

CHRISTIAN MESSENGER EXTRA.

DEAR BROTHER.—I send you for publication in the Messenger a list of the Delegates, and where located during the Convention at Hillsburg, N. S.

- Yours, &c., G. D. Cox. Rev. G. E. Day, M. D., at George F. Miller, Village. J. M. Cramp, D. D., do do do. D. W. C. Dincock & daughter at Nath Chute, do. Bro. Isaac Shaw, at G. F. Dodge, do. Rev. W. G. Parker and wife at W. F. Marshall, do. Geo. Armstrong at Rev. G. D. Cox, do. J. Wallace and wife at Emily Winchester, do. P. R. Foster & wife at Jno. D. Harris Sissiboo Road. D. A. Steele and 2 others at G. F. Dodge, Village. E. M. Saunders at E. Clarke, Cross Road, W. Side. W. L. Parker & wife at Abner Morse, Village. S. W. DeLolis at Zebadiah Crosscup, E. Side. Dr. Sawyer & wife at do do do. W. W. Corey at C. A. Benson, do. A. J. Stevens at do do do. T. H. Borden & wife at Jno. Harlow do. Henry Lovitt & wife at do do do. Rev. C. C. Burgess & 1 other at C. Hulsman do. F. Beattie at Alex. Ross do. Stephen March at E. G. Miller do. J. B. Kempton & wife at Isaac Benson do. E. O. Read at Welton Thomas, Cross Road W. Side. Bro. G. Starratt & J. Skinner at T. Morgan do. Rev. J. D. Pope at Welton Thomas do. Jno. Combs at Alexander Ross, Village. A. Cohoon and wife at G. F. Troop, Sissiboo Rd. C. Spurdin at Luke Bogart, Village. J. Galaher at Jas. Patton do. Bro. A. H. Lavers at The Troops, Sissiboo Road. T. H. Rand at E. Miller, Cross Road, West Side. Rev. J. L. Read and wife at George H. Harris, Village. Bro. Judge McCully at Luke Bogart do. S. Goucher at Thos. Troops Sissiboo Road. Rev. J. M. Currey at E. G. Miller, Cross Road. James Hancock at William Benson, Village. Bro. R. Currey at do do do. Rev. T. A. Higgins at Chas. Hawkman do. W. A. Coray at do do do. J. J. Skinner at Nelson Miller, do. Dr. Parker at do do do. Bro. W. L. Prince do do do. S. Selden do do do. B. H. and F. H. Eaton at Aldon Harris do. A. L. Wood at Ezra Miller, do. Jas. Bligh at do do do. Isaac Foot at John Lent, do. A. Caldwell and wife at J. B. Chutes do. W. C. Bill at John Lent do. Jno. Lantz at do do do. C. Rockwell do do do. Rev. J. Meadows at Wm. Millers Cross Road West Side. Bro. T. H. Parker and wife at O. Millers, do. Chas. Schmeer at Jno. Chute do. Alfred Wilson at do do do. Rev. David Freeman and wife at Wm. Reed, Village. R. R. Philp at Wm. Miller, do. G. R. Edicline & wife at J. D. Harris, Sissiboo Rd. Bro. William Falkner at T. H. Miller, Village. Rev. Chas. Tupper & wife at Isaac Jones do. Bro. A. T. Baker & wife at E. Clarke, Cross Rd, W. Side. Reuben Baker & wife at T. Morgan do. J. & Dincock Bank at M. Baker, Sissiboo Road. Ainsley Brown at Alfred Rice, do. Solomon Chute do do do. Wm. Eaton at Handley Bishops, Clements Road. Robt. Marshall at Jas. A. Berry, do. Joshua Ray at Handley Bishop do. W. H. Balcorn at Wm. Miller, Cross Road, W. Side. A. Longley at H. H. Chute, Village. Prof. D. F. Higgins & Son at A. Dunn do. Rev. W. J. Blakely & wife at A. Rice, Cross Rd, W. S. Bro. C. Feleh at Robt. Turnbull, Back Road do. W. A. Morse & wife at I. Dunn, Sissiboo Road. L. B. Page at Thos. M. Miller, Village. J. L. McKenne at Fred Morine do. Mrs. W. F. Boggs at Wm. McFadden, do. Rev. P. F. Murray & wife at W. Rice, Cross Road, W. S. Bro. W. R. Doty & wife at Handley Balcorn do. Rev. J. W. Manning at H. H. Chute, Village. Bro. J. F. L. Parsons at Wm. Nicholl, Sissiboo Road. Rev. T. C. Delong at Saml. Copeland, do. J. F. Kempton at Mrs. A. Munro, Village. W. H. Richan & aged lady at Wm. Dunn, Back Road, West Side. S. J. Nelly at Richard Clarke, Village. J. C. Blinkey & wife at Mrs. Chas. Peters, Cross Road, East Side. J. F. Currie at Capt. Spicer, Village. J. A. Durke at Geo. Dunn, Clements Road. Bro. Kempton at do do do. J. B. Wyman at Geo. A. Ruggles do. Jas. Nickerson at do do do. S. Freeman & wife do do do. J. M. Cook & wife at Jno. Apt do. E. G. Freeman & wife do do do. R. D. G. Harris, at Daniel Chute, Back Road. Rev. A. S. Hunt at Rev. G. D. Cox, Village. Bro. C. V. Rawling & wife at H. Harris, Cross Road. Bro. D. M. Welton at Rev. G. D. Cox, Village. Bro. A. C. Morse & wife at C. H. Harris, Sissiboo Road. Rev. J. Chase at William Copeland, Village. C. Dickson at do do do. Bro. E. D. King at Luke Bogart do. Rev. J. C. Morse at Albert Morgan, Cross Road. Bro. H. C. Creed at Luke Bogart, Village. Jacob Nelly at Richard Clarke do. Rev. Dr. Fyfe at Geo. F. Miller do. Bro. Vincent at H. H. Chute do.

