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WEDNESDAY, APRIL 17th, 1895.

IN THE MIDST OF THEIR DAYS.

We cannot but mourn the departure

of these great and good men who are

taken away in the midst of their years

and their usefulness. And yet, when

one reflects upon the matter, it is not

hard to believe that it is better both

for themselves and for the world that they

should go thus rather than remain to old

age and feebleness of mind and body.

There are few sadder things than to see

a man who has been recognized as a

great intellectual and spiritual force as a

leader and commander among his brethren—

sinking down in extreme old age into

senility and second childhood. The

impression which a man of exceptional

force makes upon the world within his

circle of influence, be it larger or smaller,

is probably much greater if he is

taken away in his prime than if he lives

until his capacity for work has ceased.

This is especially true of a man who has

had some special mission to perform or

some particular message to declare. It

cannot be denied certainly that such

men, by virtue of their great ability,

their stores of knowledge and the ripened

wisdom of experience, are capable

during their later years of rendering to

the world service of incalculable value.

And yet as it was expedient for the

disciples that the great Master should

go away, so also in the case of these

lesser masters it may be that they render

an even greater service in departing than

they could in remaining. Then such a

man—as for example Spurgeon or Bishop

Brooks or Dr. Gordon—is taken away

in the midst of his years, like a monarch

of the great falling when his leaf is green

and his boughs are full of sap, all the

world hears as it were the crash of his

fall. The attention of men is called to

the man, to the work which he has done,

the books which he has written, the

meaning of his life. And the world re-

ceives and treasures the message which

the servant of God has brought and has

delivered, as it never would have done

if he had lived to be old and had gradu-

ally faded from its sight. Yesterday the

man was with us. We admired the

strength and beauty of his character and

valued him for his work sake. But

while we loved we also criticized. We

felt the power of his presence, the truth

of the message that he was delivering to

us, and yet almost unconsciously we

felt also—He is a man of like passions

with ourselves, and though his words

seem true, though he seems a messenger

from God, yet we know not into what

folly of speech or life he yet may fall.

And so, though in a measure we rejoiced

in his light, we were held back from a

full and grateful acceptance of the man

and his message for all they were worth.

But today the world is flashed over the

world—the man has gone home to God.

Then in our sorrow, we begin to under-

stand as we had never understood before

that he was a prophet of God. We look

for him, but he is gone; we listen for

him but his voice is silent. He is be-

yond the reach of our praise or blame.

Then, reverently, we try to see the

finished life. We gather up the teach-

ings and try to understand what the man

was and what his message. And so

upon our hearts, made tender to receive

it, there is stamped an image of this

God-sent man and his message far more

indelible than we could have received

if he had continued with us unto the

time of extreme old age when he should

seem ripe for death.

NON-RESISTANCE.

The law is good if a man use it lawfully, and the same principle applies to that divine and gracious precept of our Lord known as the Golden Rule; but it seems to us that the latter as well as the former is sometimes subjected to strange misapplications. There seem to be many who make the Golden Rule to read—Do to others even as they do unto you; and there are those again who, going to another extreme, interpret the words of Jesus as if He had said—Whatsoever men would that you should do unto them, even so do ye unto them. Such a precept would certainly be

neither the law nor the prophets. We take it that Christ never meant to instruct His disciples to act towards murderers, robbers, thieves, slanderers, in such a way as they, if they were murderers, robbers, etc., would desire others to act toward them. It seems to us that if our conduct toward others is such as, according to our best judgment in the light of truth, is best for them and for society, we have so far as is possible for us, fulfilled the Golden Rule. Shall we understand then that a man's duty as a Christian binds him not to resist an assassin, a robber or a thief? We do not think so. This would not be good either for the criminal or for society. The man who will fight to the death, if need be, to defend the honor of wife or daughter from ruffianly assault; but obeying the impulse of noble manhood, and would feel condemned by that which is best in him if he failed to fight in such a cause. When those who are entrusted with the high and honorable duties of government prove wholly false to their sacred trust, so that the people are oppressed under a cruel and terrible despotism, is it a virtue in practice non-resistance, while the people groan in their slavery until every vestige of manhood is crushed out of them, or rather is he elect servant of God, as well as the true patriot, who arouses and leads the people to resist unbearable oppression, to hurl down the tyrant and to establish liberty in the name of God? This may involve suffering and blood shed. But are there not times when in choosing war rather than slavery one is but choosing the less of two great evils, and is a man less a friend of God and humanity when he smashes his sword against a tyrant, if in that way only lies the hope of liberty? Does a people's duty toward the God of Heaven demand that they shall bow their necks to every proud and insolent nation which is willing to trample upon their rights and rob them of their liberties? Doubtless war is cruel. It is horrible. It is generally a mistake and often a terrible crime. When the nations shall have learned the wisdom that is in Christ, there will be war no more. Yet, dreadful as war is, there are things, it may be, worth going to war about, and we dare to say that war is never necessary, never defensible?

