

For the Christian Messenger.

Ontario Correspondence.

Believing that the proceedings of the Baptists of Ontario at their annual gatherings are not destitute of interest for their brethren in the East, I take advantage of the first opportunity I have been able to find to pen a few notes in regard to the recent meetings in Toronto.

THE CONVENTION

for this year had been appointed to be held in connection with the Alexander Street Church. That church, however, having failed to secure a successor to the pastorate left vacant by the removal of Rev. A. H. Munro to Montreal, the Jarvis Street Church, with characteristic liberality, came again to the front and relieved its sister church of the burden. I need not stay to describe the magnificent structure in which this church now worships, further than to say that for beauty of proportions, and design and taste in execution, the temple is second to few or none in the Dominion. I think it must be seldom that an ordinary fault finder will find his occupation more beset with difficulties than when he is seeking material for hostile criticism in either the external appearance or internal arrangements, finishings and furnishings, of this house of worship. The cost of erection would perhaps afford the most vulnerable point of attack. That suggests a question fraught with so many difficulties that I shall not venture to express an opinion upon the right or wrong of such a consecration of the Master's money. The Convention proper was preceded this year as last, by

A CONFERENCE,

which was inaugurated on Sabbath evening by a sermon from Rev. Dr. Pepper, of Grozer Theological Seminary. The audience-room of the church, capable of accommodating from 1500 to 1800 hearers, was crowded. The sermon was a long and able discussion of the theme, "Strict Baptist views conservative of sound doctrine." This discourse, full to the brim of thought, and occupying perhaps an hour and a half or two hours in the delivery, was probably rather heavy for the average Canadian audience. But as it appeared in full next morning in the daily papers, those who failed to follow it to the end as delivered had thus an opportunity of reuniting the broken and replacing the lost threads.

Monday afternoon and evening, the morning, afternoon and evening of Tuesday, and a part of Wednesday morning, were fully occupied with papers on such subjects as, "Evangelists," "Ritualism," "Congregational Church Government," "The Best Mode of Improving our Associations," "The Proper Distribution of our Benevolent Contributions,"—I do not profess to give the exact titles—by such men as Drs. Cooper and Fyfe, and Elders McNeill, Munro and King. A long and able lecture was also delivered by Prof. Torrance in the audience room of the church to a large congregation on Monday evening. The subject was one which has for the last year or two been exciting a good deal of interest in Toronto, viz., "Future Punishment." Nor should I omit to mention an able and scholarly paper on Monday, by Dr. Pepper, on "Inspiration." The reading of these and other papers was in most cases followed by brief, though sometimes animated, discussions, and the time seemed, I think, to all present to have been pleasantly and profitably spent. If any would take exception to this statement in its entirety it would probably be those who left hard work for a few days recreation. "Recreation" it must be confessed is scarcely the term to describe the occupation of any one who attended the Conference with the determination to give intelligent attention to the lectures and discussions. The chief error, if error there was, was the crowding of too much work into the limited space available for the Conference. An effort is to be made, I understand, to remedy this defect next year by reducing the number of papers.

The chief subjects engaging the attention of

THE CONVENTION PROPER

are Home and Foreign Missions. The Home Mission Board had unfortunately to report a considerable debt at the close of the financial year. The annual report shows an increase by baptism, to the membership of the churches reporting to the ten Associations composing the Convention, of 2430, an increase larger than that of any preceding year. During the year,

51 missionaries, sustained partially or wholly by the Convention, have preached the Gospel for longer or shorter periods at 106 stations in all. Nine new chapels have been dedicated. The whole membership of the churches within the bounds of the Convention is now 23,251. The deficiency in income for the year is \$2600, and to meet this and the estimated expenses of the incoming year at least \$9500 will be required. The indications are, however, that by the labours of the energetic Secretary, and under the influence of returning prosperity, this amount can be raised.

THE FOREIGN MISSION

meetings were interesting and moderately well attended. The income for the year has been close upon \$8000, but nevertheless the Treasurer of this Society has also to report a deficit of about \$1200. The usual expenditure has been largely increased by the appointment of Rev. Mr. Craig as a new missionary to the Telugus, and by the necessary provision for the return during the next year of Bro. McLaurin, on account of impaired health. Much interest was added to the public meeting of Thursday evening by the designation of Bro. Craig and wife for the Foreign work. They have since sailed for the scene of their future labours.

