

CORRESPONDENCE.

For the Christian Messenger.

Home Missions in the Convention.

No. 2.

I am pleased to note the letter of J. M. At last some one is stirred up to approach this great question in something like the dignified spirit it deserves. I hail his advent as another step in advance.

I am also pleased to notice that so many of the views of one who rather undertakes to argue the other side, I should find in perfect accord with my own. And since it is always of prime importance that the parties in such a correspondence understand each other, and just the points at issue between them be clearly understood by their readers, I will be pardoned for first pointing out briefly wherein we agree.

I most heartily accept the proposition that "organization is very important," and as heartily that "it is not every thing." I also agree that "the general combination has its drawbacks"—and what has not?—that notwithstanding them "a decided advantage" is possible "for the combination," and that "there is a time for everything under the sun." I think, too, that to a great extent in any case we will have "the same workers, means, purposes and plans," and there still be good reason for the change proposed. I also believe that there is "a difference" between our Home and Foreign Mission work, but "that this difference is not a decisive reason why the fields should or could not be worked by the same organization." I also "would like to see devotion and enterprise each other." That is why I said our Associations are for devotion and enterprise and perpetuate interest in all our work. That also is why I wish all our great objects united in Convention and each to continue to occupy the same place in our Associations. And finally, I agree with J. M. that "what is especially needed now is a missionary spirit, power from above, such a baptism that the missionary will go forth with or without boards." With this, I could heartily say with him, "I shall try not to be dissatisfied if this measure carries," and "if it would keep the outposts better sustained"—and I think it would—"then let it come."

I think your correspondent has hardly apprehended the scope and design of my letter. To one who has followed carefully all that has been said on this subject it would be apparent that I was not attempting to argue carefully the whole question, but merely to reply to such objections as had appeared since the last were answered. And now, in full view of what J. M. has written I maintain that these objections as we had them, "The people are not ready for the question," "Home and Foreign Missions are distinct in every respect," and, "the union would take the work from the Associations"—are disposed of until we hear something further. As to the form in which your correspondent has chosen to put them, I do not think it will be regarded necessary for me to follow him, especially when what he says I can so fully endorse. As to the order I have followed, that is largely a matter of taste, and not important.

I have not taken the "high ground" that "the bringing of Home Missions into the Convention is to be or not to be," for our denomination, I designated Home Missions "the great question of our continuance and growth," and such I still regard it. And I argued that to leave it out of the Convention—the only meeting of our Denomination adapted to do efficiently the business of the denomination—was to put it "into a corner." And nothing that J. M. says leads me to think otherwise. I affirm that the present arrangement for doing Home Mission work in these Provinces is not satisfactory, and J. M. agrees with me in that. I believe it is not satisfactory to anybody. His remedy is to bring it back to the Associations, mine to carry it forward to the Convention, and that is about the only real question between us. Of the two plans I think there will be little questioning as to which will have the greatest following or be likely to be brought about first. Reforms may, for a time, seem to stand still, but they "do not go backward." Whatever any or all of our Associations may decide to do in the way of Missions

or any other work, I think that the Home Mission business of our denomination is not likely soon to be performed by the Associations. That was once attempted, but, let me remind J. M., long ago abandoned. As to the other proposal, I have not argued that it is "only a question of time," but only that it cannot afford, and need not be expected to wait till every one is ready.

So also, I think my second point has been misapprehended. I have not argued that "Home and Foreign Missions are all one Mission." That would be as extreme a view as that "they are distinct in every respect." I am satisfied to agree with my friend that the difference between them is not "a decisive reason" why they should not touch each other in Convention. But I have not yet seen why it is desirable for the Provinces to combine their wisdom and strength in Foreign Missions or in Education, and not in sustaining the cause of Christ among ourselves and thus providing for our own continuance and growth. And, as to the necessity, I have yet to learn that it is greater in either of the former than in the latter. Nova Scotia is perfectly competent to manage and support Acadia College, and she is also to establish and maintain a Foreign Mission. It is the interests of the Denomination, that originated and continues the union we now have in the Convention. And my point is that the same interests demand the completion of our union. When J. M. undertakes to argue the question of Home Missions in the Convention he will not find me behind with "the particulars" he asks for, or with what "has not been done" and cannot be done "under the present arrangement."

