

## Ontario Letter.

REV. P. K. DAYFOOT.

Hamilton is a city of 50,000 people. It is located on the western arm of Lake Ontario. Its streets lie along the land that slopes back from the lake for a mile and a half. Back of the city stands "the mountain," a ridge of rock towering 300 feet above water level, from the summit of which the streets and squares and parks and gardens of the city may be seen spreading in all directions. In this city there are four Baptist churches, with a membership ranging from 506 to 31; and aggregating 1051 baptized believers. In the noble edifice of the James St. church in this city, the delegates of Baptist churches of Ontario and Quebec, met in annual convention May 16th to 20th. We were royally received by Pastor Gilmour and the warm-hearted people of the church. Every convenience of post office, cloak room, etc. had been provided. Reception committees were at the station and the church. The billeting committee planned wisely and well. The delegate who could not find himself was guarded by special messengers and piloted to safety.

## THE FIRST SESSION

opened Monday evening with devotional exercises. After some discussion on Rules of Order, and the adoption of a code of by-laws, Pastor Ira Smith of London, Ont., delivered the annual address, on "The Church of God." It was a noble utterance. It sounded forth strongly and clearly the fundamental principles of New Testament faith and practice. It was heard with delight by a large audience. Instead of choosing the officers by open nomination, a nominating committee of 17 was appointed, being one from each Association, to present a list of officers. This did not prevent any brother from making nominations, and several were made. As a result of the double system, the following officers were chosen:—President, Prof. Farmer, Toronto; 1st vice, Rev. W. H. Cline, Paris; 2nd vice, Pastor D. Grant, Montreal; Sec-Treas., Pastor D. M. Mifflin, St. George.

## CHURCH EDIFICE WORK

was presented on Tuesday morning. This is the handmaiden of the Home Mission Society. As the Home Mission work advances the demand for new buildings increases, especially in outlying districts such as Wabigoon, Michipicoten, and Rainy River. Loans during the year aggregated \$1,300. Several churches repaid their loans, and others reduced their indebtedness. Receipts were \$1,850.85. Disbursements were \$1,346.44. Balance on hand, \$504.41.

## GRANDE LIGNE

was well represented by Rev. A. J. Lebeau. He spoke gratefully of the past year and hopefully of the coming year. At the Feller Institute there were 135 pupils, and about 50 applicants could not be accommodated. The school in Coaticook was broken up by illness during part of the year. Of 63 pupils, 26 were Romanists. He urged the need of bi-lingual, which will soon be taken up by pastors Hunter of Coaticook and McFall of Rockland. Pastor Stobo of North Bay made an urgent plea for evangelistic work in the Northern districts that are so rapidly filling with French Catholic settlers. Pastor Bullock of Maskinongé spoke briefly and told of the forward movement in Quebec in the direction of gospel wagon work, tract distribution and general evangelistic work. Secretary Bosworth pleaded for the completion of the Feller Institute buildings. Then, he urged evangelistic work by young men of English extraction, who will master the French language. The report was unanimously adopted.

## FOREIGN MISSIONS

occupied Tuesday afternoon and evening. Special mention was made of the going of Rev. A. B. Reekie to Bolivia as the pioneer missionary to that land. Bro. Robert Routledge, a graduate in Arts and Theology, has been appointed to the same field. These brethren are maintained by special offerings and do not draw on the ordinary funds. Mr. and Mrs. Craig and Mr. and Mrs. Davis, have returned to India. Mr. and Mrs. Brown are still on furlough and Mr. and Mrs. Walker are now on the way home. In future, all contributions for native pastors are to be assigned to a special fund, so that the treasury shall not be disturbed thereby. The income was \$32,537. The expenditures were \$35,979.46. The income exceeded that of last year by \$2,270.99. Baptisms on the fields numbered 400, but in many cases there was a careful revision of church rolls, so that the total membership was slightly decreased. Educationally, the work has been most encouraging. The village schools number 60. In the boarding schools several lads have been baptized. The Seminary sent out 15 men, of whom 6 were Theological graduates, 6 were Literary graduates and 3 were partial course men. Dr. Smith attended 1917 patients, and his sister Mrs. J. E. Chute, M. D., 1666. A dispensary costing \$250, is to be built shortly.

