

Messenger and Visitor.

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J. H. BAYNE, Editor.
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WEDNESDAY, APRIL 10th, 1895.

LEARN TO DO WELL.

A real vigorous religious life is not
to be built up by way of a merely negative
experience. Before the human
temple can become the dwelling place of
the divine Spirit it is of course imperative
that the evil spirit shall be cast out, but
a house swept and garnished is not all
that is required. Place must be given to
the positive element in the religious
life, else it will be a lamentable failure.

Prohibition and restraint have their
place doubtless in all education and gov-
ernment, but those who wisely seek to
control the thoughts, affections and pur-
poses of others to the best and noblest
ends must recognize the importance of
arousing them to noble purpose and en-
deavor. It is not enough that a boy be
dissuaded or restrained from pursuing a
dissipated life, or that a girl be deterred
from an unprofitable life, it is necessary
also that he be inspired to employ
his energies in ways and for ends
that are right and wholesome. So in
the religious life the value of the positive
element cannot be overestimated. Those
who are saved are not merely made dead
to sin but they are made alive to right-
eousness through the power of a living
Saviour and an Eternal Spirit. If the
believer is buried with Christ in His
baptism, he is also raised with Him to
walk in newness of life. If the old man
is put off the new man is put on. Every-
where in the New Testament the author-
ity and the living power of this positive
principle in the Christian life is strongly
felt.

Many a life which professes and val-
iantly believes itself to be Christian falls
of any great degree of happiness or use-
fulness because it aims merely to be
negatively Christian, and does not give
itself positively and fully to the service
of Christ. Instead of endeavoring to
live in Christ and devote every energy
to His service, the aim appears to be to
conform as closely as possible to the
maxims of the world without wholly
ignoring the bonds of Christian fellow-
ship. If in Malachi's day God was robbed
by those who professed to be His ser-
vants, it is not equally true today that
Christians rob their Lord of time and
talents and wealth that should be con-
secrated to His service. When one
takes the hours which should be devoted
to study of the sacred scriptures and
communion with God and gives them to
business or to pleasure, when the hours
of the Lord's day are squandered in
sloth or amusement, when one refused
to give of his substance a proportion "as
the Lord has prospered him" to help the
needy and to enable the great commis-
sion of Christ to be fulfilled, when time
is found for everything but for earnest
thought and effort for the advancement
of Christ's Kingdom, is it not evident
that God is being robbed and that a life
so lived falls so lamentably short of that
ideal of Christian living which the New
Testament reveals and enjoins that one
who lives upon this low plane may well
question whether his profession of Chris-
tianity represents a reality. A life so
divorced and crippled for lack of strong
and positive Christian purpose and the
exercise of its energies in the service
of Christ, invites the assaults of Satan, and
thus many come to find themselves list-
less to the suggestion whether after
all they have not been deceived in be-
lieving that there was anything really
divine in the religion of Christ.

It is worthy of special emphasis that
the prophet's admonition which heads
this article is a call to action. It is not
learn to think of learn to feel but learn
to do well. There is a danger under the
Christian dispensation, as in the older
times, that men shall be forgetful hearers
and not doers of the word. It is one
thing to think about Christ and to ad-
mire Him, it is another thing to serve
Him. In announcing the conditions of
discipleship, Christ did not say: If any
man will think of my saying, admire
my character and call himself by my
name, he shall be my disciple—but He
said, "If any man will be my disciple,
let him take up his cross and follow me."
The wise man, the man who is saved
in the time of storm and disaster, is he
who not only "heareth" the sayings of Christ
but who also "doeth" them.

