

comprise no real argument and form no safe guide; but it is at the same time evident that an almost universal acceptance throughout the diversified sects of Christendom of a doctrine which would not be accepted but from a conviction of its plain revelation from God and of its binding authority as from Him, is an argument of great weight, and it becomes any one cherishing a contrary opinion or desire to inquire seriously whether his interpretation of God's Word has not been forestalled by the sympathetic cord of a wrong bias.

Furthermore, if we admit a theory of annihilation at, or at any period subsequent to, the judgment, and thus yield or discard the doctrine of endless misery as God's penalty upon unrepented sin—if we go thus far, we surely undermine the heavenly prospects of the righteous, and thus effectually destroy our hopes of eternal life. But assuredly nothing can be more unmistakable than the Saviour's own words in the twenty-fifth chapter of Matthew, forty-sixth verse, "And these [the wicked] shall go away into everlasting punishment, but the righteous into everlasting life."

Nor can any humanly sympathetic interpretation or twistification of these words of Christ disturb the statement of Dr. Meyer—probably the most critical New Testament interpreter of modern times—who says on this passage, "The absolute idea of eternity in respect to the punishment of Hell stands fast exegetically by means of the contrasted phrase 'eternal life,' which signifies the endless messianic life." It may here be simply added that the last book of the Bible is scarcely less explicit and awfully impressive on the eternal doom of those who die in impenitence. Let us, then brethren who profess to get our entire creed and practice from the Bible—let us not venture to withhold our assent from this doctrine, which is stated so clearly and surrounded with such solemn sanctions in the word and character of God. Surely Baptists should be the last people to presume to abandon the Biblical view of the endless misery of the wicked, and countenance the baseless fabric of misguided sympathies, or carnal finite reason.

Mr. Moody, in one of his meetings in Great Britain, said that if he were not compelled to believe there is an eternal Hell for sinners, he would pack up his valise and at once retrace his steps to America.

Brethren, let us find in the impartial reception and faithful proclamation of the eternal warnings of the Gospel one incentive to fidelity to Jesus, and to a like zeal in laboring for the rescue from a state and place of endless misery of our perishing fellow-sinners.

(Continued.)

The Christian Messenger.

Halifax, N. S., January 17th, 1877.

THE EVANGELICAL ALLIANCE AT OTTAWA, vs. THE BAPTISTS.

There has of late been quite a breeze amongst the Presbyterians in Ottawa, in consequence of something said by the Baptist minister, Rev. A. A. Cameron, in his own church, which was reported by a member of the Evangelical Alliance, as denying that any other than Baptist Churches are evangelical. At the next meeting of the Alliance, held on the 22nd of December, an effort was made to get Mr. C. to explain or withdraw what it was reported he had said. The Rev. Mr. Gordon brought a charge against him that he had said "the Baptists were the only Evangelical denomination in Christendom in regard to the Ordinances."

Mr. Cameron said as "a consistent Baptist he held that the Baptists alone were Scriptural in regard to the ordinances," but they recognize the members of the Alliance as true Christians and members of Christ's mystical body. At a subsequent meeting reporters were present expecting something warm. Some of the members wished them to withdraw, but Mr. Cameron expressed the desire that they remain and report the proceedings. A miserable attempt was made to introduce a resolution declaring that Mr. Cameron's utterance contravened the 9th Article of the Constitution. It was found however, that to do so would cut off all Baptists from co-operation in the Alliance and would prove very inconvenient, and it was withdrawn by permission.

The following resolution was then offered by Rev. Mr. Gordon:

"That this Alliance, having heard Mr. Cameron's explanation of the words referred to deeply regrets that he does

not accord to the other members of the Alliance the same liberty in the interpretation and administrations of the Ordinance of Baptism as they accord to him."

Rev. Mr. Hunter offered another as follows:

"That this branch of the Evangelical Alliance regards clause 9 of the basis of the Evangelical Alliance as recognizing the ordinances of Baptism and of the Lord's Supper, as administered by pedo-baptists as scriptural and valid."

Rev. Mr. Sanderson suggested that the words "pedo-baptists" be left out, and the words "Ministers of this Alliance" be substituted.

Mr. Cameron denied the right of any person to bring these matters into the Alliance. The resolution was an amendment to the Constitution, and if passed, he would appeal to the Parent Society. The resolution passed by eleven to three.

Mr. Cameron gave notice of appeal to the Parent Society in England. Thus the matter stands at present.

This whole proceeding is doubtless but the expression of a wish to stop the mouths of Baptists in all combinations in united efforts except they are willing to compromise themselves. It, however, clearly evinces a dissatisfaction among Pedo-baptists with their own practices and a wish on their part to stifle everything that calls its scripturalness in question.

