

true of the Church of Christ. Some organizations in this city are spending their time discussing "Shakespeare Our Teacher," "Future Punishment," "Is the Soul Immortal?" etc., etc., while others devote half of Lord's Day to the discussion of "Social Problems." Heaven and angels must protest against much of this, which is talking about salvation and damnation, rather than saving men; and which is like trying to build a life-boat alongside a staunch and worthy one already launched, waiting to be manned for the rescue. But is it not worse to hear representative men—not Baptist—say, "We must do all we can to successfully cater to the animal natures of men, if we are to save them?"

Is it not a positive evidence of spiritual impotency when a church (?) has to resort to all sorts of means to get a crowd; preaching on "The Devil," for instance, as though a crowd were what Christ wants?

And would it not be more honoring to God to set up His STANDARD, rally around it only, invite men to it or let them perish with their eyes open. But they will not all perish, the pure, all-mighty Gospel must save the elect. "The masses" are drifting away from God and his people as they ever have done. After we have done our best, we must let them drift into the hands of the living God! God is in our losing enterprise, therefore stop crying down His Church. At last we shall find heaven filled, and every crown claimed by the redeemed.

ORTHODOX ORDINATION.

Immanuel Baptist Church of this city recently ordained Robert Hall, one of its members, as city missionary. For 14 years he has labored with God's seal and blessed results, under the direction of a "General Board." The church first invited a council to consider the matter, which decided that as he was not to become the pastor of a regular Baptist church it was not wise nor necessary for them to act in official capacity. They therefore referred the matter back to the church, which, of its own accord ordained Bro. Hall to the work of the Gospel according to Acts 13, 1-3. Several Baptist ministers voluntarily assisted in the service. Bro. Hall is a thorough Baptist but a broad-minded zealous Christian.

VENTURE SHOTS.

Never such a cold winter, nor such a host of la grippe patients for 20 years.

Rev. C. A. Eaton and Dr. Spencer addressed the Fyfe Missionary at its last meeting.

Rev. W. W. Weeks has gone to Europe on an eight weeks' health trip.

Rev. Dr. Thomas has had to relinquish his work for a season, and rest at Clifton Springs, New York.

J. HARRY KING.

Toronto, March 4th.

The Former Days.

DEAR EDITOR,—I was much interested in the letter of Rev. Edward Manning, written more than 102 years ago, and of your remarks. It recalled my boyhood days when the preaching by the so-called "Newlights" was chiefly of a hortatory character. Occasionally a Baptist preacher, such as Rev. T. S. Harding, Rev. Edward Manning or Rev. Joseph Dimock visited Falmouth and gave us a sermon that interested even the boys. I remember Mr. Manning very well, and although his sermons, like others of those days, were very long, yet they were sound and doctrinal—rather too profound for us boys, but instructive. Our parents fully appreciated them if we did not. The published letter of Mr. Manning, like his sermons, were very long and extended to fifty.

The "Newlights" of those early days were freely criticised and their practices condemned by ministers of Established church, and by others who were better educated. And these criticisms and censures were not only applied to ministers but to prominent laymen. I recall the unique reply of my grandfather, Thomas Young, of Falmouth, brother-in-law of Henry Alline, the well-known evangelist, whose preaching in Nova Scotia and New Brunswick from 1776 to 1782 exerted a marked and beneficial influence for good, not only in those years but in the succeeding decades. A minister wrote to my grandfather a letter that filled several of the large sheets of paper then in use, severely criticising the beliefs and practices of the Newlights. It was carefully read by the recipient and acknowledged in a peculiar manner. A sheet of paper was dated and at the bottom of the third page the signature "Thomas Young" was written, the letter folded, addressed and forwarded to the clergyman. A short time afterward the two men met, when the minister staid: "Oh, Mr. Young, I received a letter from you the other day and upon opening it found nothing in it." "Just like yours to me," was the reply. I am of the opinion that the letter of my grandfather accomplished its object quite as well as the long and argumentative letter of Mr. Manning, whose influence for good in Nova Scotia cannot be estimated. I am one of the few now living who heard him preach. "There were giants in those days" and in the succeeding years, when the Hardings, the Mannings, the Dimocks and Chipmans, the learned Charles Tupper and others accomplished a great work for their Master in Nova Scotia. With the

exception of Dr. Tupper [they were not] the equals of the Baptist ministers of the Province at the present time in the learning of the schools, but their knowledge of the Bible was profound. They had also the courage of their convictions. They denounced whatever they believed to be wrong, and if alive today every one of them would denounce the game of football and refuse to keep silent lest disapproval might offend friends or injure a favorite college. They were not trimmers.