BAPTISTS AND ROMANISTS IN
QUEBEC

Some things which have recently oc-
curred in connection with the Baptist
French Mission in the City of Quebec
have had the effect of again exciting
popular feeling against the mission, so
that the services of a strong force of
police have been necessary to protect
Rev. Mr. Burwash and those associated
with him in this work from the violence
of a mob. A man named Desjardin, a
bookseller in the city, has recently come
out from the Roman Catholics and con-
nected himself with the Baptists of the
Mission church. A French paper, the
Evening, published an article giving
Mr. Desjardin a bad character and stat-
ing that he was about to be made a
minister of the Baptist denomination. On
account of the article the paper has
been threatened by Desjardin's lawyer
with a suit for libel. On Wednesday
evening, Rev. Mr. Graham delivered in
the Baptist Mission Chapel in the St.
Roch's suburb a lecture on the Jesus
and at the same service Mr. Desjardin
and his sister were baptized. It was
considered necessary to have the protec-
tion of a strong police force to defend
the congregation from violence by the
mob. No attempt however was made to
interfere with the services. "It was
only at the conclusion of the service,"
writes the Quebec correspondent of the
Montreal Witness, "that the intolerant
and turbulent spirit manifested itself in
any thing like a threatening way. Quite
a mob, composed of at least several hun-
dred young men and boys, followed the
Rev. A. Burwash and the converts and
their police escort up town to Mr. Bur-
wash's private residence, jeering, foot-
ing, calling them names and threatening
them, performances which they occa-
sionally varied by the singing of ribald
French songs."

The next evening Mr. Desjardin spoke
in the chapel, relating his religious ex-
perience and stating the facts which had
led to his conversion. As on the pre-
ceding evening a large crowd gathered
in the vicinity of the chapel, but under
the protection of the police the worship-
ers were subject to no violence except to
be hooted and jeered at on their way
home by a rabble of roughs who sang
ribald songs and hurled opprobrious
epithets. Some of the French R. C.
papers are indulging in remarks of a
kind very well adapted—whatever the
intention may be—to stir up the fanatical
sentiment of the Roman Catholic populace
against the Baptists and their ministers.
Rev. Mr. Graham, of Montreal, seems to
have given the greatest offence by his
lecture on the Jesus. Dr. Fulton is also
in Quebec, it appears, but had given
much less offence than Mr. Graham.
In fact the Evening describes Dr. F. as
"a moderate old man who did not give
way to the excesses of the previous
speaker." Possibly the Evening will
revise its opinion of Dr. Fulton, if he
should remain long in Quebec. The
paper quoted of regards Mr. Graham's
exposition of the Jesus as a shameful
exhibition of fanaticism and wants the
English press of the country "to labor to
put an end to such needless provocation
which can only result in serious trouble."

That paper further remarks: "What
shouts and yells would be raised if a
Roman Catholic were to go into a Pro-
testant centre to blather against those
who do not see with the same eye as he
does, only one-twentieth part of the
insults along last night by the Rev. Mr.
Graham against the reverend Jesuit
Fathers!" This simply shows of course
that the Evening does not in the least
understand Protestantism and does not
know what it is talking about. A Roman
Catholic priest might "blather" to his
hearts content in any Protestant centre,
and no Protestant "yell" would be raised
against him, and this because Protestants
prize and respect as a Roman Catholic
cannot, the sacred rights of personal
liberty in thought and speech. The de-
fenders of the Protestant faith are always
willing to meet the advocates of Romanism
on any fair platform of public discus-
sion, and if they cannot on the
grounds of Sacred Scripture successfully
defend their faith against the claims of
Romanism, they are willing to admit and
accept those claims.

LESSONS FROM THE WORD.

The passage of Mark's gospel which is
embraced in the Sunday School lesson
for next Lord's day contains in it which
we all shall do well to consider with
earnest and prayerful minds. The applica-
tion of the parable is primarily with-
out doubt to the Jews as a people—
especially to their religious leaders and
teachers—but it has an application also
as true and legitimate to every com-
munity and to every individual to whom
the gospel has been declared. Let us
endeavor to indicate here briefly a few
of the important lessons which may be
drawn from this Scripture.

1. There is a lesson of God's interest
in us as communities and as individuals.
The care of God for those created in His
image is manifested in all the Scriptures.
Jehovah's jealous care for Israel finds
expression on almost every page of the
inspired history of that favored race. It
is because of the Father's compassionate,
yearning interest in sinful men that the

Well-beloved comes to be their Saviour.
To every community where the gospel is
preached, God declares his gracious in-
terest in the concerns of men and in
their highest and eternal welfare. This
is a truth of tremendous import. To
those who truly receive it, human life
cannot but be a thing of grandest mean-
ing and largest hope.

