

Correspondence.

For the Christian Messenger.

THE ASYLUM FOR THE BLIND.

SIR,—The Board of Managers of the Halifax Asylum for the blind are grateful for the interest taken by the press of this city, and throughout the Province, in the movement to establish this Institution; and as they are very desirous to have it in effective operation as speedily as possible, they invoke your aid, and that of the press generally in this and the adjacent Provinces, to give publicity to the appended resolution.

Although the fact of being prepared to receive applications has been widely advertised, the number who have thus far expressed a wish to avail themselves of the advantages of the Institution is very small, and of these but two are within the ages deemed by the most experienced guides in this matter to constitute the proper limits for the reception of pupils.

We do not restrict our request for paying pupils to the Province of Nova Scotia.

The Board will also entertain applications from the adjoining Provinces?

It may be well to repeat that the annual charge to paying pupils is one hundred and twenty dollars (\$120), which is intended to cover all expenses of board, washing, tuition, and medical attendance. The Board, however, will be glad to receive the applications of those within our Province who are not able to contribute this, or even any amount, for their support and tuition at the Institution, and to grant admission to as many such as the funds of the Institution will allow.

Trusting that the editors of newspapers in these Provinces may be disposed to draw attention to the statements contained in this communication.

I am, Sir,
Your very obed't serv't,
M. H. RICHY,
Corresponding Secretary of the
Halifax Asylum for the Blind.

[EXTRACT.]

At a meeting of the Committee authorized by the Board of Managers of the Halifax Asylum for the Blind to make the necessary arrangements for opening the Institution it was found, on reading the applications for admission as pupils, pursuant to the advertisements, that two only of such applications were on behalf of persons within the ages limited by the by-laws of the Institution, and thereupon it was resolved as follows:

"Whereas the Board of Managers are very desirous to open the Asylum for the Blind, but deem it inexpedient to do so with less than five pupils—

"Resolved, That so soon as applications shall have been received and approved to the number of five, of persons between the ages of eight and eighteen, desirous of becoming pupils in the said Institution, arrangements for their reception will be made forthwith.

"And further Resolved, That the by-law limiting the ages within which pupils may be admitted having been adopted after full deliberation, no application can be received from persons under the age of eight, or over the age of eighteen years.

M. H. RICHY,
Act'g Sec.

For the Christian Messenger.

PLACE THE YOUNG IN FRONT.

The Romans, in arranging their legions, very wisely placed the youthful soldiers in the van. Behind them stood the tried veterans, whilst in the rear were arranged the honored old warriors who had passed the age of active service, and whose presence was intended to encourage and inspire those who were in the vigor of manhood or the bloom of youth. It was thus that the young *Hastati*, as the front ranks were called, became early accustomed to face the foe, and to stand the brunt of battle. If their courage failed, or the serried ranks of the enemy proved to be too strong for them they fell back under the protection of the sturdy warriors who stood next in order. They were thus enabled to test their own strength at first, and afterwards to observe how better disciplined veterans wielded the sabre and met the assaults of the opposing force.

In this little circumstance the Romans have taught us, who profess to be laborers in Christ's vineyard, a lesson which we would do well to learn and practise. We form part of a great army, which is waging fierce war against the enemies of truth and righteousness. But, unlike the Roman legions, our army consists for the most part of soldiers in the full strength of manhood. And as, one by one, the faithful warriors fall at their posts, the cry comes ever and anon, "Where shall we find men to fill the

broken ranks?" "Where can we obtain standard-bearers to unfurl the banner of the Cross?" Too often the response comes back in disheartening accents, "We have no more men to advance to the front; you must fight the battle alone!" And why this want of men? Simply because the young have been entirely overlooked. Instead of being enlisted in the army, and placed in the front, they have been passed by as though they were never intended to become men, much less warriors. What else is the reason why, in the Baptist denomination there are so few ministers of the gospel, and so many needed? How many of our churches are looking after their promising young men, and encouraging them to devote their talents and lives to the work of the Christian ministry? There seem to be plenty of young men to fill the lists of doctors, lawyers, mechanics, farmers, etc.; but scarcely one out of a thousand consecrates his energies to the nobler work of leading souls to Christ. And why? Unquestionably because they have not been invited, urged and encouraged to devote themselves to that calling. If any shall object to this method of "making" ministers, as it is sometimes styled, we reply by asking how Christians are "made"? Is it not by invitation and encouragement? Does any one suppose for one moment that Christians and Christian ministers are "made" by different systems? Surely not. If men need earnest persuasion and encouragement to become followers of Christ, they also need these incentives to lead them to work for Christ. If our denomination would have the ranks of its standard-bearers and veterans filled up, let the Churches set their young men at work, in Christian effort, in the Sabbath School, in the prayer meetings, and in preparing for the work of the ministry. Put the young in front, and stand by to protect and assist them. Many are modestly waiting to be put forward. Give them a kind word of encouragement. There will thus be men continually rising to occupy the places of those who are incapacitated for active service, or who have been removed by death. And these will not be "raw recruits," inexperienced in the work, as is too often the case both in the army of our country and in that of the Cross; but they will be men who have been trained from their youth, and who are fully prepared to discharge faithfully and adequately the duties devolving upon them. H.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

BAPTIST ANNIVERSARIES IN ONTARIO.