They were foremost in every good work. The first Temperance Society of which I had personal knowledge was formed in Cornwallis, the president of which was Rev. Edward Manning. He assisted in the organization of the Horton Temperance Society, in November, 1829, the meeting being held in the old Horton Academy. Of the sixteen who joined at the first meeting held in the old Horton Academy, more than 69 years ago, perhaps the writer is the only one living. EDWARD YOUNG.
Washington, D. C.

The Demons Again

With a pungency of wit, and a vividness of imagination, which I had previously unsuspected, the Rev. J. Webb comes to the rescue of the "demons" in the MESSENGER AND VISITOR of the 8th inst.

Divested of numerous luxuriance, Mr. Webb's argument is, that since we are unable to explain the mode by which the soul enters the body, while the existence of the soul within the body is undeniable, and since, in like manner, we cannot explain the mode of entrance into the body of demons, therefore the existence of demons is also undeniable.

That feature has been amply discussed, and Mr. Webb will of course remember the instance of the king of Spain who slept between two monks in order to protect himself from the intrusion of demons with his breath during sleep.

Your own argument, Mr. Editor, is almost equally felicitous. Nobody can be sure that demons may not exist, therefore we are to take them for granted. So also may witches exist. Indeed, among the neighbors of my boyhood those who declined to believe in the existence of these uncanny things were very decidedly in the minority.

Up to the present date, however, nobody has ventured to produce either a demon or a witch for critical examination, and until that is done I, for one, must be excused for declining to believe in their existence.

Every case of so called "demoniacal possession" mentioned in the New Testament presents unmistakable indications of either insanity or epilepsy, or a combination of both. The case of Judas is, of course, simply that of a man giving himself up to the control of avarice. And it may be that demons lurk in every bush, as the Korians believe, or on the other hand, they may be only the product of a cruel and hideous superstition, which has occasioned the sacrifice of thousands of human lives.

Mr. Webb should read the article in "Demonology" in the last edition of the "Encyclopaedia Britannica."

MEDICUS.

Remarks on Medicus' Letter.

TO EDITOR OF MESSENGER AND VISITOR.

DEAR BRO.—I believe you took the right way of answering "Medicus" in your issue Feb. 15; for the reason that there are things connected with the insane, especially certain classes of the insane, after science has told us all it can, which are inexplicable.

"Medicus" assumes all "rationality" as belonging to himself. Theologues too can certainly claim a fair share of it. They are "rational" enough to believe in the personality of the devil and devils, and that these devil and devils were in possession of certain individuals whom the Saviour met, and that he drove them out of such and that they entered the pigs and that the pigs were all drowned in consequence; and furthermore, that there are many "rational" Medics that are "rational" enough to believe the same things. But the point which Medicus raised, viz., "that any testimony from demoniacal sources, is a weakness rather than a strength to the argument for the divinity of the Saviour," is worthy of serious consideration. The Saviour Himself rebuked the devil's testimony so volubly given. At the Capernaum synagogue the devil cried aloud: "I know thee who thou art; the Holy one of God. And Jesus rebuked him, saying, 'Hold thy peace and come out of him.'" Luke 4: 33-35

At the close of the Sabbath day's work at Capernaum it is said: "And devils also came out of many crying out, and saying Thou art the Christ the Son of God, and he, rebuking them, suffered them not to say that they knew Him to be the Christ." Luke 4: 41, see margin, where Jesus refused the testimony of devils. His disciples should at least refrain from using it, for they have much cleaner sources of testimony.

THEOLOGUS.

Rev. J. H. Foshay.