2. A second lesson is that God looks
for fruit from men. The palmist sets
forth the character of the man in whom
God delights, under the figure of a fruit-
ful tree. Our Lord condemns the un-
profitable servant by the illustration of
a barren fig-tree. There are plants,
shrubs and trees that seem to grow for
their own sake. At least they impart
nothing to others. They may be beauti-
ful and when they are cut down they
may serve a useful purpose, but while
they live they give little or nothing to
enrich the world. How different with
the fruitful vine or tree yielding its fruit
in its season, giving year by year abun-
dantly for the blessing of men. What
the vineyardist desires from his vine-
yard or the orchardist from his orchard
is fruit. It will not satisfy him to be
assured that his vines are growing leafy
and vigorous or that his trees are be-
coming tall and symmetrical or even
that they are white with blossoms. These
are but a beautiful mockery, if withal
there be no fruit. This is what God
wants in men—not lives that are merely
self-absorbed or ornamental, but lives
that are fruitful in holy worship to God
and loving service to men. Human life
is blessed as it thus glorifies God by
yielding fruit for the blessing of the
world.

3. God is greatly patient with men,
even with the sinful and rebellious. He
sends many messages by many most
worthy messengers. Prophets and ap-
ostles, preachers and teachers, have de-
clared His truth. He has spoken in in-
vitation, in solicitation, in command, en-
treaty, warning. The attitude of God
towards a sinful race is one of great long-
suffering and mercy. All the day long
the flood which holds all the thunders of
the universe is stretched out in mercy
and compassion toward the rebellious
sons of men.

4. The Divine compassion has done
everything to bring the unfaithful and
rebellious servants to submission. The
Lord of the Vineyard has sent His Son—
the only and well-beloved—saying, Sure-
ly, they will reverence my Son. But
how sad to think that even this appeal
in so many cases, as in the case of Jew-
ish rulers, is without avail, except to
arouse the rebellious servants to the su-
preme and final act of wickedness in the
rejection of the Son. But if Divine com-
passion fails here to conquer the rebel-
lious hearts of men, on what ground can
it succeed. Has not the Love of God
spoken its final and most potent word to
the sinner in the revelation of Jesus Christ?

5. Another lesson very emphatic in
the parable is this, God is not mocked.
Rebellion against the Almighty cannot
succeed. The Divine long-suffering is
not another name for weakness. The
impotent sinner is unforgotten. The sinner
who persists in rejecting all the offers
of mercy must experience the wrath of
God. How could it be otherwise? How
could even God forgive the impenitent?

6. It must not be forgotten that the
parable was spoken by the Lord to the
religious leaders and teachers of the na-
tion, or those who assumed to be such.
Very great is the responsibility of such a
position. It should not be forgotten that
it is so today as well as in the days
when Jesus spoke to the Jewish scrib-
es and Pharisees. What kind of fruit a
nation, a community, a church, shall render
to God will depend much on the charac-
ter and faithfulness of its religious teach-
ers and preachers. Let us not forget
this, as many of us are in any sense
religious teachers. It may be easy to
pass the lessons of this parable over to
others without perceiving that there is
in it much that is especially applicable
to ourselves.

A History of the Evangelical Lutheran
Church in the United States.

By HENRY KENTEN JACOB, Norton Professor
of systematic Theology in the Lutheran Theological
Seminary, Philadelphia, New York,
The Christian Literature Company.

