

—"The 'deadline' in the professions of which we hear so much," says the Sunday School Times, "is largely due to the neglect to preserve youth and eagerness and enjoyment. Neither trouble nor enjoyment springs out of the ground. Both usually have been prepared for; neither one is entirely extemporaneous. So great and good a power as that of enjoying life to the full will scarcely come into our possession without a devoted discipline consecrated to that end. Have we taken any pains with life to make it happy? Have we built up the fellowships and the habits, cultivated the interests or sustained the attitudes which produce it? Have we put out the mourners, the shriekers, who have filled the room with clamor, in order to gain the quiet essential to the beginning of any good change? Have we been assiduous and devoted in the pursuit of any good cause, enough to forget ourselves? It is this constant thought of self that is at the root of most powerlessness to enjoy; the recovery of the lost faculty is never attained by any man who is idle and who has no service in hand."

—Speaking of the kind of preaching that is needed, the Watchman says, and as we think with much truth, that it is "the preaching that presents clear-cut, intelligent conceptions; that masses arguments toward strong conclusion; that clears up doubts and difficulties; that makes illuminating discriminations and sets the truth in clear and broad relations. Of course warmth, heart should go with it, but the preaching for which men and women are hungry is just that kind of intellectual preaching. Just now there is a fad about what is called 'preaching to the heart.' But the surest avenue to the heart is not by direct appeal to the emotional nature, but by the way of the head. Let a man follow the popular receipts for 'preaching to the heart' and he will find that frequent changes of pastorate are desirable; but let him search out the ideas of the Bible, master its great principles and fill his mind with the thoughts of God, letting them move and control his own life, and he will become a preacher for whom the churches seek. There is nothing which makes a man so strong, eloquent and moving, as an idea that he has mastered and that he has mastered him, and the greatest gift that a man can bestow upon a fellow man is one of God's thoughts."

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### Ontario Letter.

PASTOR P. K. DAYFOOT.

Some one has wittily accounted for the name of this month by saying that it may be hot, or it may be cold, it may be wet, or it may be dry, and one doesn't know from day to day what the weather may be next day. As a matter of fact, this month in this region has been cold and wet; yet the land is "with verdure clad." This beautiful lake country is a picture of delight at present. A friend spent a few days with me recently, and every turn of a corner, or view from a hill, drew from him exclamations of surprise, as he saw the landscape from various standpoints. If the Garden of Eden were more entertaining than this spot, our first parents, to whom we owe so much, must have been sad to leave it.

#### MCMASTER UNIVERSITY COMMENCEMENT

began Tuesday, May 11, at 3 p. m., in the Walmer Road church, when essays were read by a chosen number of the graduates. For the Arts faculty there were three readers, viz.: T. P. Vichlot, "The Longest Reign in British History"; F. T. Tapscott, "Socrates and His Mission"; Miss Burnette, "Tennyson's Use of Nature." The Theological faculty was represented by D. W. Terry, "The Predictive Element in Prophecy"; and O. G. Langford, "The social obligations involved in Church Fellowship." The Glee Club and the quartette furnished music. The Baccalaureate sermon was preached in the same church at night, by Dr. F. M. Ellis, of Brooklyn, N. Y., who spoke from John 14: 1, "Ye believe in God, believe also in me." Topic, "Faith, its nature, its object and origin." In closing, Dr. Ellis spoke earnestly to the Theological graduates, exhorting them to preach the gospel as God's Word and the answer to the profoundest needs of the human soul. The sermon was heard with much appreciation, and a cordial vote of thanks was tendered the preacher. Convocation for the conferring of degrees was held Wednesday evening in the Walmer Road church. The graduating class numbered 29; of whom 25 received B. A. and 4 B. Th. Pastor Kennedy, of Tecumseh Street church, took the M. A. in Political Science; Prof. Tarr, of Woodstock College, in History; and Miss Eby, in Chemistry. Two honorary degrees were given, viz., D. D. to President Trotter, of Acadia College; and LL. D. to Editor Wells, of the

Canadian Baptist. Dr. Trotter is one of our boys, who has served Ontario Baptists as pastor and professor. Dr. Wells spent eighteen years as professor of Greek and English in Woodstock College, and is one of the ripest of scholars and most cultured of journalists. Addresses were made by Hon. A. S. Hardy, Premier of Ontario; Dr. Parkin, Principal of Upper Canada College, a Nova Scotian, and Dr. Ellis.

