

the presence of the Master brought vigorous and harmonious activity. It was a model of a temple upon which He was engaged; and, as it grew under His hand, each in turn, without remonstrance, took his part in the work assigned him. Saw and Hammer, Plane and Chisel, Vice and Grindstone, dropped all distinctions, and yielded each to the other as his turn of service came. And thus, in time, under the skillful guiding and forming hand, the temple grew in beauty and strength unto perfection.—*Ipswich Leaflet.*

The Christian Messenger.

Halifax, N. S., August 29th, 1877.

THE BAPTIST CONVENTION.

WOLFVILLE, of all places in the Maritime Provinces, is, perhaps, the best suited of any in which to hold the Annual Session of the Convention. The reason why it has not been held in this village more frequently, is that Acadia College being located here, the Anniversaries of the Institutions hold their annual gatherings in the same place; and these give frequent and regular opportunities for the good people there to exercise the hospitality which so abounds with them. This, together with an occasional session of the Central Association makes it plain that it would be unfair that they should often have the Convention. The invitation given last year by the Wolfville Church was nevertheless accepted. As might be expected at a place so central and convenient, a large number of delegates and friends assembled on Saturday last, representing churches in various parts of the provinces. Although the freshness of Spring had passed, yet the glories of Summer and the promise of a bountiful harvest had succeeded and reigned all around.

The Governors of the College held a meeting of the Board on Friday morning, and attended to the various matters connected with the Educational Institutions under their care. In the afternoon of the same day the Foreign Missionary Board held a meeting, and prepared the business on that subject for the Convention.

At 10 o'clock on Saturday morning the Convention assembled in its 32nd Annual Session, and after prayer by Rev. Dr. Tupper, proceeded to business under the direction of the President of the past year, Avard Longley, Esq. The Clerks also of the past year, John March, Esq., and Prof. D. F. Higgins, were requested to perform the duties of Secretaries till the new ones were appointed.

After the enrolling of the names of the members present, a committee for nomination of officers for the ensuing year was appointed.

The report of said Committee recommended a list of officers which included the Secretaries of the past year, Mr. March, however, intimated that it would be impossible for him to do the work for another year. He was pressed to continue, but persisting in his withdrawal, the Committee retired and presented the following nominations:

President,—Rev. George Armstrong.
Vice-President,—For Nova Scotia,
J. W. Bars, Esq.
For New Brunswick,
A. W. Masters, Esq.
For P. E. Island,
Rev. A. Chipman.
Secretary,—Rev. A. Cohoon.
Assistant Secretary,—Rev. J. I. De Wolfe.

Treasurer,—James S. Morse, Esq.
The first nomination being unanimously accepted, A. Longley, Esq., called Mr. Armstrong to the chair, and after thanking the Convention for kind consideration shown during his presidency, retired. The other nominations were then put and unanimously accepted.

A cordial vote of thanks to John March, Esq., was then given, for the efficient service he had rendered in the office of Secretary, in which Professor Higgins was also included.

The Committee of Arrangements brought in their report, embracing the appointments for preaching on Lord's Day.

In the Baptist Church Wolfville, Morning—Rev. G. E. Day, M. D., of Yarmouth; afternoon, Rev. Dr. Lorimer, of Tremont Temple, Boston; Evening, Rev. J. C. Morse of Digby Neck.

Some time was expended in consequence of the committee wishing Dr. Mackenzie to preach in the morning, whereas he had already engaged to preach in Granville Street Church, Halifax, and it having been announced

in the Halifax papers, it was felt that it could not be consistently changed.

In the afternoon whilst the committee was in deliberation, Rev. T. H. Porter, brought forward a resolution, the object of which was to combine the Home Missionary operations of the churches in the three provinces, and bring that work into the Convention in addition to that of Education and Foreign Missions. The Home Missionary work being at present managed by the two Societies—one for Nova Scotia and Prince Edward Island—the N. S. Home Missionary Union, and the other the New Brunswick Home Missionary Society.

Mr. Porter made an elaborate speech, arguing that the New Brunswick churches were so destitute of ministers and needed so much the fostering care of some other body, that there was danger of many of them becoming extinct, unless some such movement were brought to bear on them to resuscitate them.