This is volume IV in the American
church History Series, the preceding
volumes of which have been noticed in
these columns. This volume of some
530 pages in which Professor Jacob
tells the story of Lutheranism in America,
seems well worthy of a place beside those
which have preceded it, which is not
small praise. In the introductory chap-
ter the author briefly instructs his read-
ers in respect to the origin and character
of Lutheranism, its varieties, doctrines,
church life, church service etc. A chap-
ter or two is given to the early develop-
ment of the Lutheran form of faith in
Europe, especially in Holland and
Sweden. The first Lutherans in America
were those of the Dutch Colony of the
New Netherlands, but the first church
organization was among the Swedish
Lutherans who founded the colony of
New Sweden—now Delaware—and the
Rev. Rector Turkillo; a Swede, has the
distinction of having been the first Luth-
eran minister in North America. Several
chapters are devoted to the Sources and
the Origin of the Lutheran church

in America. Following this is a period
characterized by attempts (more or less
successful) at organization, which is
dealt with in seven chapters and carries
the history down to 1787. Between
this and 1817 there intervenes a period
characterized by the author as one of
DIFFERENTIATION, when Rationalism and
Indifferentism largely prevailed. Then,
from 1817 to 1860 came a period of
REVIVAL and EXPANSION. Missions and
Education received much attention. A
more evangelical spirit (as we should
say) was manifested in some quarters
and there was much discussion in regard
to creeds—especially the Augsburg Con-
fession, which in spite of vigorous efforts
at reform, continued to be recognized
generally as the authoritative symbol of
the Lutheran faith. The last period of
the history has the general heading of
REORGANIZATION—extending from 1860
to the present. The great civil war had
its effect upon the Lutheran bodies as
upon other Christian denominations, and
the first seven years of the period are
characterized as an era of Disintegration.
Then came an era (1867-77) of Recon-
struction, and the last years of the period
are described as an era of Reapproach
and efforts for Union among the Sep-
arated Bodies. Professor Jacob has of
course written of Lutheranism and its
development in America sympatheti-
cally. He has told the story in an in-
teresting way, and no doubt it is trust-
worthy history. Every one who would
have an intelligent conception of the re-
ligious forces of this continent will do
well to read this book along with the
other volumes of the series.

Theological Instruction at Acadia
University.

We have read with much interest an
article in your issue of March 20th, by E.
M. Saunders, D.D., entitled "Bible Study
and Religion at Acadia University." In
this article he tells us that one of the
professors conducts a morning devo-
tional class at the college, that a prayer
meeting and Bible class, frequently led
by one of the faculty is held on the Sabbath,
that teachers for the University are
chosen from those who accept the Bible
as the Word of God, that some of the
graduates of Acadia have attained much
success in the ministry, without a regular
course in theology, and that certain res-
olutions have been adopted by the board
of governors, one as recent as 1892, to
put the historical portions of the scrip-
tures in that part of the curriculum
which now only includes secular history.
These facts in connection with Acadia
University we are pleased to know. We
ought however, we believe, not to be
satisfied until the University has in
connection with its course of instruction
distinctly Christian theology.

All or most of these good things of
which Dr. Saunders speaks can be
obtained at a University whose primary
object is not that of the founders of
Acadia, to train those called to the
ministry of the gospel. They are opened
in the morning by devotional exercises.
They are located in places where the
students can attend prayer meeting and
Sabbath school, in which is found a Bible
class, and where the students and gradu-
ates are distinguished as ministers
of the gospel. If they are not, we have
known of some who were not graduates
of a University, equal in the above named
particulars with them, who enjoy that
of the Lord. Examples we refer to the
late Samuel Robinson and Dr. I. E.
Bill.

Furthermore Acadia University by
having a course of instruction in Chris-
tian theology will take rank with the
schools of Toronto, McMaster as we all
know has connected with it a theological
institution. Why not one at Wolfville?
Our school there is much older and is
fully equal in ability and scholarship.

And Acadia University ought to have
a course of instruction in Christian theol-
ogy to keep our young men of the
Maritime Provinces from leaving us,
if they cannot get it at Acadia University
they will go elsewhere to obtain it. It is
in the mind, then we hope, of the presi-
dent of the University, the effort he has
about to put forth, to establish at least
in some degree, a regular course of study
in Christian theology.