Correspondence.

For the Christian Messenger.

INCIDENTS IN NOVA SCOTIA BAPTIST HISTORY.

No. 2.

ST. MARY'S, GUYSBOROUGH COUNTY.

About the year 1816 Rev. James Munroe was appointed to a Mission on the eastern shore, by the then infant Baptist Missionary Society, and while travelling through the woods from Musquodoboit to St. Mary's his mind was turned to the consideration of a subject to preach from on his arrival at St. Mary's, and was somewhat perplexed because the subject that presented itself to his mind he did not think quite suitable. It was Pilate's question to our Saviour, "What is truth?" As this subject would naturally lead him to speak of the divine authority of the Scriptures, and doing so, he would have to notice the arguments of infidels, the thought would come to him, "This people is a plain, simple-minded Christian people, living in a retired place not likely to be disturbed with scepticism." And he endeavoured to get a more suitable subject but could not succeed. On his arrival the man of the house received him courteously. He was a Presbyterian as most of those living in the settlement were. He was a Mr. David Archibald, and had removed from Truro with his family. Mr. Munroe had signified his wish to preach. Upon which Mr. Archibald took him into a room by themselves and said, "Mr. Munroe, we have no doubt of your sincerity and authority to preach, but as you are aware there are unworthy persons travelling in the character of preachers, and we

are sometimes imposed upon, and you will not be offended if I should express a wish to see or to be satisfied with your credentials." "Not by any means," said Mr. Munroe, and produced his instructions and appointments from the Missionary Board. But Mr. A. having no acquaintance with such a Board, was not as well satisfied as he would like to be. Then a letter was produced showing his connection with the Nova Scotia and New Brunswick Baptist Association; this body he was equally unacquainted with, and he still lingered. By this time Mr. Munroe was beginning to enquire within himself, what next can I do, and thought of a letter from Rev. Mr. Burton of Halifax, giving his sanction to Mr. Munroe to preach, and produced that. Upon which Mr. Archibald expressed himself perfectly satisfied, saying, we all know Mr. Burton to be a good man. And now in an hour's time, Mr. Munroe was to preach at Mr. Archibald's house, and as yet had not got what he considered a suitable text. While the messenger was sent to notify the people of the preaching, Mr. Munroe retired to a room near by to pray for another text, but obtained no answer but the response, "What is truth?" He still hoped that during the opening exercises a text would come, but singing and prayer brought no new text to the distressed preacher, and he was obliged to proceed with "What is truth?" There was quite a room full, the neighbours and the men from the mill had gathered in. And as the Lord would have it, the sermon was not a failure, for, after the people had dispersed, one of the mill men asked Mr. Munroe if he had been in the vicinity of the mill that afternoon and heard their conversation. The answer was No, at which the man was surprised. Why do you ask me that question? said Mr. Munroe. The man replied, because your sermon related exactly to the conversation at the mill that afternoon, and he proceeded to state that among the workmen there was an American (as he was called) who was an infidel, and had been plying his arguments (or rather Tom Paine's) against the truth of the Bible, and had perplexed the honest Presbyterians sorely, but they were somewhat relieved when the messenger called them to the preaching, and they were gratified to find in the sermon all the infidel's arguments ably answered, and they regarded it a wonderful interposition of Providence. Mr. M. proceeded on his way next day further east, but left with the family's high esteem. A member returning to Truro some short time after, spoke of this visit of Mr. Munroe in terms of affection, and made the inquiry if any of the Baptists in Truro could furnish him with the hymn Mr. M. sang the morning before he left. It was a farewell hymn, and begins thus: "Farewell my friends, I must be gone, I have no home or stay with you, I'll take my staff and travel on, Till I a better world can view." This circumstance was related in the hearing of the writer by Mr. Munroe about three years after it took place.