The Nineteenth Annual Meeting of the Baptist Missionary Convention of Ontario has just been held. The place of meeting was St. Catharines—a flourishing town with a population of about ten thousand on the southwestern shore of Lake Ontario. This Convention, as its name implies, is held principally for mission purposes; and, as its name does not imply, for home mission purposes. The occasion is, however, very naturally seized upon by the friends of various other Societies connected with the body as the most favorable for their annual meetings. As the writer was able to be present at only a part of these anniversaries, and full reports are not at hand, the state of some of these organizations cannot be given in detail. The first one on the list—the Church Edifice Society—had its meeting on Tuesday. I can only refer to the existence of such a Society, and state, as a general impression, that it is in a tolerably satisfactory state, and is doing good service to the Denomination by aiding poor Churches in the erection of houses of worship. Loans to a limited extent are made, payable by fixed annual instalments extending over a considerable term of years.

The Historical Society, having for its aim "the establishment and maintenance of a depository of all the publications that pertain to the history and present condition of the Baptist Denomination generally, and of these Provinces in particular," is in a healthy state. Though yet in its infancy, it is said to have already accumulated a large amount of valuable material to aid the researches of the future historian.

The Baptist Tract Society—another infant organization—reports having scattered abroad a considerable number of denominational and other tracts. It aims to remove, or at least diminish, the widespread ignorance and misconception as to the doctrines and practices of Baptists. It certainly has a field and scope for a large work even in Ontario. The Baptists, though rapidly rising into influence and importance, have yet much to do in order to place themselves on a level with some of the other religious bodies, and supplant prejudice and scorn with compelled respect and candid attention to their views and practices.

The Sessions of the Home Mission Board to

receive reports of missionaries, listen to applications for aid, and make appropriations in aid of destitute Churches and localities, occupied by far the larger portion of the three days during which the Convention lasted. I regret that I have not at hand the means of supplying anything like a summary of the manifest results of the labors of the various missionaries during the past year, further than the single fact that over three hundred have been baptized by them. One aim kept steadily in view by this Board is the development of self-dependence and enlarged liberality on the part of the Churches requiring aid. That their efforts in this direction are not without success is evidenced by the fact that several Churches hitherto aided are announced as having now become self-sustaining. An excess of expenditure over income of some \$400, or upwards, was quickly made up by collection and voluntary contributions in connection with the public platform meeting. Some idea of the home missionary work performed by this Convention may be formed from the fact that no less than \$4700 were voted during these sessions in aid of weak Churches and destitute localities. This sum will, it is expected, be increased to at least \$6000 during the present year.

The notice in a copy of the *Messenger* just received of a novel Insurance Company for the benefit of Baptist ministers in Nova Scotia reminds me that I have omitted to notice in its proper place the Superannuated Fund Society—a society in aid of superannuated Baptist ministers, and the widows and orphans of Baptist ministers. This Fund is established on purely commercial principles. It has already invested a capital fund of over \$11,000. This is to be increased as soon as possible to at least \$20,000. The annual fee for membership is four dollars. Payment, however, of this fee must date from either the year of formation of the Society, 1866, or the entry upon the pastorate of a Church in Ontario, as the case may be. The annual payment to annuitants during the past year has been at the rate of \$120 each.

The anniversary of the Auxiliary Foreign Mission Society was deeply interesting, though I am able to chronicle no such enthusiastic movement as that of last year, when nearly \$2000 was pledged in a few moments. The meeting was addressed by Revs. J. Hurd of Brantford, H. Lloyd of Toronto, Dr. Murdoch of Boston, and J. Pixley of New York. The Secretary's report showed as the total income of the year \$3385.68—a large increase over that of the preceding year. Yet the want of a more systematic means of reaching the Churches, and eliciting their sympathies and Christian liberality, is evinced in the fact that over one hundred Baptist Churches in Ontario contributed nothing. These Churches cannot be held guiltless; yet on the other hand we cannot doubt that a proper appeal by the pastors, or some properly accredited brother, would have been crowned with more or less success. A step in the right direction has been taken by the adoption of a Constitution for the Society, and the appointment of a Board of Managers. Dr. Murdoch spoke in the highest terms of commendation of the earnest and effective labors of the Ontario missionaries who have been sent out, and in the most encouraging manner of the state and prospects of the field. Inquirers are numbered by hundreds and thousands. Two villages have "utterly abolished" their idols, and the whole people seem to be marvellously prepared to receive the gospel. The Parent Society wants two more missionaries for that promising region.