J. M.'s remarks on the third objection I discussed, I have already referred to. He understands that Home Missions are now in our Associations—although he seems to have forgotten when they began to be—just as the College and our Mission to India are. As to "the York County Mission," I wish him to know that it does not exist because "the New Brunswick Board is too large," but only as any number of local missions might exist and be desirable wherever the central management might be. York County contributes its proportion through the Board in St. John and does this work in addition. While I was able to be officially connected with it, it reported regularly as an Auxiliary. The one in no way interferes with the other.

My friend greatly misjudges me if he thinks I can "find no connecting link between devotion and business, prayer and offerings." But that has nothing to do with the design of Associations and what they are fitted to perform. Rev. Dr. Upham, a distinguished correspondent of Baptist papers in the United States in remarking upon a recent Boston Ministers' meeting—and we all know what that is—in which the work of Associations was discussed, says, "The discussion disclosed two different ideas respecting the proper aim and work of an Association. One class of brethren would make the meeting mainly a season of spiritual refreshing &c., the other would discuss practical questions of church work, bring together the wisdom of the individual members of the body, and thus aid each by light and stimulus, to increasingly effective labor." Mark the other would discuss only. Not a word about business, or having "charge of the work." No one there thought it "anomalous" not to commit the control of United States or even Massachusetts Home Missions to these various bodies, and no party complained that without this, and the government of American Baptist Foreign Missions and perhaps the Baptist Institutions at Newton, Worcester, &c., into the bargain, "there is not a single thing for a Committee to report upon but Questions in Letters. Did such a state of things anywhere really exist, I would recommend the churches to send as many 'questions' as possible. Dr. Upham goes on to say, 'The two ideas are not necessarily at variance,' and with that I heartily concur.

The Canadian Baptist says—and it knows—"Upon the success of the Home Mission depends the success of all our institutions. As to 'the use of writing about Boards and organizations,' that is the very matter under consideration, and respecting which J. M. has given us his letter, and regards 'very important.'

And since it is thus important, and our friend has so well begun, and even he has no faith in his proposition to remind this work back to the Associations and the dark ages, I would kindly and respectfully request, of him his objections to Home Missions in the Convention. Certainly it should no longer be said of us, "Of all denominations, perhaps, the Baptists spend the smallest portion of time, and take the least interest in their general interests and denominational work," or, to quote from a letter just received, "I think the trouble is that the great cause of Home Missions has been trifled with." I notice that the first topic to be discussed in the New York State Baptist Convention about to be held is "Our small and dependent churches, what shall be done for them."

T. H. POZYSZ.

Frederickton, N. B., Oct. 20th, 1876.

For the Christian Messenger.

The Conference and Convention at Toronto.

The Denominational Anniversaries in Toronto last week may unhesitatingly be pronounced in the idiom of the day "a great success." The usual Convention was preceded on this occasion by a "Conference." (The brains of the leaders of this movement are being cudgelled for a better name, or one that will not seem so much as if borrowed.) This Conference was inaugurated on Sabbath evening by a Sermon by Rev. Dr. Strong, President of Rochester Theological Seminary, on "The Symbolism of Baptism." That at least was the title, though scarcely perhaps the subject. This sermon was accounted an able and admirable one. It was published verbatim in *The Globe*, the next morning. As it will also, I presume, appear in the published records of the Conference and perhaps also in the *Baptist*, any readers of the *Messenger* who wish, can easily procure it and it is unnecessary for me to attempt an analysis. The sermon was preached in the new and magnificent Jarvis Street Church. The large amphitheatre, capable of holding about two thousand persons, was crowded, and many I learn, were unable to gain admittance. At the close, Rev. Dr. Campbell, the pastor, baptised several candidates in the beautiful marble font, which is situated beneath the grand organ. The impression left, amongst others, upon the mind of the beholder, is that, with one of our churches, at least, it is no longer the day of primitive poverty.