NEARLY FIFTY YEARS AGO the Rev. Alexis Caswell was laboring with the Baptist Church, then just formed in Granville Street, Halifax. The records of the church state that it was constituted, Sept. 30, 1827, and it then proceeds to show that "on the 7th of October 1827, Prof. Alexis Caswell, of the College near the city of Washington, was ordained by Rev. Prof. Chase (of the Newton Theological Institution,) and Rev. Elder Burton." Mr. Caswell continued here a year and was then appointed to a professorship in Brown University, where he continued to labor either as Professor and President till 1872.

The following notice of Dr. Caswell's death appears in the *Watchman* of the 11th Inst.

DEATH OF EX-PRESIDENT CASWELL.

Rev. Alexis Caswell, D. D., LL. D., ex-president of Brown University, died at Providence on Monday morning, after a ten days' illness. The tidings of this event will move the hearts of many in all parts of our country and in other lands. The graduates of Brown University for nearly half a century have his memory in reverence as a wise and faithful teacher. All who have been in our missionary and other religious convocations, for many years past, have become familiar with his venerable and benignant countenance. Scientific associations have recognized his worth as a worker in different departments of research. And wherever and in whatever he was engaged, he was known as a Christian gentleman, in the best sense of the phrase.

Dr. Caswell was a native of Northon, Mass. He was born Jan. 29, 1799, graduated at Brown University in 1822, with the highest honor of his class, and soon after accepted the professorship of languages in Columbian College, Washington, D. C. In 1827, a Baptist Church having been formed in Halifax, N. S., under circumstances of special interest, Prof. Caswell took charge of it for a year, and at the close of his year's service was elected to the professorship of mathematics and natural philosophy in Brown University. In 1850 he was appointed professor of mathematics and astronomy, which office he held till 1863. In 1868 he was elected President of the University, and administered that high trust until the accession of Dr. Robinson, in 1872. He was chosen a Trustee in 1873, and a member of the Board of Fellows in 1875. Having nearly completed his seventy-eighth year of life, a life crowded with useful labors, his death cannot be regarded as untimely, regretfully as we contemplate the vacancy left by his departure.

But two or three persons are now living here who were members of Granville Street Church or congregation at the time Mr. Caswell was here.

Mr. Caswell's name appears as a member of the Nova Scotia Baptist Education Society in the years 1829 and 1830, and it is probable that he had no small influence in inciting to the early efforts made on behalf of that institution.

The extreme cold of Sunday night, 8 below zero, gave us a thin crust of ice on our harbor on Monday. This is earlier than we usually have ice on Halifax Harbor. A northerly wind will soon carry it out to sea. We do not usually have ice of any consequence to remain, till about the middle of February.

CHRONOLOGY OF THE WEEK.

- Jan. 15. Death of Father Paul Larrie, Historian of the Council of Trent.....1623
- " 16. Death of the Poet Spenser.....1599
- " Death of the historian Gibbon.....1794
- " Battle of Corunna: death of Sir John Moore.....1800
- " 17. Death of John Ray: Naturalist.....1705
- " Death of Bishop Horne, Commentator on the Psalms.....1742
- " 19. Death of William Jenkins, Minister, in Newgate Prison, London, imprisoned for non-conformity.....1685
- " Death of the Poet Congreve.....1729
- " 20. Death of Garrick, Actor.....1779
- " Death of John Howard, the great Philanthropist.....1790
- " Meeting of the first English Parliament.....1265
- " 21. Death of J. Scaliger, an eminent critic.....1609
- " Louis XVI, king of France, guillotined.....1793

REVIEW.

SCIENCE AND REVELATION: a series of Lectures, in reply to the theories of Tyndall, Huxley, Darwin, Spencer, &c., Belfast, 1875, pp. 319.

We learn from the Preface that "these lectures owe their origin to certain proceedings connected with the meeting of the British Association in Belfast in the autumn of 1874. In his opening address the President (Professor Tyndall) thought fit to assail some of the most important principles of religion, whether natural or revealed. In that address, and in some others subsequently delivered, the facts of science were presented as antagonistic to the claims of every form of religion which recognises the existence of a personal God: and although the wonders of nature were disclosed, the hand of God was ignored."

There are nine lectures. They were delivered in the Presbyterian church, Rosemary Street, Belfast. In the first, the Rev. J. L. Porter, D. D., L. L. D. discusses theories propounded by the Scientists whose names appear on the title-page, shows that they are nothing but theories unsupported by facts, and then points out the purpose of revelation, which, while it gives full and fair play to science, and permits the completest investigation (for the works of the Lord are "sought out of all them that have pleasure therein") reveals God and eternal life, "allures to brighter worlds and leads the way."