Our beloved brother passed to his eternal home on the 2nd of March at Middleboro, Mass., where he had moved to take charge of the Baptist church of that place some eight weeks ago. A strange Providence indeed that he should leave his home and many friends at Yarmouth, to go to a strange land there to suffer and die among strangers. Mr. Foshay had been sick for some time before leaving Yarmouth, but had recovered sufficiently to go to his new charge. On the way he contracted a cold which brought on a complication of troubles which finally resulted in his death. He was taken sick on the day after his arrival at Middleboro, in the home of one of his deacons, and was not permitted to enter his church, or preach to his new charge, save the eloquent and powerful sermon that his patient suffering and triumphant death has left on record. We learn that the whole town has been stirred by the strange Providence, for a man of God to appear in their town, seemingly for the purpose, to sicken and die. The deepest sympathy and fullest Christian fellowship have been shown by all denominations of the town of Middleboro, while his own church showed the truest loyalty and evinced a Christian spirit that is worthy of all praise. His many friends in Yarmouth and the church he served so long have done all that mortals could to aid and minister comfort to the sorrow stricken widow and family. Such a Providence as this calls to the front such a wealth of Christian sympathy and fellow-feeling as to almost surprise us, as we move in the ordinary routine of the selfishness of daily duty, which on the surface seems to characterize this age. Bro. Foshay has been taken from us in the very prime of life and in the full vigor of manhood and intellectual strength—aged 44 years and 9 months. He was born at Hopewell, N. B., May 22nd, 1854. He was the son of a Baptist minister and moved from place to place where his father held pastorates. He attended the college at Wolfville, where he passed through the Academy and the first and second years in the Arts course, dropping out for some cause or other, he never found time or opportunity to finish his course, but the college has since recognized his ability as a thinker and preacher by conferring on him the degree of M. A. a few years ago. His first church was in Lobo, Ont., where he was married to Miss Emma J. Wickwire of Wolfville, and ordained the same year, 1877. While at Wolfville our brother was converted and baptized by the late Dr. DeBlois. His next pastorate was on P. E. Island, from there he moved to Sussex, N. B., and after a successful ministry of five years he was called to Windsor, N. S., where for nine years he was abundant in labors, the church prospered under his ministry, the building was enlarged and a large and handsome vestry erected. In January, 1890, he was called to the First Baptist church of Yarmouth. For nine years he ministered to that people with marked ability and wisdom as a preacher and pastor. Great prosperity followed our brother in his work at Yarmouth. The handsome brick church which he was instrumental in erecting, stands today as a monument of his faith and zeal. His exemplary life as a Christian minister has left behind a sweet savor, and his name will ever be held in happy remembrance. The deepest sympathy of all who know him is expressed for Mrs. Foshay and family, who have been so sorely bereft of a kind husband and loving father. May the God of all grace support and care for them.

A deeply interesting memorial service was held in First Baptist church of Yarmouth on Wednesday, March 8th, of which the Yarmouth Daily News give the following account.

G. R. WHITE.

The obsequies of the late Rev. J. H. Foshay at the First Baptist church yesterday were attended by a vast concourse of people, representing all denominations. The church was tastefully and appropriately draped in funeral festoons and the numerous and very handsome floral offerings were arranged in front of the platform. Rev. W. F. Parker, pastor of Temple Baptist church, conducted the services, assisted by other pastors of the town.

A quartette choir consisting of Mr. Lawson, Mr. E. Condey, Mrs. D. Saunders and Mrs. W. C. McKinnon furnished excellent music, Mr. Roy Williams presiding at the organ. They opened with "Lead Kindly Light." Then the Rev. Mr. Braithwaite of the Tabernacle, Congregational, read the 90th Psalm, and Rev. Mr. Foster, of Arcadia Baptist Church, led in prayer.

Rev. G. R. White, of Hantsport, in a brief address, paid a high tribute to deceased with whom he had been associated as a Baptist pastor in Yarmouth for seven years; years of harmonious work. He spoke of the reverend gentleman's characteristic eloquence, for he was a born preacher, a man of striking ability and sincerity of purpose. He was a good man which was God's man.

Rev. E. M. Miller, on behalf of the Ministerial Institute, spoke feelingly of the great loss all denominations had sustained. He referred eloquently to the deceased as a good citizen, a denominational visitor and a fearless upholder of right under all circumstances. The speaker referred to his own loss when a beloved daughter was taken and the hearty sympathy Mr. Foshay had then shown, which created a feeling of brotherhood which made Mr. Miller now a mourner rather than a speaker. He remembered Mr. Foshay, too, as a most incisive speaker with a wonderful command of language. Rev. E. E. England, of Providence Methodist church, Yarmouth, led in prayer. Rev. J. H. Saunders, of the Baptist Church, Ohio, spoke from a denominational point of view. He reminded them of the death of Rev. Harris Harding in March, 1854. Then they wondered where his successor would ever be found. That day was three months before J. H. Foshay was born. The speaker eloquently bore testimony to the work and reputation of Mr. Foshay in three provinces. He had done the work appointed to him; though young he was taken and the old left. A telegram from Rev. B. H. Thomas expressed the sympathy of Digby Baptist church, and was read by Rev. John Brown, of Tusket. Rev. Mr. Parker closed with the benediction, and the congregation reverently filed past the coffin to take the last look at one they had so long loved and honored. The remains were interred in Mountain Cemetery. Diamond Lodge, I. O. O. F., attended in a body.