Yours, &c., CORRESPOND.

For the Christian Messenger.

HOME MISSIONARY UNION.

DEAR BRO,—

In the communication of J. W. Bars, Esq., published in your issue of the 28th ult., reference is made to the connection of Prince Edward Island to the Nova Scotia Home Missionary Union. Mr. Bars remarks that "P. E. Island thought a few years ago that its Missionary work could be directed by a Board on the Island, and so formed one. Last year it handed over its control to our Board at Yarmouth. What has it gained by having to appeal to that Board 300 miles distant, when its own churches had men and means to aid in its work near at hand. Did they want money? They got none, as the funds raised on the Island were as much as was expended. Did they want Missionaries? They had them chiefly on the Island; if not they could apply to Nova Scotia and get them. But they can judge of their own circumstances; yet, in my opinion, it was a step backwards." I quote the reference at length in order that it may stand in contrast with the opinion of the P. E. Island Association as expressed in its report on Missions at its recent session. That report was adopted without a dissenting voice. The paragraph referred to is as follows:—"Your Committee are convinced that the union of our Island churches with those of Nova Scotia in Home Missionary work has been greatly conducive to our prosperity and enlargement as a denomination in this Province. We would express our grateful appreciation of the earnest efforts of our Home Missionary Board to supply our vacant fields with faithful and efficient missionaries. The work of the Union

during the past year has been exceedingly great. A larger number of missionaries have been employed, and a greater amount of work performed during the past twelve months than ever before with all our Home Missionary agencies combined." Such is the opinion of the Island churches in relation to this matter, after a year's experience in their new alliance. And this decision is of considerable importance, coming as it does, not from one or two persons, but from the representatives of an entire Province. But wherein have the Islanders been benefited by this alliance, and what motive induced them to seek its consummation? "Did they want money?" Not much. We give our brethren on the Island credit for a nobler motive. Does A enter into partnership with B simply to abstract the cash from B's pocket? Is not partnership intended rather for mutual benefit, that the money of both parties may be economized and increased? "Did they want missionaries?" Not exactly. But they preferred to leave the matter of selecting suitable missionaries in the hands of a Board which is known to be in continual correspondence with a very large number of ministers; and which is also well posted in reference to the condition and requirements of the Island mission fields. By this means a systematic interchange has been effected between the missionaries of the two Provinces, the Board endeavoring, as far as possible, to secure an adaptation of the men to the fields. If, as might be reasonably expected, the Board has not in every case been entirely successful in this undertaking, it has, at least, introduced a very great improvement. The advantages of union have, therefore, been very great. Under the new and improved system more money has been raised, a better adaptation of the missionaries to their fields has been secured, better salaries have been paid to those who have been employed by our Home Missionary Board, and, as a natural consequence, a vastly greater amount of work has been performed than ever before in the history of our Home Missions. But the Board is located so far away from the Mission fields! This is really a matter of very trifling importance. The Board may next year be placed at Amherst or Halifax. Nor do I see wherein any great advantage, either in point of time or distance, would be gained by such a change. The writer has repeatedly gone from Yarmouth to Charlottetown with the loss of but one day. For all practical purposes the same amount of time is consumed in going to the Island either from Halifax or Amherst. Railways, steamboats and telegraphs have ruled out the questions of time and distance as far as transit is concerned. A considerable amount of correspondence with the Board is carried on by means of the telegraph. A few minutes suffice to send instructions to the most distant places. But Mr. Bars's "300 miles" objection is quite irrelevant, inasmuch as the location of the Board is not permanent. The Union may place it wherever they think it will best accomplish its design. The insinuation that the work of the Board "falls mainly into the hands of one man," and that he "has mainly to work out the whole scheme and direct its scattered operations," is as unfounded in fact as it is discourteous in its import. Does Mr. Bars suppose that the other members of the Board are mere blockheads? Dr. Day, as Corresponding Secretary, does indeed perform much the largest part of the work connected with the Board; but no important measure is carried out without having been fully discussed and passed in due form by a full quorum. Every item of correspondence is laid before the Board at its regular monthly meetings, and all matters of business are attended to in detail. As a member of the Board I respectfully repel the above insinuation. Mr. Bars has generally proved to be one of the best friends and advocates of our denominational enterprises. His opinions are therefore entitled to respectful consideration. But how far he has shown wisdom in opening up this question at the present time, and in dealing with it in the manner he has thought proper to adopt, are points we must leave to the decision of those who are interested. Yours truly, W. H. WARREN. Aug. 5, 1875. For the Christian Messenger.