#### THE CITY OF TORONTO

has been agitated for several weeks over a Sunday street car contest. The opposing forces were, the Street Car Company and the Sunday Car Association on the one hand, and the united forces of Christian workers on the other. A steady campaign has been in progress. Public meetings have been held. The ends of the earth have been searched for precedent and argument. Public opinion has been thoroughly tutored by both parties. The vote was taken on Saturday, May 15, and resulted in a victory for the Sunday Car Association by a majority of 480. This was the largest vote ever polled in Toronto, the ballots numbering 32,386.

#### THE FIRST BAPTIST CHURCH, WOODSTOCK, ONT.,

was organized April 22, 1822, in a log school house on the farm of Deacon Burch. The seventy-fifth anniversary will be observed May 23 and 24, 1897. On Sunday a. m., May 23, Dr. George Cooper, of Richmond, Va., U. S., will preach. His father, now sainted, was pastor of the Woodstock church, 1854-1862. Sunday afternoon, Dr. Goodspeed, of McMaster University, will preach. He was pastor, 1874-1878. Sunday evening, Dr. Dadson, of Montreal, will preach. Seven years and a half (1888-1896) did this noble brother serve this church. At all the services Rev. S. S. Bates, B. H., of Toronto, will share the services. He is the only surviving son of Father Bates, of blessed memory, who was pastor, 1867-1873. Monday, May 24, a banquet will be given at 1.30 p. m. in the college dining hall. Rev. R. R. McKay, B. A., pastor of the church, will preside. An orchestra will furnish music. A platform meeting will be held in the church at 8 p. m., when there will be addresses from visiting and resident pastors, and music by the church choir.

"AS OTHERS SEE US," AGAIN.

In addition to the severe criticism upon the ministry reported last month, another comes to light. This time it is from a Christian, a Baptist, a Y. M. C. A. general secretary; and this is what he says: "If the doctors and lawyers and chemists and other specialists knew as little of the books belonging to their professions as the average minister knows of the Bible, they wouldn't hold their places a month." Brother pastors, this is scathing. The question for us is—is it true?

#### OBITER.

The Jarvis Street church, Toronto, on Sunday, April 25 gave an offering of \$1500 for Home Missions.

Rev. I. E. Bill has recently retired from the Poplar Hill pastorate on account of ill health. The young people met and gave him a gold headed cane and his wife a purse.

Among the contributions lately received by the Foreign Mission Secretary, was one of \$8 from an Indian Baptist church on the reservation near Brantford.

The corner stone of the memorial edifice which Mr. Davies is giving to the Tecumseh Street church, Toronto, was laid Saturday, May 1. Mrs. E. T. Fox, sister of Miss Nellie Davies, in whose memory the building is erected, handled the silver trowel. Addresses were made by Supt. McEwen, of the Home Mission Board; Sec. McDiarmid, of the Foreign Mission Board; Chancellor Wallace, of McMaster University; Alderman Graham, of the City Council; Pastor T. B. Kennedy, of the church, and the pastors of neighboring churches—Methodist and Presbyterian. The building will cost \$10,000, all of which is to be paid by Mr. Davies, whose daughter was a faithful worker in the Sunday School.

The Convention of Ontario and Quebec will meet with the Talbot Street church, London, Ont., May 25 to June 1. A report will be sent at an early date.

Port Hope, May 18.

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#### Sixty-Fifth Anniversary of the Cornwallis Street Baptist Church, Halifax.

On Sunday, 25th day of April, this church celebrated its sixty-fifth anniversary. The morning and evening services were conducted by the Rev. Abram Clements, who preached on both occasions. Mr. Clements is pastor of the colored church at Truro. The Rev. W. E. Hall preached in the afternoon. After the sermon in the evening the Rev. E. M. Saunders gave a sketch of the history of the Baptists in Halifax till 1832, the date of founding the Cornwallis street church. The Rev. John Burton came from England in 1792, and preached as a pedo-Baptist evangelist in Halifax. In the autumn of 1793 he visited the United States. He, when absent, embraced Baptist principles, and in the town of Knowlton, New Jersey, was baptized and ordained, and sent back to Halifax as a Baptist missionary. He returned in 1794. His wife was his first convert. In 1795 a small Baptist church was organized. He preached among the colored people mostly, not only in the city, but in Hammonds Plain and Preston. In 1825-6-7 a number of people from the

schism from St. Pauls, attended his ministry. In the autumn of 1827 the Granville street church was formed. As Mr. Burton was old, a large number of colored people followed the Rev. Richard Preston, an ex-slave from Virginia, and a very popular preacher. Those who attached themselves to him built the church on Cornwallis street, now occupied, but it has been enlarged and improved from time to time in various ways. The founding of the Granville street church in 1827, and the Cornwallis street church in 1833, so drew from the original church that it became extinct. The church building and private house on Barrington street, of which the first church had a deed, fell into the hands of Mr. Burton's relatives, and as they were not disturbed for 21 years they held it by possession.