On Monday the Conference was organized with Hon. W. McMASTER as President. A paper was read upon the distinctive peculiarities of the Baptists.—I am not sure that the above was exactly the title but it indicates the subject—by Rev. C. Goodspeed, of Woodstock, and another upon Education, by Rev. Dr. Fyfe of the Institute. The latter dealt mainly with the work, position and difficulties of the College. Three courses were indicated for the choice of the Denomination.

1. To raise an Endowment for the Institute as a whole, of not less than \$150,000 to begin with, and seek University powers.

2. To raise the amount necessary to pay off the present debt, about \$5,500, and also, an amount equal to not less than \$1,500 per year, for several years for the Literary Department, in addition to the usual contributions, about \$4,000 per year, for the Theological Department and thus gain time for more permanent action.

3. To leave the Institute to "hang by the eyelids," as at present, merely raising the necessary funds for current expenses and interest on debt, and wait for better times. After full discussion, a Committee was appointed to present a recommendation for present action. This Committee presently reported in favor of scheme 2, as financial straightness and other things considered, the wisest for the nonce. This proposal was brought before a public meeting in the Church in the evening, and those present were asked to endorse it by starting the subscription for the \$10,000 or \$11,000 needed. The response was given in cash and pledges to the amount of above \$45,000, a sum which is deemed sufficient to assure the early success of the movement.

At this meeting, resolutions were also passed in favor of Denominational Colleges as needed, and, in fact, indispen-

sible to the higher ends of education; A resolution was also heartily passed, calling upon the Senate of Toronto University to make provision for examinations for women, and for the encouragement of the higher culture of that sex, by the bestowal of certificates, prizes, and scholarships, upon successful candidates. It is hoped that such examinations will be arranged for at an early date.

The sentiment of the meeting was, so far as I can judge strongly in favor of retaining the connection of the Institute with Toronto University, provided local examinations and other reasonable facilities can be obtained and the intention of the \$15,000 per year bonus to the Literary Department, which has never yet received any external help from any source, is to enable it to add to the present curriculum the second year's subjects of the University, pass and honor work in full. This will enable the students of the Institute to graduate in two years in Toronto, and will at the same time probably, make the course at the Institute itself compare favourably with those of most Denominational Colleges.

Having made my letter about long enough without getting beyond Div. 1. I have no space left to speak of the excellent papers which were read at subsequent meetings of the Conference, upon "Church Finance," "Evangelization," and other topics, or to give even the most general account of the various meetings of the Convention proper. All the sessions of both Conference and Convention were characterized by harmony, earnestness, and high resolve. The vexed question of the Secretaryship of the Convention which, it was feared, might give rise to ill-feeling, if not to serious dissension, was settled without a jar. In fact, such was the unanimity in regard to the election of all the officers of the Convention, that in a meeting of perhaps 250 delegates, the ballot for the election of officers fell short by two dissentients of being unanimous for the nominees of the Committee. Dr. Davidson, the former Secretary, who has been relieved at his own request for the last few years, was re-appointed for the ensuing year.

The evening meetings in favor of both Home and Foreign Missions were hearty and encouraging, and above \$500 was contributed for each.

On the whole, these successful meetings may be regarded as marking almost a new era in the progress of the Denomination, and the delegates, a large proportion of whom were laymen, no doubt returned to their homes to work with renewed zeal for the progress of the truth as held by Baptists. I should add that those present were so well pleased with the working of the Conference that a committee was appointed to organize a permanent Social Union. J. E. W.

For the Christian Messenger.

BRANTFORD, Oct. 25th, 1876.

Dear Editor,

Everything must have a beginning. The trouble is, that the simple novelty of the thing, however valuable of itself, or even necessary, is sufficient cause for denouncing it.

The kindly but touching allusion in a recent issue of your paper, to the ministers' vacation, and to the Editor's unremitting labors—his tread-wheel existence—in contrast, together with the memory of my own recent rest, and the consciousness of its great benefit to me, suggested to my mind, while preparing a sermon on the text, "Come ye yourselves apart into a desert place, and rest awhile," this morning, whether the time had not come when the Editors of our religious journals, as well as our ministers, should be allowed a few weeks annual furlough, the intelligence and consideration of the readers consenting thereto.