A DEEP GLOOM

was cast over the proceedings of the last two days of the Convention by the sudden death of the President, Dea. David Buchan. This valued and influential brother had been present at the meetings on Tuesday afternoon apparently in excellent health and spirits, and was just leaving his residence when he was suddenly stricken down with apoplexy, and in a few hours breathed his last. Bro. Buchan was a man of considerable wealth, and had been for many years Bursar of the University of Toronto. A liberal contributor to denominational objects and an earnest Christian, he went thus suddenly to his reward full of years and of the best kind of honors.

My letter is long, but I must not close without reference to the fact that at the educational meeting in connection with the Convention the initiatory step was taken for the raising of

AN ENDOWMENT

for the Institute at Woodstock. A large and influential Committee was appointed to take the whole subject into careful consideration, arrange the details of a scheme and report to the Trustees at the semi-annual meeting in Woodstock in April next. The course of the Institute is now so extensive that it is manifestly impossible for it to go on much longer without some sure source of additional income. Its friends look forward with hope to the time of action. J. E. W.

The Christian Messenger.

Halifax, N. S., November 7th, 1877.

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We would respectfully ask each one of the thousands of our respected readers, Do you wish to benefit your neighbor and his family? Do you desire to help your church and minister? Do you aim at promoting Education, Temperance, Sabbath Schools, and all good institutions in your neighborhood? Try and get every family to take the Christian Messenger. We know of no way in which so much good may be done by you, so cheaply, and with such far-reaching results as by getting all your neighbors to become readers of the Messenger.

We offer the above inducement and doubt not many who may be informed of it will at once become subscribers. Please try and let us hear from you soon, and you will greatly oblige THE PROPRIETOR.

With much pleasure we copy the following paragraph from the Wesleyan: "Our people in Portland, N. B., are worshipping in the Baptist Church, by the courteous invitation of the Baptist Pastor and people. This is a most generous act, and is worth chapters of good words."

THE BAPTIST QUARTERLY for October has a number of fine scholarly articles as well as some on practical Christian work. The following is its table of Contents:—

- 1. Cyprian; by John C. Long, D. D., Upland, Pa. 2. Baptist Succession; by W. W. Everts, D. D., Chicago. 3. Time of the Second Advent; by Alvah Hovey, D. D., Newton Centre, Mass. 4. George Fox and the early Friends; by Rev. Norman Fox, New York. 5. Philosophy without Assumptions; by J. E. Wells, LL.D., Woodstock, Ontario. 6. Baptism and Remission; by Prof. J. E. Farnam, Georgetown, Ky. 7. Scope of Effective Sunday-school Instruction; by Geo. W. Clark, D. D., Somerville, N. J. 8. Notices of Books. 9. Index.

It will be seen that one of our own forward men and best writers, Professor Wells of Woodstock, Ont., is the writer of one of the articles. It is in the way of a review of a recent work by T. P. Kirkman, M. A., rector of Croft near Warrington, G. B. Mr. W. in his first paragraph says:—

This somewhat remarkable book is one of the signs of the times. It makes one stage in the philosophy of common sense against the tyranny of the little oligarchy which has for some time past been so masterful in the realms of science. There have been, of course, all along, keen eyes which refused to be dazzled, and sturdy necks which decline the yoke, even amongst those marching in the same fascinating paths of experimental philosophy, and, consequently, opposed to the same one-sided influences. But for these the eger multitudines of young disciples in the school of positiveness had no ears. Their judgments were taken captive, and they were ready to follow whithersoever their bold leaders listed. Now the reaction seems to have fairly set in, and little by little it is gathering power which must inevitably, and soon, bring the swaying pendulum of philosophic thought down from amongst the chilling fogs of materialistic speculation, towards the terra firma of moderate and modest intuitionism.

Professor Wells closes with the following estimate of the work he reviews:

To find weak links in the chain of his logic, to find even patches of very questionable soundness of both web and woof in his philosophy and theology, might not be difficult. The taint of pantheism, notwithstanding the disinfectant offered on his introduction, and the powerful fragrance of such delightfully odoriferous passages as those last quoted, still clings to the garments of his system. Nor do all his vigor and pungency of retort convince us that a "Philosophy without Assumptions" is possible for finite minds, if by assumption is meant anything and everything which cannot be demonstrated by experiment, however imperatively we may be forced by the very constitution of our minds to believe it. The very axioms of his vaunted mathematics, are, on this principle, assumptions.

But as a trenchant and telling exposure of the assumptions and absurdities which superabound in much of the so-called modern science, as given us by its materialistic expounders, the book does yeoman service. So far as we are aware its bold challenges have as yet been taken up by none of its accredited champions of the systems it assails. Probably the contest will be declined from considerations pertaining to the dignity of science. Nevertheless, the well-aimed shafts have fairly pierced the armor in many points, and no amount of stolid indifference can do away with the reality and sting of the wounds.