The resolution was seconded by Rev. J. E. Goucher in a glowing speech, arguing that the Convention was incomplete without having the third object—Home Missions—included in its constitution. He said the want of time had been urged against the change. He thought the Convention should take time and remain longer together until the matters had been properly and fully considered by the persons best qualified to deal with them. He held that a Board in any part of the three provinces could direct the missionaries in the whole field; and that the money raised might then be expended wherever most needed. He thought the separation now existing was a wound in the body which needed binding up and healing.

J. W. Bars said he had heard and read much that had been said and printed on this subject, but he could not see that any sufficient reason had as yet been given for making such change as was now sought to be made. He regarded it as a movement altogether in a wrong direction. He contended that the Baptists were united in doctrine, church fellowship, and in practical work, although not in the same way as other bodies were. He believed the Home Missionary work would be more efficiently carried on by the smaller societies than by one great combination which could not so well know the necessities of the country.

The management of Foreign Missions and Education were of an entirely different nature from Home Missions, and needed a concentration of effort and a combination of resources, which in the latter were not only not necessary but injurious. All he had heard of this movement had originated from persons living in or coming from New Brunswick, and yet he had failed to perceive that any church or association had expressed a wish for the change sought to be made. He moved in amendment that the matter be deferred until some expression had been received by the Convention of a desire on the part of the Associations or Churches for such change of management.

This amendment was seconded by Rev. E. Hickson. In support of which he said he believed it would operate injuriously on the institutions already under the care of the Convention, to have Home Missions added to the objects. He would be glad to stay a fortnight at Wolfville, as some had intimated they should do, if needed to give consideration to this matter, and next year too he would be glad to stay two weeks at Fredericton. But this could not be secured, and it was evident that there was no desire on the part of the Baptists of New Brunswick that it should be so. At the late meeting of the Association at Moncton on the 12th of July last, the subject was brought before the body in the New Brunswick Baptist Home Missionary Society—and that body may be considered a fair representation of the Churches throughout the whole province. And there after examination of the matter, it was so far decided to be undesirable to combine Home Missions with the Convention, that the whole was thrown out of the Association as effectually as a three months hoist threw any measure out of Parliament.

Rev. I. E. Bill said he was glad to hear Mr. Bars speak of the Baptist body being a united people, for he fully believed that we were, notwithstanding differences of opinion respecting the mode of carrying on our christian work. Even now when they had a Home Missionary Society for New Brunswick, there was difficulty arising from the formation of Branch and County Societies, and this would be far more likely to be

done if this Union is formed in the convention.

John March, Esq., said he believed the N. B. churches had so far degenerated, that he felt it was only by some such movement as this—bringing them into connection with Nova Scotia in the Convention, that they would be preserved from altogether losing their visibility. But if they were made part of such greater organization, they would be rescued from their present destitute condition.

Rev. Dr. Day said he had been intensely interested in our Home Mission work. He was gratified to find that progress had been secured toward getting it into the Convention. He had been surprised that he had heard so little against it. The amount of money collected and work done by the N. S. Union had been about three times what had been previously done. In P. E. Island there had been three times as much done in one year as in any year under the previous management, by their own people. He believed we were now giving attention to Education and Foreign Missions under disadvantages which would be corrected only by their combination with Home Missions. It was an unhealthy divorce to have them separate. Newfoundland, too, required missionary work which we were unable to attend to now, but unite with New Brunswick and we shall be able, and also to send abroad Baptist literature throughout the land.

Rev. A. Cohoon had been greatly concerned on the subject of our Home Mission work, and had given it much attention. He regarded it as the most important work of our churches, and one that ought to be more carefully considered than it had as yet ever been. Three years ago he brought it before the Convention at Portland, intending the next year to have followed it up, but was prevented by severe illness, yet it had weighed upon his spirits, and he had thought anxiously about it on his sick bed. He had been reading all that had been done by the Associations of these Provinces in reference to this matter from the earliest date, and had concluded that the only way to revive an interest was to combine all the churches in the Convention. He wanted to have a participation in this work, and could do so if such an arrangement were made. He had found that larger Boards had always been more efficient than smaller ones, and he believed it would be so in this case.

Rev. T. Todd had changed somewhat in his views as to an amalgamation of our Home Mission labors. He saw that New Brunswick needed more missionary labor and by this means it could be supplied. In many churches in New Brunswick there has been no minister for a long time. New life could be obtained by uniting with Nova Scotia.