Education does not (unfortunately, we think) occupy the same prominence in our annual convocation as in that of New Brunswick, Nova Scotia and Prince Edward Island. It has simply an evening assigned to it at or near the close of the session, when many have necessarily left for their homes. Nevertheless this meeting was not devoid of interest. Dr. Fyfe, Principal of the Institute at Woodstock, read a paper which he had been instructed to prepare, and in which the condition and wants of the work were clearly set forth. From this it appears that the Institute is now quite free from debt. The total income from all departments were last year upwards of \$12,000, and the expenditure only about \$400 less. Notwithstanding the enlarged accommodations afforded by the new building erected last year the boarding department, class rooms, etc., are again overcrowded, and the prospect of an additional twenty or thirty applicants for next term suggests the important and perplexing question: "What shall we do with them?" Then again Dr. Fyfe pointed out the absolute necessity, if we would retain our students at our own institution, of enlarging the staff of teachers by at least two thoroughly educated professors, in order that an University course, or its equivalent, may be given. This

secured, one of two courses must be chosen. Either a change in the mode of examinations of Toronto University, including an entire separation from its own and every other college, must be secured, or, failing this, the Baptists must seek university powers for their own institution. The test, which is to determine the question, will shortly be applied.

These two desiderata—more room and more teachers—were emphatically set forth; with what effect remains to be seen. The authorities of the Institute, after having only last year applied for and raised \$8000 for purposes of enlargement, etc., are naturally bashful about appearing again so soon hat in hand. Yet, judging from the tone of the brethren at the meeting, the prospects in favor of an early extension of operations are decidedly favorable. One fact of significance should not be passed over. The large and constantly increasing attendance at the Institute, has been obtained without advertising, puffing, or any kind of undue pressure. With a judicious system of advertising it is computed that the actual attendance could shortly be raised to 250. But, first, room must be made for them. J. E. W.

IN-MEMORY OF RICHARD COBDEN.

Render not your garments, put not sackcloth on,
In token of your grief that Cobden's gone:
Cold truly were the heart, and hard as steel,
Harder than adamant, that would not feel
A loss so great; yet be not too distressed,
Released from cares that tossed his anxious breast,
Death was to him the gate of endless rest.
Could we conceive the peace which now he knows,
O how should we rejoice in his repose!
Back to this world, so much with trouble fraught,
Desire would never wish his spirit brought.
Each toil of earth receiving full reward,
Now Cobden dwells "for ever with the Lord."
T. H., 1855.

For the Christian Messenger.

IN MEMORIAM.

WILLIAM RANDALL, ESQ.,

Was called home on the 22nd day of September last, at the advanced age of nearly 86 years. As no special obituary of this worthy Brother has appeared in the *Christian Messenger*, at the suggestion of his esteemed widow the following brief notice is prepared:

It was my privilege to form a pleasing acquaintance with this amiable couple soon after their marriage, in the year 1814, while they were residing in Aylesford in the house of his father, the late excellent Deacon David Randall, whose kind and judicious advice was highly beneficial to me at the commencement of my Christian course. Though years have in some instances elapsed in which we did not meet, yet our renewed meetings have always been mutually pleasant and gratifying.

Not long after the date mentioned above the subject of this notice moved to Nictaux. There he industriously, skillfully and successfully cultivated a farm; and, by the Divine blessing, made provision for the support and education of his family.

It was not, however, till the year 1829 that Brother and Sister Randall professed faith in Christ, and were baptized by Rev. I. E. Bill. A subsequent truly Christian pilgrimage of more than forty years has happily evinced the reality and permanence of the change wrought by Grace Divine.

Our late brother was a very hospitable man. His house was a pleasant home for the ministers of Christ, for the pious in general, and indeed for all who visited it. He was a liberal man, ready to aid in every good work. His duties as a magistrate were faithfully discharged, as were also those in the interests of true religion.

While we do not believe in hereditary piety, or the imparting of grace by parents to their children, this case may naturally remind us of the great benefit and peculiar privilege enjoyed by children whose parents are truly pious, exemplary and diligent in instructing them, as were those of Brother and Sister Randall. His father was an eminently pious Deacon; and hers, the late Thomas Handy Chipman, was an unusually devout minister of Christ. Of the children of this godly couple, so highly favored with regard to parentage, three are doubtless with the Saviour, and the surviving eight are believed to be in the same faith, following the Christian example of their parents and grand-parents. Such instances may well stimulate to the faithful discharge of parental duty.

Sister Randall, the widow, has labored for some years under the affliction of blindness. She is, however, resignedly and cheerfully looking forward to the blissful period when she shall behold Jesus "with strong immortal eyes."—Communicated by Rev. C. Tupper.

DEACON JOHN DOUGLAS

Died at Caledonia, Queen's Co., October 23rd, aged 76 years. The deceased, with Richard Teller, George Middlemas, Andrew McLeod and Alexander Spears, were born in Scotland, and came to Nova Scotia when they were young men. They settled in the northern district of Queen's County, which was then to a very large extent an unbroken wilderness. They went into the forest some miles from any inhabitants, and began to make farms. They called the place Caledonia. There they lived to a good age, and have now left a large and respectable posterity. They lived to see the wilderness become fruitful fields, and a large extent of country opened up