In the first article of the Quarterly on "Cyprian" we have a brief sketch of the times in the third century and a specimen of a christian man, and bishop of those early days.

At the time of his conversion (246) he had already reached the meridian of life. There was wrought in him, as he tells us, such a change as before the event, he would not have believed possible. He had been "lying in darkness and gloomy night, wavering hither and thither, tossed about on the foam of this boastful age, knowing nothing of real life, remote from truth and light." In such a state he could not understand how he could suddenly be divested of that natural corruption which had hardened with hardening age, or of those acquired feelings and habits, which had become inveterate by long use. But when he arose from the "laver of saving water" he found that while he still retained his bodily structure, his heart and soul were changed. His heathen life had not been stained with any flagrant sins; but in his changed purposes and aspirations he was really a new man.

The rule against the promotion of novices, usually strictly enforced, in his case was put aside, and not long after his baptism, he was chosen presbyter. The next year the See of Carthage becoming vacant, the people by a spontaneous and almost unanimous movement elected him bishop. He shrank from the responsibility of the position; but it was with him as with the Roman Cato, the more he fled from honor the more it followed him. The excited multitude gathered about his house, besieged his doors, and by loving violence forced him to accept the position to which they had called him.

Cyprian has left quite a number of letters, treatises &c. on Church affairs. Dr. Long says:—

From the fact that Cyprian's life was so thoroughly identified with his time, to know him would be to know his age. His letters and tracts are entirely taken up in discussing living questions. Not one of them was written except to accomplish a present purpose; and in them we see just that mingling of the old and the new, the true and the false, which we might expect to find in the church during its transition from apostolic purity to mediæval corruption.

Cyprian was accused of being proud and superstitious. The charge is probably true. He was certainly superstitious to the extent of believing that he received from the Lord special revelations in dreams and visions. But nothing can be said against his courage, earnestness, faithfulness, diligence, unselfishness and devotion. He loved Christ, and he loved Christ's people. He greatly magnified his office, but his diligence was great in proportion to his conception of what was required of him. Apart from his office and his work, he was a Roman Christian gentleman.

In the article on "George Fox" the founder of the Quakers, or Society of Friends, the author institutes a comparison between the Friends and Baptists as follows:—

Fox took the Baptist ground that the church should consist only of those who gave signs of being in living union with the Redeemer. "Birthright membership" is something which had no place in the system of the early Friends. It is the growth of a later day. The basis of membership in the Society of Friends in the early period was substantially the same as among the Baptists. And this adherence to the Baptist theory of the constitution of the church was followed by adherence to the Baptist principle of the separation of Church and State. The Friends are honored for having ever been faithful to this old Baptist doctrine. And the founders of Pennsylvania, like the founders of Rhode Island, gave to their colony a Baptist constitution. The Friends were the first that followed the Baptists in the doctrine of soul-liberty. They were the first disciples in a now large and growing school.

The article on "Baptism and Remission" discusses very thoroughly the doctrine taught by Alexander Campbell and his followers, that actual remission takes place only on immersion. Each of the articles is good, and this No. of the QUARTERLY is decidedly a superior one.

Subscribers in arrears will much oblige by forwarding the amounts due WITHOUT DELAY.

CHRONOLOGY OF THE WEEK.

	A. D.
Oct. 29. Sir Walter Raleigh beheaded.....	1618
" 30. Death of King Alfred.....	900
" Battle of Hanau.....	1813
" 31. Beginning of the Reformation.....	1517
" 31. Five Mile Act.....	1665
Nov. 1. Earthquake at Lisbon.....	1755
" Death of Cruden, of the concordance.....	1770
" 2. Death of Hooker.....	1600
" Death of Sir Saml. Romilly.....	1818
" 3. Beginning of the Long Parliament.....	1640
" Death of Bishop Lewth.....	1767
" 4. Death of Charles Stokes Dudley.....	1862
" Death of George Peabody.....	1869
" 5. Gunpowder Plot.....	1605
" Battle of Jemappe.....	1792
" Battle of Inkerman.....	1854

Our readers will be glad to learn that there is a prospect of relief from the Famine in India by rains having fallen. Still it is but a prospect, and there is no less actual need of food amongst that unfortunate people. Here is a sad picture of the desolate country. The London Times correspondent writes from Simla on the 7th of the month:

"The whole country along the line of rail from Patna to Umballa, looks like a desert land of baked brick, save for patches of vegetation here and there, where the lands are irrigated from the Ganges Canal. A hot, westerly breeze is blowing all day long, like the blast of a furnace, and it is a marvel that even the leaves on the trees remain unwithered. People in Delhi are reported to have applied for permission to sell the leaves of the trees in the cantonments for food. In Madras relief is mainly given through the works. Light labor will be provided for the week. Six day's work is to be done, but we are happy to add, wages will be paid for seven days. The London Mansion House Fund has reached £347,000. A late telegram says the famine is expected to end in four months providing the north-east monsoon proves good."