THE TOWN OF SUSSEX, N. B.,

is situated in one of the most lovely valleys to be found in any land—the valley often called "Sussex Vale"—is in the county of Kings, The Intercolonial Railway runs

through the middle of the valley, longitudinally—thus giving the traveller a lovely view of the fertile plains and the scloped mountains stretching away on either hand. This town is located in the most beautiful spot in the whole valley. The scenery is certainly charming. I will not attempt to describe it; for it needs an abler pen than mine to do it justice. Sussex is nearly equidistant from St. John and Moncton—about forty miles from each—and has, with its immediate agricultural surroundings, a population of several thousands. Its people are intelligent and enterprising. This is proved by the number and character of its schools and business establishments. Two well-conducted graded schools earnestly compete with each other for the different prizes offered by government for the best educated pupils—and in their efforts to win both teachers and pupils become exceedingly enthusiastic. Other smaller schools in the surrounding sections are also doing excellent work. The business prospects of Sussex are exceedingly promising. The town is only a few years old, and still can produce as many successful business establishments and manufacturing places as many towns that are many years its senior. There are now six or eight large and prosperous merchandizing establishments in operation. There is also a respectable shoe-factory, an iron foundry, a large steam-worked tannery, several good carriage factories, carpenters' shops, boot and shoe makers, blacksmiths, tailors, butchers, a tin and stove dealer, a barber, a watch dealer and a likeness taker. A large business is done also in pressing hay for foreign markets. Physicians and lawyers, the sheriff and the magistrate all find employment in Sussex. The life and property insurance business also find profitable employment; and last, but, alas! by no means least, liquor dealers vent their poisonous, maddening, damning draughts to multitudes of unwise and suffering victims. May a gracious God have compassion both upon the vender and consumer of the accursed cup! Sussex is provided with a large and comfortable railway depot, with a first-class restaurant attached. Respectable hotel accommodations also are to be found sufficient to make the traveller and all who wish to obtain board from month to month comfortable. Located, as this town is, on the Intercolonial Railway, half way between St. John and Moncton, in the midst of one of the most lovely valleys anywhere to be found, in the centre too of a large and fertile agricultural district, and accessible by rail to the very best of lumber and all sorts of building material, with all the other advantages above referred to, it is surely destined to be one of the most beautiful and thriving towns of the Dominion of Canada. It needs more men of capital and enterprise, such men as have made it what it now is to bring about the above named prediction. And I am persuaded that if enterprising capitalists only knew their opportunity they would pay our town a visit at no distant date. Building lots are to be obtained at reasonable rates, although the price of land is increasing very fast indeed, and so without doubt must continue for years to come. I meant to have referred to the religious prospects of Sussex. But already my letter is too long, I will therefore defer that matter till a future communication. Let me add, however, that during the last two or three days a portion of this lovely valley has been attacked by the "Army-worm," which is making terrible work among the crops of grain and grass. I am informed that only two miles from the depot here in town, several acres of beautiful grain and several more of grass were completely destroyed on Friday and Saturday last. Efforts are being made to arrest the savage warriors in their onward march. But the task proves to be no easy one. A just God will do what is right, so we can safely leave this as well as all such matters in his hands. J. F. KEMPTON. Sussex, N. B., Aug. 9th, 1875. For the Christian Messenger.

