipients of the bounty are under no obligations to make any restoration, or to refund the aid received. The time may arrive when the Baptist communities of this Dominion will be able, if thought advisable, to make similar provision for the education of a future ministry. But I fear that it is, as yet, at a distance, and that unless some immediate provision be made to meet existing emergencies even that consummation, will be the more indefinitely postponed.

But here, and in this connection, I desire to submit a further extract from the Report which I strongly commend to the attention of all who take an interest in this highly interesting subject. The language of the Report to which I invite attention, is as follows:—

“We call attention to another item in the Treasurer's Report, with *peculiar interest*. Under date of Sept. 17th, is the following entry—*Refunded*—Rev. E. Bullard, Nellore, India, \$50. Here is a witness for our cause, whom one must be permitted to commend to the pastors especially, and also to the Christian public. This son of the sainted Missionary Bullard received the aid which this Society gives to students preparing for the Ministry. Finding that he could spare the last appropriation made to him on the eve of his graduation from the Institution at Newton, he returned it to the Corresponding Secretary. Since he commenced his missionary labors in India,

this is his *second donation* to the Society in pursuance of a declared purpose, *to return to it what he received therefrom, that the amount may meet the necessities of another while fitting himself for the Christian ministry.* The Board cannot but express their grateful appreciation of this kind and faithful remembrance of what the Society has done, and we must be permitted also to utter an earnest wish that *an example so noble, may be imitated by many whose obligations and means, can hardly be less than were his.*”

This passage in the Society's Report, (the italics are mine) written and published since I propounded the Loan-in-aid principle for establishing an Institution having for its basis that element so eulogized by the able, experienced and learned scholars composing the Board encourages me even now, to persevere and endeavour to awaken an interest among Baptists, and to try and lay a foundation for educating a Provincial Ministry.

The favorable response being made to the recent appeals for the enlargement of the College Endowment Fund, this also greatly encourages me to try and secure a fund for educating a native ministry. First, because if Acadia is now fully and competently endowed, I feel very sure one of the very first things the governors will be expected to do, will be to provide either an additional chair for the benefit of divinity students, or such additional facilities for a thorough course of ministerial training and biblical exegesis, as the country requires, and secondly, because when the College is thus endowed, there will be, I take it, no more annual requisitions to the churches to supplement salaries.

The benevolences that have hitherto flowed into that channel, I hope, and I intend, so far as any little influence I can wield may operate, shall thereafter be devoted to educate a native ministry. I am very confident that the churches will give cheerfully to aid indigent young men, to secure a suitable education for their high vocation so soon as the echo comes ringing out from Acadia, that, in consequence of the liberal Endowment, secured for this among other purposes, “All things are ready”—and the Governors and Faculty are prepared to take charge of as many as our denomination is likely to supply.

Educated at home, trained amid scenery, classical now even in other lands—the debt of gratitude, such ministerial students will owe to their benefactors, they will right earnestly discharge by the proclamations of the glad tidings of salvation, among our own people, and to our loved churches.

The spontaneity of that principle exemplified by Bullard and as extolled by the Board of Managers, is worthy what a heart rightly impressed, would be expected to manifest, “By their fruits ye shall know them.”

Having had the benefit of the use of the Society's funds, he hastens to replace them, that others may forthwith participate. I am aware that some of my Baptist brethren whom I highly regard, have expressed a preference for the principle upon which the Northern Baptist Education Society is constituted. But it is most evident, that the amount which their quondam student has been able to restore, has not only been gladly received, but the example is held up in terms of the highest approbation, as *worth of all imitation.*

But if we lie quiet with our arms folded, and make no effort to provide ourselves with a home-educated ministry, we must not be surprised if after all our pains to endow Acadia, the results should be comparative disappointment. Because that pile was erected and intended as a school of religious, as well as secular training, the latter subordinate to the former, and if it were to be allowed to degenerate into a school of arts and sciences, merely—as one of its governors, I should say, it had failed, signally failed to fulfil the high destiny intended by its founders.

I am, &c. &c.
J. McCULLY.
Brunswick Place, 5th April, 1873.