N. B. Convention.

The monthly meeting of the Board
took place on the 2nd inst., in Brussels
St. church. Reports were presented
from Revs. J. W. S. Young, W. J. Meak-
ney and Thos. Todd, and much interest-
ing and valuable information in con-
nection with our Home Mission work was
given. Bro. Young has been especially
blessed in revival services held at
Salsbury with Bro. Addison and also at
Ledge Dufferin, Charlotte Co. In connec-
tion with pastor Skinner. He is now
about to visit Carleton County. An
application from Bro. D. C. Parent on
behalf of the Queensbury field was also
read and granted.

A number of young brethren having
applied to this Board for recommenda-
tion to churches, some as student
missionaries, others as pastors, the secre-
tary is to correspond with various
churches with a view of filling the
vacant pastorates and mission fields in
the province. Three pastors now in
Nova Scotia have expressed their desire
to return to this province, and several
young men in the United States, one a
student at Newton anxious for a pasto-
rate, are seeking to come this way. We
hope some of our churches will extend
them a welcome.

The following grants in aid of mis-
sionary work have been paid for the
half year just ending: Rev. E. K.
Ganong, Tabernacle Mission and Roth-
say \$75; Rev. P. R. Knight, Nashwaak
and Cardigan \$60; Rev. J. W. S. Young,
General Missionary, \$40; Rev. W. J.
Meakney, Newmarket, \$75.

provided for as fast as our means war-
rant. Up to date Home Mission funds have
amount of \$614 have been received, but
it was felt by the members of the board
that fully \$1000 would be required to
cover our work for the remaining half
year. Will the churches and brethren
kindly take note of this and come to our
help? The treasurer also reported \$215-
96 paid in on Seminary account.

Resolved that Rev. S. D. Ervine be
employed as an evangelist by the board
to visit destitute sections in this province.
The secretary was authorized to com-
municate this fact to Bro. Ervine urging
his acceptance of a work for which all
regard him as eminently qualified. It
was also resolved on motion of Dea. N.
R. Cottle, seconded by Rev. T. W. Keir-
stead.

That this Board appoint a committee
to confer with the Ministers' meeting of
St. John, asking for the co-operation of
the city churches in the support of the
Tabernacle mission.

The Free Christian Baptist brethren
having formally notified us through their
executive that they do not intend to con-
tinue with us in the further manage-
ment of the Seminary it was decided to
hold a special gathering of the Baptist
denomination to consider its affairs and to
square up the current expenses of the
year. This special convention is to meet
in St. John on Tuesday, May 28th, at 2.30
p. m. A mass meeting in the interests
of the Seminary will be held in the evening
of the same day.

W. E. McIVER, Sec'y.

Rev. Michael Doyle.

This aged servant of Christ died at
Frankmouth, Michigan, March 13th,
of the present year. Elder Doyle was
formerly well known in these provinces,
where he spent his early days. He was
born in Upper Rawdon, N. S., about the
year 1841. His father was a Catholic,
and so was the family, but in his youth
brother Doyle became converted and
united with the Baptists, encountering
much opposition from his family. Not
long after he felt that God had called
him to the ministry, and he soon began
to take part in conducting meetings in
various localities. His work was much
blessed in the conversion of souls and
many were led through his instrumentality
to profess faith in Christ. He married
Miss Sarah Tute in Halifax, and a few
years later his marriage came to New
Brunswick in 1864, settling at Cumber-
land Bay in Queens Co. Here he was
ordained pastor of the 1st Grand Lake
church, preaching to this people for
some time. He also preached at New-
castle, New Brunswick, Salmon River and
various other localities, travelling about
as was customary in those days, by boat
or horseback and sometimes on foot, as
the roads were then poor in the new
state of the country. In 1865 he moved
to Chatham, where he took a farm on the
Gaspereaux stream, where one of his
daughters, Mrs. Thomas Lloyd, now
lives. Here he preached almost steadily
until his removal to Ontario in October
1887. He settled at Sreaborg and re-
mained at that station several years.
Elder Mrs. Doyle died twenty-two years
since, and not long after brother Doyle
removed to Michigan, making his home
with a daughter settled there. He had
fifteen children, three of whom died in
infancy in New Brunswick. His eldest
son, J. T. Doyle, died twenty-two years
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