D. Lothrop & Co., the publishers of "Wide Awake," promise to make that brightly juvenile monthly "brighter than ever" in the coming year, 1878. It costs but \$2.00 a year. Send on to the publishers, D. Lothrop & Co., Boston, Mass.

THE LATE REV. A. S. HUNT.

The following resolution passed by the Dartmouth Baptist Church, and forwarded to the widow and family of their late pastor, we have been requested to insert in our columns:

The Dartmouth Baptist Church desire to tender Mrs. Hunt and her family their very warmest sympathy and sincere condolence on the severe dispensation that has deprived her of the husband of her youth, them of a father, and the church of a beloved and revered pastor.

The Rev. Mr. Hunt was ordained over, in the first instance, and took up his life work in connection with, this Dartmouth Church. Nearly all the members of that day together with those whom he then led into the baptismal waters, have passed from earth to the spirit land, and it was not inappropriate that when the Master sent to call his servant home He should find him tending the same vineyard which was the first committed to his care.

The value of the labors of Mr. Hunt to the Church of God will not be fully manifested until the day arrives when the reapers cry, "Harvest Home," and the ripened sheaves are gathered into the garner of the Lord. The cause of Education, and the varied interests of our denomination, were ever dear to his heart, and are large debtors to his untiring and self-sacrificing industry.

His was a life of toil and unceasing work; with an energy that never flagged, and a zeal that knew no abatement, he devoted all his powers of body and mind to the furtherance of the great work to which he had consecrated his life and his talents.

The summons that bade him lay his armour off, and called him to come up higher, found him vigilant and at his post; he has ceased from his labours and his works do follow him, and now the bright crown, studded with priceless gems, the garland of Him who turns many to righteousness, is his reward, a crown which undimmed by years, shall through all the coming ages of eternity, sparkle on his brow.

In the removal of Mr. Hunt, the Church mourns the loss of a pastor endeared to them by years of earnest pulpit ministrations, a faithful and affectionate counsellor, and a kind and sympathizing friend, one who was a sharer in their joys, and who ever sought to soften and alleviate their sorrows; and they trust that though dead, his precepts and example will loudly speak to them and urge them forward in the path by him so faithfully trodden.

The Church feel that sympathy no matter how sincere, and words however well chosen, avail but little in the presence of a grief too bitter for words to express, but though the condolence of earthly friends may at times seem to be but idle mockery, there is a Friend who Himself once felt every pang that can rend the human heart, and who thus knows well how to sympathize with His children in their sorest trials, and who can pour into every wounded bosom a balm that shall make earth's heaviest trials light and easy to be borne, and cause the mourning ones to rejoice.

To the kind care of this Almighty friend the Church would commit those beloved ones, so near and dear to the heart of their late pastor, assured that his God will fold them in his loving arms, and will be to the widow more than husband, and to the fatherless more than father.

By order, and on behalf of the Church—

CHARLES KEEBLE,
Church Clerk.

Dartmouth, 31st Oct., 1877.

The Halifax Daily Reporter has announced a change in its proprietorship from that of Mr. Joseph C. Crosskill to Mr. John Burgoyne, who has for several years past been connected with the paper, both in its mechanical and literary departments. We regret the loss from the city press of Mr. Crosskill, with whom we have had very pleasant acquaintance from his early days. We hail his successor, and wish for him the most enlarged success. To know him is to respect him, and as he becomes better and more generally known we doubt not he will become more and more highly esteemed as one of the rising men of our city.

THE ST. JOHN CHURCHES.—Rev. W. M. Carey was last week at Toronto. Robert Sears, Esq., wrote the Visitor that he, Mr. C., "expected to remain in Ontario for some time collecting for the churches burnt out in St. John. He will visit Philadelphia, (D. V.) on his route home. There are fifty Baptist Churches in that great city; and the prospect is that many there will help. Our Minister is from there, and Mr. Carey will have letters both from Dr. Castle and myself to help the good cause onward."

"Rev. Howard Sprague writes that the fund raised in England for the Methodist churches of St. John has now reached the sum of £1,526 18s. 9d., about one-fourth of the amount he hoped to obtain in England. Mr. Sprague entertains hope of having this amount greatly increased."