SOME MORE QUESTIONS FROM "MARCUS" TO "LUCAS" ON CHURCH POLITY.

MR. EDITOR,— The full and candid style adopted by "Lucas," in replying to my questions, gives me great pleasure. It is indeed not only gratifying, but is labour-saving. Lucas does not "fight shy" of my questions as if he doubted the soundness of his views,

or the candour of his opponent. As he takes the legitimate bearing of the questions, and replies to those actually put, and also to those which are made by implication, much of your space is saved and the subject is lifted into view unencumbered by personalities, and unobscured with language, better calculated to conceal than to express thoughts. The questions between "Lucas" and myself involve the great question of Church independence. This subject has never slept since I have had a living interest in the doings and doctrines of our Churches. The independence of each Church, I have heard preached in Associations, East, Central and West; and especially West. And still these bodies have been harassed with questions, which, in their very nature, proclaimed the fact that the independence of the Churches was among the unsettled doctrines of our people. It is true, no doubt, that on the general subject, there have been, and is still, general agreement, but in the practical carrying out of these views into details, there has been much divergency of opinion. The unsettled points in this matter have invariably been raised in connection with some actual case of trouble which, in its nature, either repressed opinions for expediency's sake, or else inflamed with prejudice the minds of those who have taken part in the settling of the matter. It strikes me, therefore, Mr. Editor, that it is better to discuss the subject at a time like this, when there is no case in hand, and when it can be viewed impartially and dispassionately. You have in "Lucas," I am sure, a frank and fearless correspondent, whose sole object is to "buy the truth," hold it, advocate it, "and sell it not." Marcus professes to be inspired by principles of a like nature. I agree with "Lucas" in the views he presents of the majority ruling. That I apprehend is the truest principle of our government. To break it, and conduct the affairs of our churches with it broken, would be like expecting time to be kept by a watch with a broken main-spring; but to assert this as the principle to be acted upon by every majority in every church, in its relation to every respective minority and also to be carried out by every church, in its relation to every associated church, is to proclaim and advocate a principle, as unsound, as absurd, as destructive to individual responsibility to God, and of fidelity to the compact of agreement between the associated churches, as it would be to deny the sound and scripturalness of the principle of church independence, especially as it is true when, in addition to the doctrine "the majority decide," it is also law that "the minority yield." These are my views stated in general terms. In harmony with them let me inquire:—"Is it not the right of a minority, when, in its judgment, the majority has by its action advocated and by vote sustained a false doctrine—false in the opinion of the minority—to resist the act of the majority, and failing by the use of every lawful means to reverse it, to withdraw from the church and seek to establish a church in which its views of God's word may be avowed and practised? If this is not the right, and also the duty of the minority, under such circumstances, in what way can it be practically accountable to God? If the minority be an individual where is the individual responsibility for maintaining the teachings of scripture in doctrines and duties? If this is not the right and duty of the minority does it not follow that the majority is to be regarded as the infallible source of truth and right. These questions are asked on the hypothesis that there may be many Baptist churches associated, or that there may be one dwelling alone. But further, and in view of the written agreement entered into between the Churches of the Central Association—and I assume for the present, that their agreement is strictly in harmony with the teachings of God's word on the independence of Churches—has not any minority a right to appeal to the Association against the decisions of the majority? Indeed, has not any Church in the Association the right to arraign any other Church before the Association for holding error or for unbaptist practice? And further, is not the Association bound to hear such a complaint from a sister Church, from a minority in a Church or even from any delegate or member of the Association? Is not the Association bound by the legitimate application of the principle of our church polity, as well as by its written agreement, to attend to the business of any such appeals, at least with a view to the retention or exclusion of any church so complained of and charged with false doctrine or wrong doing? If not