## CHURCH DEBTS

was the subject of a paper by Prof. Tracy of Toronto (Provincial) University. Dr. Tracy stated and vigorously defended the following propositions: 1. Church debts are out of harmony with the teaching of Scripture as to financial honesty. 2. Church debts are hurtful to the spiritual life of the churches. 3. Church debts interfere with the missionary work of the church. 4. Church debts instead of attaining the object for which they are incurred, tend to drive people away. The paper was received with great appreciation. The first speaker of the evening was Rev. Joshua Denovan. It goes without saying that the address was a powerful plea for missions. As a sample take this: "The Maritime Province Baptists gave last year for missions 36 cents per member, and Ontario Baptists gave 74 cents per member while the little Moravian body gave \$12.75 per member. Had we given in the same ratio, we would have given \$1,500,000 and we would have sent 7,500 missionaries."

Bro. Robert Routledge was then introduced, and gave an account of his call to Bolivia.  
Bro. Bullock of Maskinongé gave a glowing review of the sixty years of work in Grande Ligne, and emphasized the critical condition of the land that obtains at present.

## HOME MISSIONS

made a good showing. During the past year 12 chapels have been built, 8 churches organized, and 708 baptisms have occurred. The women of Eastern Ontario support missionaries in 7 fields, and the Western women do the same for 11 fields, beside giving \$1000 for student service. A great deal of evangelistic work was done by the cooperation of pastors and deacons. Missionaries are on the way to six fields where none have labored before. The income was \$22,298.89. Disbursements were \$23,821.95.

## MANITOBA AND THE NORTHWEST

was on the programme for Wednesday morning. At a cost of \$1000 the Grant Scandinavian Memorial church has been opened in Winnipeg. Superintendent Vining has entered upon his work with great vigor. The denomination has undertaken the support of Missionary Davies and wife in India; and has sent \$156.00 to Grande Ligne. Twenty-six preachers have travelled over parishes averaging 250 square miles; and in about one half of these fields there have been gracious revivals. Moreover, several young men are pressing on toward study while 9 others have been accepted by the Mission Board and will soon be located for the summer, and 14 new fields have been opened east of the Rocky Mountains. Emigrants numbering 14,000, have already poured into Winnipeg, of these, 7567 are Ontarians, 1640 Americans, 1260 English, 61 Irish, 192 Scotch, 260 Germans, 146 Swedes, 93 French, 384 Austrians. As to occupation, there are 3000 farmers, 3457 laborers, 1049 mechanics, 506 clerks, and thousands are unclassified.

British Columbia was presented by Pastor McEwen and a map. He spoke of the Kootenay and Yukon districts, and of the great need of evangelizing the throngs pouring through Vancouver and other coast cities. Every church lately dedicated in that Province, has been free of debt.

Indian work was reported on by Mrs. Dr. Rand. The committee raised \$900 last year. Stations are maintained in Portage La Prairie, Fairford, Little Saskatchewan; and these are worked by Henry Prince, John Sanderson, Alfred Daffee, Mrs. Wilson, all of whom are Indians or half-breeds. There have been 150 baptisms, and an expenditure of \$1850. The total income last year was \$8,100.

An overflowing audience gathered Wednesday evening. After an uplifting song service, a platform meeting was held. Pastor C. A. Eaton of Toronto spoke on "Baptists and the Canadian West;" who urged, 1st Evangelistic work, and Educational work, for the West. Pastor White of Claremont spoke of "The Heart of Jesus and Missions." Pastor D. Hutchinson, Brantford, discussed "Reasons for aggressive work." Pastor McEwen again turned to his map and took us up and down the coast of British Columbia, and told us of the great perils and great opportunities.

## B. V. P. U. A.

Took charge of the morning session of Thursday. The reports of the President and Secretary were most encouraging, organization has been vigorously prosecuted, and rallies have been largely attended. The Recording Secretary reported 194 Societies, 6613 active, and 1394 associate members, 8988 in all. There are 22 Junior Societies. The Treasurer reported receipts \$152,767; expenditure, \$107,12; and a balance of \$45,64. The remainder of the session was given to hearing reports from Associational representatives.