P. E. McKerrow, who has written a history of the Cornwallis street church, and published it in pamphlet form, read after Mr. Saunders' address, a brief sketch of the church since its organization, by which it appeared that the Rev. Richard Preston went to England and raised money to erect the church on Cornwallis street. In this mission he was aided by the London Baptist Association. Such men as Sir Fowell Buxton, Lushington, Clarkson and Daniel O'Connell, strong in their antislavery convictions, gave him their help. He collected over \$3,000. The ground was purchased and the building erected free of debt. Mr. Preston was ordained in London. There were 29 members when the church was organized.

Mr. Preston died in 1861. His pastorate was successful. The Rev. James Thomas was Mr. Preston's successor. His pastorate lasted 18 years. He departed this life in 1879. The material structure and also the spiritual were much enlarged by his efforts. He gave largely of his own means to support the church and labored much at Preston and Hammonds' Plains. He expended about \$2,000 on the church. He built a vestry and made other repairs, which cost him \$1,300. He had been ordained by Mr. Preston, and had done evangelistic work before he succeeded him as pastor. His ordination took place in 1857. In one year he baptized 72 converts. In 1874, 46 were baptized; in 1875, 77 more. Rev. A. Bailey was his successor. He had been ordained as an evangelist before Mr. Thomas died, and had done good work in the out stations.

He was succeeded by the Rev. Wilton Boone. He remained with the church only one year. The Rev. Mr. Johnson succeeded Mr. Boone. The next pastor was Rev. Mr. Jordan. Mr. Johnson had a second pastorate. Rev. Mr. Jackson is the present pastor. The membership is now 125.

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### Do you Believe it?

Do you believe that a human soul is of exceeding great value? If you don't just get your wits to work and attempt to compute the value of Jesus Christ the price paid for man's redemption. Oh, perhaps you don't believe that Christ came to save sinners. He says he did. Do you believe that all Jesus did for human souls was just done for the fun of the thing to create a sensation? Don't trifle with the Almighty. It is a serious piece of business that would prompt the God and Father to send his only begotten son forth from the throne of glory to suffer shame and death at the hands of his enemies. It doesn't look much like fun to see your child kicked and stoned, and spit upon, and to have nails driven through his hands and feet and fastened to a piece of wood and to be tortured to death. Something tremendous must be at stake for you to allow such a thing if you have any power to prevent it. What a dreadful sinner you must have been to demand for your redemption such a price as the life of the Lord Jesus. Do you believe that you have accepted the salvation of the Lord Jesus, and that now you belong to the flock of God? Jesus once said something concerning the shepherd and the sheep. It is this "The sheep follow, for they know his voice, and a stranger will they not follow, but will flee from him for they know not the voice of strangers."

Do you believe that the Good Shepherd is your Shepherd? If he is you must know his voice and follow him. That is what Jesus says. Do you believe that it is the Good Shepherd's voice calling and saying unto you. Do not bother yourself about the salvation of the heathen, neither go yourself nor try to send others to tell the lost ones the way of life? It is not the voice of the Good Shepherd, neither is it the voice of a stranger but that of an old acquaintance of yours. Were it the voice of a stranger you would flee with as great terror as you do now from the voice of duty when the Good Shepherd calls, and says, "Go ye into all the world and preach the gospel to the whole creation." If you are one of the redeemed that call is to you. What are you going to do about it. You had better respond cheerfully now or you will be sorry in the Judgment day, for the Bible speaks of a time of weeping and teeth gnashing for unprofitable servants. Do you believe that it is your love for and confidence in the Good Shepherd that makes you so indifferent to this voice, and sometimes angry when the force of His claims are presented by His servants. Nay! Neither love nor confidence will account for such conduct. The voice is unfamiliar, the Good Shepherd is a stranger.

Parlakimedi.

H. Y. CORRY.