Dr. T. H. Rand believed that the question would have to be considered. The discussion of the matter was a great educating power. The work of an agent going out from a larger body would have the effect of keeping together the smaller particles of which it is composed. Young men come to the Convention, and by that means become more concerned in our affairs, and attached to the body. We need more unity, not only in doctrine and feeling, but in our operations. Courage, too, is needed by us in announcing and sustaining our principles. He had come over to Nova Scotia to tell his brethren here that the New Brunswick churches needed their aid. They are dying out, and he asked Nova Scotia to come to the rescue, before they were lost to the body. Newfoundland seemed to be placed denominationally in our hands. Our body in England and the United States are prevented sending Baptist missions to that great island, and we are alone best suited to take the truth as we hold it to that people.

Hon. Dr. Parker said there was a time when he had thought otherwise, but now he had been brought to see that a Union of the provinces would enable us to send the gospel to the churches and people of New Brunswick. More facilities were possessed by us than formerly. He did not think so much time would be needed as many seemed to suppose, to do the work of the body. It was so in the mother country. There they accomplish much in a very little time, and we must learn to do the same.

Rev. D. McKeen thought that there was much yet to be said before the Convention would be prepared to take action. He did not think the comparisons of what had been done by the Union, and what had been done previously were fair.

Dr. Day wished for an opportunity of explaining the matter alluded to by Mr. Bars, but the time having come for adjournment the discussion was postponed.

The invitation of the Church at Fredericton to hold the next year's session was unanimously accepted by the Convention.

Saturday evening was occupied by the

LECTURE FROM REV. DR. LORIMER of Boston, before the Acadia College Alumni Association, on "Christ in relation to Modern Literature." We much regret that we have not space to give an outline of this brilliant piece of oratory. It was no ordinary treat.

For an hour and a half Dr. L. continued to bring forth the results of his researches in history and literature, shewing the grandeur of Christ's person and teachings beyond anything ever conceived by those who had preceded him, in poetry, philosophy and morals. He brought up the great controlling minds of the past and shewed their greatness; that they had wielded a vast influence on the best minds of all succeeding ages reaching from Ancient Greece even down to the present day in Nova Scotia. But the One to whom his lecture had reference never wrote a line or presented the world with a book of his own. Dr. L. traced the rise of Modern Literature, and shewed it to be the result of the acknowledgement of Christ as the Divine man. He appeared as the great leader of man's thought, throwing light on all matters that had been darkened by sin. The variety and beauty of the English language has come mainly from the translation of the Sacred Scriptures. The miracle of Pentecost is the standing miracle of all languages, and all nations to the end of time. Our institutions of learning rest on the basis of christian truth; those who have loved Christ have been the men in almost every country who have laid their foundation. The Bible is not given to teach science, but where there is no Bible there is no reliable science. The learning given to the ancients under their so-called religion, was largely unmitigated nastiness. It is only from the words of Jesus we get unalloyed purity. After tracing Christ in the rise of modern Literature, Dr. L. shewed the position of Christ in the substance of modern literature. Here he found an occasion in which to reveal, and proceeded to shew the influence of Christ through modern literature. He exhibited the great value of thought but said that all the greatest thoughts had come from Christ. He described some of the great leading authors of thought in English and German. The elevation of our age he ascribed to the operation of Christ on the hearts of men. All who have achieved any lasting great and good work—of whom he enumerated several who have passed away, and some living men—have taken Christ's thoughts and sought to give them out to others. The hope therefore of every civilized community lies in christian enlightenment. These are just a few of the points of the lecture but feebly exhibited on paper. Dr. L. gave them as living, breathing, earnest sentences, enforced with a pathos and illustration all his own. He continued speaking for an hour and a half to an audience packed to the utmost extent, in the Baptist House of Worship, who were unable silently to restrain their admiration, and who will never forget the profound impression made by the subject or the language and appropriate action of the lecturer.

On Lord's Day-morning, Rev. Dr. Day preached an able sermon from Habakuk ii, 1-3.

In the afternoon Dr. Lorimer preached from Matthew xxviii. 18-20, "the Great Commission." A discourse having a most comprehensive range of thought, compacted into something over an hour occupied in the delivery. Dr. L.'s impassioned utterances were given in words that burn, and tones that thrilled his audience, making every man and woman feel that his obligation was commensurate with his opportunity of going forth with the gospel message.

Rev. J. C. Morse preached an excellent sermon in the evening.