The subject of the second lecture, by Dr. Moore of Glasnevin, is "design in the structure and fertilization of plants." The argument is clearly presented, and is illustrated by a number of interesting facts.

The third lecture, by Professor Watts, D. D., of Belfast, is an examination of Herbert Spencer's biological hypothesis. It is a triumphant exposure of that hypothesis, as foundationless and absurd. We could wish that all our thinking young men had the opportunity of reading it.

The Rev. W. Todd Martin of Newtownards discourses, in the fourth lecture, on the effects of the doctrine of an impersonal God on morality and religion. This is a very valuable contribution to theological literature.

The Rev. A. C. Murphy, B. A., of Londonderry, undertakes to discuss "Miracles and Prophecy" in one Lecture—the fifth. It was an adventurous attempt, and required a man of genius to engage in it. Mr. Murphy is a man of genius, and this is a fine specimen of his power. Rarely do we meet with so much massive thought in forty pages.

Professor Wallace of Belfast lectures on "prayer in relation to natural law." His argument is original and conclusive. This is a truly splendid production.

The Rev. J. Macnaughtan's discussion of "man's responsibility for his belief" is a powerful, practical, convincing effort. It completely demolishes the weak reasonings of certain would-be philosophers.

The last two lectures—on "the life and character of Christ," by the Rev. John Moran, Belmont—and on "the achievements of the Bible a proof of its divine origin," by the Rev. William Magill, Cork—are rather specimens of eloquent declamation, adapted to confirm the Christian in his faith than logical reasonings, fitted to convince gainsayers. Nevertheless, they are well worthy of perusal by the thoughtful, whether believing or of doubtful mind.

Among the Agents appointed for the sale of this volume is the firm of Messrs. Campbell and Son, Toronto. We wish that a Halifax house had been inserted in the list.

The Academy of Music having been legitimately opened by imported talent combined with some of the musical people of the city, it is now prepared to go into the less refining but more seductive business of Dramatic Entertainments, for which the building was erected, and to which it is especially adapted, and is we are told complete in all its arrangements and handsomely fitted up. People will possibly find the means of popularizing this business although others may languish. The plays will, possibly, at first be quite moral exhibitions which may answer for a time, but it will need more and more of the peculiarly theatrical flavor to draw in sufficient numbers to make them pay.

A curious telegraphic despatch from Montreal appeared in one of our morning papers on Monday.

"A new pedo-Baptist Church, Emmanuel, and a French Presbyterian Church, to be conducted by Father Chiniquy, were opened to-day."

One would almost think the French Presbyterian church were not Pedo-Baptist.

The "code of honor" has been before the western world during the past few days in connection with the quarrel between James Gordon Bennett, the millionaire proprietor of the New York *Herald*, and the brother of his late affianced, Miss May. It appears that, after the attack made by the latter gentleman, and the thrashing given to the former, for the unhandsome treatment shown to his sister, a challenge for a shooting match (a duel) was given and accepted. Under assumed names they and their seconds and other friends went into the country to Slaughter Station (!) Delaware, for the purpose of taking each others lives if they could. By falsehood they put the police off their track. They fired three shots, at each other and May was wounded in the right breast and they went home satisfied!! The telegram on Monday informs us that Mr. Bennett after being concealed several days on board his steam yacht *Herald*, in New York Harbor, boarded the steamer City of Richmond, bound for Liverpool on Sunday last, and so fled from justice. Thus a man who has command of abundance of wealth is by his drunkenness and general dissipated habits driven from his home and, for a time at least, is an exile. Such is life in New York.

The following is published as the University of Halifax Matriculation Examination, for September, 1877.

SUBJECTS.

- 1. CLASSICS.—Latin—Virgil, *Æneid*, Book VI; Caesar, *Galic War*, Book IV. Latin Grammar, including simple and easy sentences of English, to be translated into Latin.
- Questions will be set in History and Geography, arising out of the books prescribed.
- Greek—Xenophon, *Anabasis*, Book V. Greek Grammar.
- 2. MATHEMATICS.—Arithmetic—Proportion. Interest. Extraction of Square Root. Vulgar and Decimal Fractions. Algebra—Addition, Subtraction Multiplication and Division of Algebraical Quantities. Simple Equations and Surds.
- Geometry—First and Second Books of Euclid, or the subjects thereof.
- 3. ENGLISH.—Grammar. Analysis. Outlines of English and Canadian History. General Geography.
- In Matriculating for Degrees other than in Arts, candidates will be allowed to take any one of the following subjects as an equivalent for Greek, viz:—

- A.—NATURAL PHILOSOPHY.—Newth's Elements of Natural Philosophy or Wornell's Elements of Natural Philosophy.
- B.—FRENCH.—Telemachus Books I. and II. Grammar. Accidence from Pujol, De Fivas, Pasquelle or Brachet. Translation of old and simple easy sentences from English into French.
- C.—GERMAN.—Adler's Reader, parts I. and II. Grammar. Accidence from Otto or Ahn.