## EDUCATION.

Chancellor Wallace moved and presented the Report, on Thursday afternoon, expressing his appreciation of his colleagues in respect of diligence, enthusiasm, and devotion. Enrollment in the University was 173, of whom 51 were in Theology and 122 in Arts. Of the Theological students, 5 were ladies who took special Bible studies. In the three-year English course there were 13, in the four-year course 5, and in the B. Th. Course, 13. The graduating class numbered 33; being, B. A. 15, B. Th. 4, M. A. 11, Four-year Course 1, Three-year Course 2. The spiritual condition was excellent. But four of the students were unconverted at the close of the year. The interest in missions was deeper than ever before. In Woodstock Boy's College, the attendance was 122. Boarders 97, day students 25. These came from India, England, Scotland, Michigan, Texas, Illinois, Montana, New York, Ontario, Quebec, British Columbia, Manitoba, Newfoundland. Thirty students are ministerial. Fifty-one students took the Manual Training Course. Prof. Clarke spoke with much enthusiasm of the benefit of this training to the minds, bodies, and morals of the boys, and denies that this in any way affects the class room work.

In Moulton Ladies College there were 152 enrolled. Literary work claimed 81, Music 11, Art 60. Thirty were boarders and all but 3 were Christians.

The report was seconded by Hon. John Dryden. Principal McCrimmon of Woodstock opened the discussion in a thoughtful address, and soon after the report was unanimously adopted.

## THE SUPERRANNUATION FUND.

Has come to a new development. The church contributions are to be retained for the present claimants, and all who in future, applications shall be received for what is really an insurance scheme, with graded assessments, and a proportionate annuity. Two classes of premiums are afforded, larger and smaller, giving two classes of annuity. No minister will be accepted over 45 years of age, or of unsound health.

In the evening a rousing song service, and a house filling audience. Two addresses were given, McMaster University, and the churches, by Supt. McEwen, and "University Ideals" by Prof. Farmer. Then came Dr. Chivers of Chicago who spoke persuasively and eloquently on B. V. P. U.; and received an ovation from the great assembly. After speaking of the sympathy given by British subjects to the U. S. in the present Cuban struggle, the Dr. proceeded to discuss the three great principles, Federation, Education, Denomination.

## SUNDAY SCHOOLS.

Were considered Friday morning. The report showed that we have in our schools 37,003 pupils, average attendance 25,390, teachers and officers 5,382, joined the church during the year 1069. Volumes in libraries 45,988. The schools received from the churches \$189,26. The schools gave to Home Missions \$1648.40, Foreign Missions \$1421.

73, Manitoba \$653.93, Grande Ligne \$1170.00, other objects \$891.62, spent at home \$14,940.11, total giving \$18,776.38, or an increase of \$1,245 over last year. It was suggested that a committee be appointed to select and catalogue a suitable lot of books for the libraries; and that a special effort be made to secure the attendance of parents and church members at the sessions of the school.

Pastor J. W. Weeks, Guelph, spoke on "Libraries." Pastor Norton, Owen Sound, discussed "The Home in the School and the School in the Home."

In the afternoon, when the Convention had cleared away its arrears of business, Dr. Goodspeed gave his report on "The State of Religion in the Churches." It was a monument of industry in the gathering and sifting of statistics, and laid before us many interesting and important facts. It could not be summarised in the limits of this letter.

The evening audience was somewhat smaller than those of preceding nights, as many of the delegates had gone home. A general missionary meeting was held.

Pastor L. S. Hughson spoke on "The Missionary Ideal." Pastor W. W. Weeks gave one of his characteristic addresses on "Our need and the world's need."

The Convention was in every way a success. Work usually spread over eight days was crowded into four. That meant, that steam was up all the time, and nobody was allowed to waste time in useless talk. But the business was done, and well done; and though we had little opportunity for the devotional and expository exercises which Baptists dearly love, and though we missed the uplift of the usual Sunday services. We accomplished the purpose for which the Convention was called.

A cablegram of sympathy was sent to Mrs. Gladstone. A fraternal message was sent to the American Assembly at Rochester, N. Y., which elicited the at present significant response, Ephes. 2:19-22.

HAMILTON, May 20th.

## The Two Trusts and the Two Keepings.

BY REV. ALEXANDER MACLAREN.

I . . . am persuaded that he is able to keep that which I have committed unto him against that day . . . That good thing which was committed unto thee keep by the Holy Ghost.—2 Tim. 1:12-14.