The sermon on Monday was from Psalm xix. 10, a fine comparison between gold and the Word of God. We must not enlarge, but shall resume the account of the Convention in our next.

The Report of the Board of Governors of Acadia College was read on Monday morning after the sermon.

Rev. Joseph Cook, of Boston, preached in Montreal on Sunday.

In a cricket match between the officers of the Bellerophon and the Montreal Club, the former won by a score of 191 to 126.

CHRONOLOGY OF THE WEEK.

	A. D.
Aug. 20.—Death of St. Bernard.....	1153
21.—Death of Lady Montague.....	1762
Battle of Vmiera.....	1808
22.—Death of Bishop Jewel.....	1571
Death of Lord Littleton.....	1773
23.—Herculeum destroyed.....	79
Death of Pliny the Elder.....	79
24.—Massacre at Paris.....	1572
Ejection of the two thousand.....	1662
Death of Chatterton.....	1770
25.—Death of Dr. Samuel Slennett.....	1775
Death of James Watt.....	1819
Death of Sir W. Herschell.....	1822
Death of Faraday.....	1867
26.—Battle of Cressy.....	1346

WHAT is the good of some of the Methodist papers making such a fuss about the so-called re-ordination of the Rev. Mr. Haynes. The *National Repository*, a Methodist publication of Cincinnati, says:—

"If Mr. H. is a true minister of Christ, made such by an 'inward call,' as is the Methodist theory, then his first ordination, however valuable, or even necessary for prudential reasons, was only an ecclesiastical—that is, a Methodist—action, extending no further than the authority of the Church that ordained him; and, in leaving the Methodist Church did he not leave all behind that that Church gave him? He joined the Baptist Church as a layman, and was not at all a minister in it until he had been duly licensed; and if a new license were necessary, why not also a new 'laying on of hands'? Is there not a kind of vague notion somewhat prevalent that 'ordination' imparts a new character to its subject which adheres to him—an 'indelible imprint' quite independent of special Church relations? This 'rag of popery' seems not easy to be gotten rid of. *Romish superstition* is of the same family with 'Romish bigotry,' and both are very tenacious of life."

HERE is a curiosity in literature, standing out in striking contrast with the relations between the Indians of the United States. As Earl Dufferin was staying at Emerson, the first town after crossing the border and entering Manitoba, an Indian interpreter stepped forward on behalf of the Indians, and presented His Excellency with the following very gratifying address:—

To His Excellency, Lord Dufferin, Governor-General of the Dominion of Canada:

We, the Indians of the Rosseau tribe, greet you as the Chief of our Great Mother.

We sold you our lands, and our Great Mother has provided for us.

All treaties we have made have been faithfully kept, and our love is great.

We look upon our white brothers as friends.

A school has been provided for our children that we may learn to speak the tongue of our Great Mother.

Our spiritual wants have been provided for, and we are now learning that the white man's God is our God.

We desire you tell our Mother when you cross the Great Waters of our devotion.

Our white brethren have told us about you, that like our Mother you love all her children. And our hearts are warm. We have spoken.

Signed on behalf of our people.

KE-TH-YASH.

Lord Dufferin made a very happy and characteristic reply.

On the 14th Lord Dufferin laid the corner-stone of St. John's College Ladies' School. In the evening he attended the Citizens' Ball. His Excellency was escorted to the hall by a firemen's torchlight procession. The room was splendidly decorated, and a superb supper was prepared. Nearly 300 guests were present.

On Wednesday a visit was made to the penitentiary. His Excellency received addresses from the settlers of Rockwood. Lord and Lady Dufferin, Lady Helen Blackwood, and Mr. Littleton rode in a Red River cart drawn by thirty oxen. They passed under arches built of sheaves of wheat.

The Halifax *Citizen* has brought its Editor and Proprietor into trouble. He has sold out the paper to Mr. Charles Annand. Its publication will cease as the *Citizen*, but henceforth be issued as an evening edition of the *Chronicle*, and Mr. McConnell will be employed on the staff of that paper.

Mr. M. says he has lost all that he had acquired during his twelve years of business.

Another enterprising publisher in New York has also come to grief. The *New York Daily Witness* has died. It was established by Mr. John Dougall, of the Montreal *Witness*, who sunk in the enterprise a small fortune of his own, besides a large sum—\$75,000 it is said—contributed by friends who wanted the paper to succeed.