But enough for now. When a certain M. D. pastor, fails to obtain the solicited subscription, I am told, he cheerfully retires and calls another day. "Agitate" is more than pleased to notice the growing sentiment from the pen of J. M. in your recent issue.

What is especially needed now is a missionary spirit, power from above, such a baptism that the missionary will go forth with or without boards; and he is most like the Master who goes without.

It involves a principle of amazing importance to the minister's success and the Church's progress. But can he tell us who sent "the successful worker at North Sydney to Fredericton, and him of Sydney to St. John, from Mira to Cornwallis, from Cavendish to Yarmouth, and from Miramichi to Sackville." W. H. P.

In Memoriam.

MRS. GIDEON POWER.

It becomes our sorrowful duty to chronicle the death of our esteemed sister, Sarah Alice, beloved wife of Mr. Gideon Power, of Grafton, and eldest daughter of Charles Eaton, Esq., of Canada Creek, Cornwallis, who died of consumption, after a lingering illness, on Monday, Oct. 20th, 1876, aged 47 years and 5 months, leaving a husband and six children to mourn their irreparable loss. Mrs. Power professed faith in Christ in the Spring of 1849, under the ministry of the late Rev. William Chipman, and was baptized into the fellowship of the 2nd Cornwallis Baptist Church, of which she continued a worthy and much esteemed member until summoned to join the Church triumphant. She was a remarkably strong-minded and pious woman, ardently and faithfully devoted to the interests of her family and the cause of God. Her death has, consequently, brought great sorrow to the hearts of her husband and children, and also has left a serious blank in the church of Christ. But the Judge of all the earth does right. While clouds and darkness are round about Him righteousness and judgment are the habitation of His throne. May the consolations of religion support the bereaved, and may this sorrow be sanctified to their good! Rev. J. H. Robbins assisted her pastor in conducting the funeral services which were very numerous attended and were held in the Presbyterian Meeting-house, near her late residence. After which the long procession proceeded to the old Pleasant Valley Cemetery, where we deposited her remains, to slumber with those of her former Pastor, and a number of her kindred until the resurrection.

"Asleep in Jesus! peaceful rest
Whose waking is supremely blest,
No fear, no woe, shall dim that hour
That manifests the Saviour's power."
—Com. by I. W.

DEACON WILLIAM NEWCOMB.

This venerated brother fell asleep in Jesus, about 1 o'clock, A. M., on the 15th of May last, after a brief illness, at the advanced age of 84 years. He was a native of Cornwallis, N. S., and in early life was instructed in the principles of the Presbyterian Church, and thus became well indoctrinated in the fundamental truths of the Gospel. In early manhood he removed to La Have, Lunenburg County, and became united in marriage to Catherine Hirtle, then a member of the Lutheran Church. For years he pursued the avocation of a blacksmith. By earnest industry in a few years he obtained a competency, and settled down as a farmer on the Pleasant River Road, about 5 miles from Bridgewater. Here he continued for several years, subsequently leaving his farm in the occupation of his sons, he removed to Bridgewater, where he continued to the close of life. When about 40 years of age, convictions which had been made upon his mind in his youthful days, ripened and strengthened until he realized his lost condition as a sinner, and his need of salvation. These were pressed home upon his conscience, and produced deep concern for his personal safety. In the Providence of God, he had been aroused by listening to a sermon from an aged servant of Christ from the text, "Thy vows are upon me, O God," and the impressions made upon his mind lead ultimately to his conversion. He at once made the Word of God his study, and enquired in the spirit of Saul of Tarsus, "Lord, what wilt thou have me to do." By this means he was led to embrace Baptist principles, to declare his sentiments before the world; and ultimately was baptized by the late Revd. Maynard Parker on the 6th August, 1837. A small church was at that time organized at Bridgewater, of which he became a member, and at once entered heartily into the work of building up the cause of Christ. From various causes this church lost its visibility for a time, but in May, 1848, the church was reorganized, and both Bro. Newcomb and his wife, who by this time had also become a convert to the Baptist faith, united themselves with it. Our Brother now entered most indefatigably into the work, and was one of the few who expended time and means in laying the foundation of the Baptist Church in that place. Largely through his influence the present