There is an evident intention on the apostle's part to set these two sayings in close connection with each other. It is obvious at a glance that the second of them echoes the first; but in order to understand the whole force of the words, I must trouble you with one observation of an expository kind. "That which I have committed unto him," in the first of these two verses is represented in the original by two words, which are translated in the margin of the Revised Version, "my deposit." "He is able to keep my deposit against that day." The same word is employed in the second of our texts, and represents the whole of the phrase, "that thing which was committed unto thee." The literal rendering of the clause is: "The good deposit." "Keep by the Holy Ghost." How, if you will think for a moment, you will see that the expression "my deposit" may mean either what I have committed to some one, or what some one has committed to me; and so the phrase is ambiguous, and, being ambiguous, has been differently interpreted. It has been supposed by some that the expression in our first text, "my deposit," means what was put into my charge by God, and so means exactly the same thing as the good deposit which was committed to Timothy's charge. But I do not think that is so, because it is very unnatural to represent the giver of a trust as the guardian of a trust. It is the receiver of it that has to look after it; and seeing that in the first of our texts God is the keeper, the natural thing is to suppose that in that text God is the recipient. That is to say, that the first of my texts refers to what Paul had entrusted to God's hand, and the second of them refers to what God had entrusted to Timothy's. So, if that be the explanation, which I take it to be, although there may be some difficulties about it, here we have just two things; the two trusts or deposits, and the two keepings.

I. The two Trusts. "I am persuaded." The original word is stronger than "persuaded" has come to mean with us. It implies an irrefragable conviction. "I am absolutely certain that he is able to keep my deposit"—"what I have put into his hands"—and to keep it against that day."

Paul trusted something to Jesus Christ, or to God manifest in Jesus Christ. What was it? Let us remember the word of Christ on the cross: "Father! into thy hands I commend my spirit," in which the word rendered "commend" is cognate with that of "deposit" in the text. And if we bethink ourselves of that final act of Christ's faith, and of the Old Testament basis upon which these words of our Lord rest, in one of the Psalms, we shall not have much hesitation in saying that what Paul trusted to God was himself. We have the metaphor underlying these triumphant words of a treasure which a man feels is not safe in his guardianship, and he looks about him for some strong hand into which to put it. We have a rich treasure—our own selves—and we cannot manage ourselves, nor keep ourselves safe. And so we turn round to God and say, "Father!

"Myself I cannot save  
Myself I cannot keep,  
But strength in thee I surely have,  
Whose eyelids never sleep."

We commit to him  
shall only squander if  
not be able so to guard  
will corrupt it and thie  
If we are wise we shall  
"Take thou care!" I  
me."

Thus the metaphor  
associations that  
simply means the old  
are safe when we  
ourselves to him wh  
to be the authors of  
the deep wounds whic  
be healed by Christ,  
more than we can lif  
learn our helplessness  
reliance on ourselves,  
we are in a position to  
Coleridge tells some  
sheaf of Unitarian pan  
back "Every Man His  
way of salvation, wh  
other, the true way, i  
mend my spirit."

The same self-surren  
appointments as to  
committing the keepin  
as unto a faithful Cre  
our wills to his comm  
circumstances and pro  
tection on God. He i  
to him, as a banker is  
If we are wise we shall  
possession, ourselves,  
treasure-house in heav  
into a fortress with  
when the enemy is ra  
our treasure will be sa  
Where the treasure i  
great hands that shape  
there will the heart be  
what quiet peace, wh  
thus denuding myself  
glorified, greatness, tr  
Well, then, if I hand  
him he will honor me  
"That good thing wh  
what was that? I sup  
is, God's self manifest  
selves to him, and he  
he will give us himsel  
Jesus Christ. Or, if y  
words, the good thing  
Gospel, and of the  
Christ.

Paul received it in st  
er place of "the Gosp  
with which I was entr  
confidence in us, of the  
of the gladness with  
that we have thrown u  
kindred responsibility  
give me yourselves to  
give you this—take ca  
We have that trust h  
him, and, having it, w  
upon him. The two tr  
And the more a man r  
weight upon God, the  
laid upon him a disti  
and the more he feels  
of his Father's wealth  
keep the wealth, he ne  
dowry that has been p  
protective care.

II. Thus we come  
The word rendered to  
as armed men or guard  
what we put into his  
same with reference to  
that which is committe  
I need not dwell upon  
that delivering and pro  
that has been laid in  
of self-will we are deli  
threatens to rob us of  
mere metaphor, but in  
life, to guard us, to pr  
to, to deliver us from  
evil, to be a wall of fir  
"against that day."

Paul was expecting a  
momentary anticipatio  
And, as you remember  
speaks about the certai  
and that there was not  
of the crown of glory.  
same breath, that "h  
heavenly kingdom."  
to the saying here: "c  
committed unto him  
rage; the flame of per