For the Christian Messenger.

OUR HOME MISSIONS. REASONS FOR UNITED EFFORT.

In our last two letters we argued that united effort in our Home Mission work would be preferable to the present plan, because there is a general desire for Union, and because the Union would bring the denomination more closely together. We argue now.

III. The Union would be the means of collecting more money.

By referring to the last annual report of

the Home Missionary Society, (Minutes Central Association p. 30), we find that the gross receipts of that Society for the year ending June 4, 1872, were \$2504.01. If we deduct from this \$955.09 collected by the Missionaries on their fields of labor and \$178.53 the amount of legacies and interest on Debentures, we have only \$1070.39 contributed by the churches and by private individuals. Thus a little more than one thousand dollars was contributed in one year by One Hundred Baptist Churches for Home Missions! The receipts of the Western Missionary Board from Oct. 4, 1871 to Jan. 11, 1872, were 583.66. If we deduct from this \$104.82 collected by Missionaries, and \$29.20 interest on Debentures, we have \$389.64 for English Home Missions.

The French Mission Board report their receipts for the year to be \$720.96. Thus it will be seen that the paltry sum of \$2180.99 was contributed by the 163 Baptist Churches in Nova Scotia in one year for Home Missions! Surely Satan must have had rare sport over a result like this. And the matter is growing worse. Judge McCully lately rejoiced over the progress of the Home Missionary Society during the past five years. If he will look to 1859 he will find that the expenditure of the Society in that year was \$2609.66 against an expenditure of \$2141.02 in 1872. And let it be remembered that the membership of the Central and Eastern Associations for 1859 was but little more than one-half what it is now. These facts speak for themselves. Do they not shew that the benevolence of the Churches is being dried up by a Society in which they have but little confidence?

But would the Union improve matters in this respect? Let us ponder the following facts. Within a year, the First Yarmouth Church, besides contributing pretty largely to Foreign Missions—to the current expenses of Acadia College and its Endowment Fund—to Bible Societies—to the support of feeble Churches, and other objects, has raised about Four Hundred Dollars for Home Missions. And further it must be borne in mind that this Church has not the strength it once had. For within the last two years we have dismissed 200 members to form two new Churches. If it should be asked why our contributions to Home Missions have been so large, the following is our reply. We have a system of giving and the people have confidence in the Home Missionary Union. Let the same system be recommended by our Agents and Missionaries and adopted by the Churches and let the people be inspired with confidence in our organization by the work that it performs, and similar results will be seen in other Churches. And very soon, instead of the \$2,000 raised now, \$10,000 at least would be brought yearly into the Home Mission Treasury. Let this course be pursued for a few years, and the results will shew, as

we firmly believe, that each Church on an average has contributed \$100 annually to the Home Mission Fund. Then there will be \$17,000 instead of \$8,000. That this will be called “*kite-flying*,” we do not doubt. For there seem to be persons among us who are fossilized all through from stomach to back-bone, and are so fastened to their old ruts that they could scarcely be dug out with a pick-axe and crowbar. But is the sum we have named more than the Baptists of Nova Scotia ought to give to carry the gospel to the destitute in their own Province? Is it more than they are able to give? Is it more than Jesus Christ has a right to expect of them? To ask these questions is to answer them.

IV. The Union would be the means of doing more work. The nature of the work to be done is such that it requires the united effort of the denomination. In some parts of the Province there is more missionary ground and there are more feeble Churches than in other sections. In the Association that covers the more destitute places, the membership is comparatively small and the means are less abundant, perhaps than elsewhere. In other parts there is less missionary ground and greater financial ability. It will be seen, therefore, that the Union is desirable. The strong would thus be more likely to bear the infirmities of the weak. And further, the Union Board could make a better distribution of Missionary talent. It would have a greater variety to select from, and more constantly employed for the whole Province, but not so economically or profitably for a part. The utility of employing a General Agent is proved beyond dispute by referring to the history of the Home Missionary Society. In 1859 the Society reports a larger amount of money collected expended and more work done with richer