Candidates who have matriculated in any of the colleges mentioned in the University Act of 1876, are entitled to proceed to degree examinations without passing the above examination.

The first examination will take place next September.

The adjourned meeting of Convocation will be held this day, Wednesday, 17th inst.

WEEK OF PRAYER.—The Prayer Meetings in Halifax, held in the various churches last week, in response to the invitation of the Evangelical Alliance, were largely attended, and a spirit of earnest Christian devotion pervaded the assemblies. The morning meetings in Argyle Hall were also full of interest.

We have of late received a good many kind expressions from Subscribers, along with the more substantial tokens of value contained in their letters. It would be difficult to send each one an acknowledgement, with thanks, as we should like to do. We may, however, make a few brief extracts from the letters received so as to show our readers that there are other hearts beating in harmony with theirs, and other persons, who, in common with themselves, appreciate the Family Newspaper they, week by week, receive.

The first one is from an island west of Digby Neck and speaks well for the Post Office people in that direction:

"I have taken the *Messenger* 33 years and it seems always new. I have never missed more than about three papers in all that time, and then it seemed that one of the family was gone!"

Here is one from a minister in the United States:

"I cannot tell you how much I enjoy the reading of the *Messenger*. Old friends are dearer, after all, than new ones, at least I find no paper so welcome to me as the *Christian Messenger*."

The next one tells its own story:

"Please send me the *Christian Messenger* again. I thought I was not able to take it, but I cannot live without it."

Here is one from a New Brunswick minister:

"I hope it may be to you a happy and very useful year in your arduous labors."

This one comes from a worthy deacon:

The *Messenger* instructs us and our families in spiritual and intellectual—as well as denominational matters. It is time for Baptists to awake to the claim our paper has upon them.

We wish the dear old *Messenger* every success and you and your family a Happy New Year."

Here is one from the Western States:

"The *Christian Messenger* gives no uncertain sound, no license to do wrong or to deviate from the true course. For this I love it."

The following is a descriptive poetic effusion which will amuse many:

"Enclosed are two dollars, we send you the dues to pay for the paper that brings us the news. Right welcome each visit as the weeks roll around. When the *Messenger* is at the Post Office found."

To the East and the West it makes its way forth, To the sweet "Sunny South," and the cold frozen North. And long may it flourish, far and wide may it spread. Till in every nation its pages are read.

Dear Selden, we wish you "A happy New Year" And from first to the last may your pathway be clear. Or should obstacles rise, may subscribers prove true. That with their timely aid, you may work your way through.

Here is one from one of our lady subscribers:

"The *Messenger* comes very regularly and is always welcome. I have only lost one paper in seven years."

The communications on another page in our FOREIGN MISSIONARY DEPARTMENT, from Rev. Geo. Churchill and Mrs. Churchill to Rev. Dr. Cramp will be read with deep interest.

The paper on prayer for success in the work may be read with profit by other persons than members of the W. M. A. Societies. The life of Brother Churchill, in answer to many prayers, has been spared, we trust that it may soon appear that he, and the other missionaries, have a time of rejoicing over converts near at hand. Let Christians labor and pray and give, and it shall be given back to them, some thirty, some sixty, and some an hundred fold.

The Supreme Court room was the scene of a rather unseemly collision between the Equity Court and the Halifax County Court on Wednesday last. Judge Johnston was holding his Halifax County Court and proceeding with a case, and a large number of persons were present, when Judge Ritchie entered and claimed the room to hold a sitting of the Equity Court. Judge Johnston at first refused to break up his court, and was going on with the case in hand when Judge Ritchie intimated that if any person attempted to interfere with his court he should commit them for contempt. Judge Johnston then immediately adjourned his court *sine die* and withdrew.

It would appear that this *contretemps* might have been prevented if proper arrangements had been previously made by one Judge ascertaining if the room would be required by the other during the day.

The funeral of the late Police Sergt. McDonald, on Monday, was very largely attended. The whole Police Force, in uniform, with crape on their left arms, walked in front of the hearse and made quite a fine appearance. His Worship the Mayor and several Aldermen and civic officials were also present.