WE MUST DISSENT.

After reading carefully what Dr. Denovan says in another column in respect to Cornelius, the centurion, we are compelled to say that we do not find ourselves any more in agreement with his doctrine in the matter than before. If it is true that the New Testament teaches that "human salvation is absolutely suspended on faith in Jesus Christ," what becomes of all the saints of the ante-Christian period? It certainly cannot be said that they knew and believed in Jesus Christ as an historical personage. If it is said that the pre-Christian believers—Jews and proselytes—were saved by faith in a Messiah to come, that is another matter; and is there any reason to suppose that Cornelius had less light on this subject than other devout men of old? We certainly read of no man who showed a greater promptness in accepting the historical Christ when He was declared to him. If Dr. Denovan knows of a class of people in any part of the heathen world, who are as intelligently and devoutly pious and as eager to receive and obey God's truth as was Cornelius, we must think that the very best and wisest thing to do at any time, and especially in a time of "financial stringency," is to do exactly as Peter did under the guidance of the Holy Ghost in the case of Cornelius—declare to them the Gospel in its fullness—in order that they may preach the truth as it is in Jesus to others. Dr. Denovan has described Cornelius as a man of whom "we are bound to believe that to the full extent of his light and knowledge and to the very best of his ability he lived a life of honest piety and irreproachable public uprightness, beautiful and intensified by charitable generosity." We know also that he was a man eagerly willing to receive and to obey a larger revelation of truth as soon as it was granted to him. Surely then we are not to be told, on the authority of the New Testament, that God is a Being who would have consigned to eternal perdition such a man if the time or circumstances of his life had been such that no opportunity were given him of knowing and believing on Jesus Christ.

We are sorry to differ so emphatically and on so many points with a brother so learned and so justly esteemed, but we feel compelled to say that we cannot endorse the last part of Dr. Denovan's communication any more than the first. We expressed our astonishment at the time that, even in a moment of haste or perturbation, he could pronounce upon the great Episcopal body a condemnation so sweeping and unqualified as to call it a "godless church." We are certainly not less astonished that in this issue he reaffirms that statement as a deliberate conclusion. We do not see that it helps the matter any to say that *godless* in this connection means the same as *ungodly* or that both are negative expressions or that he likes to call a spade a spade. The expression was negative certainly, but it was none the less approbative and

as we must think, was wholly "uncalled for" in the interest either of truth or of charity. As for Deacon Murray, he is able no doubt to speak for himself, but if Brother Denovan believes there is so much virtue in calling "a spade a spade," he ought not perhaps to be perturbed if the deacon does not designate that homely implement by some mellifluous euphemism.

Dancing, Card Playing, Theatre Going.

I must say that Elder Denovan is not the only one that was dissatisfied with the position taken by the MESSENGER AND VISITOR in the issue of March 29th. It is true the position taken did not argue that these carnal practices "ought quite properly and commendably be indulged in" under any "condition" or within any "bounds" by church members; but the impression the article gave me was that under some conditions and within certain limits these carnal practices are *permissible*. I can join in the dance when it is my partner; not otherwise. Does not this put the whole problem into a nutshell? D. G. MACDONALD.

Lascombe, April 10, '95.

The MESSENGER AND VISITOR is certainly quite ready to endorse Bro. MacDonald's quotation from Dr. Denovan and holds there was nothing in the article concerning which Elders Denovan and MacDonald find so much fault out of harmony with these sentiments. How Bro. MacDonald could understand us to teach that a course of conduct was "permissible" for church members which we held could not under any conditions or within any limits be properly and consistently indulged in by them is a little difficult to comprehend. It is true, however, that we did intimate that these worldly amusements are not the only sins for which church members should be reproved. We believe these things should be considered just as "permissible" as, for instance, dishonesty in business, running into debt with no prospect of paying, impurity of life, extreme avarice or the indulgence of a censorious spirit or a slanderous tongue. We hope it is not necessary to add that this is not giving any sort of endorsement to any of these things.

Halifax Notes.

I have just received a copy of the Minutes of the African Baptist Association. The session was held at Greenville, Yarmouth Co., Sept. 1st, 1894. Seventeen churches were represented in the association. The subjects discussed were State of the Denominations, Sabbath Schools, Missions, Ministerial Education, Temperance, Obsequies and Finance. The present membership is 574, baptized 14, excluded 10.

These are some of the expenses of the association—moderator \$10.00, assistant \$5.00, secretary \$25.00, assistant \$5.00, delegates expenses \$45.00.

Within two years three ordained ministers have died. Among the deaths was specially noticed that of the wife of Rev. H. H. Johnson, a sister highly respected and much loved.

Two were baptized in the Tabernacle last Sunday evening. Rev. G. A. Lawson, assistant to Rev. W. E. Hall, a brother beloved, is now open to a call. Brother Hall intends to begin full work on the first of May. The congregations are good at the West End. Rev. D. G. MacDonald is prospering in his work in East Halifax. Professor Tufts gave a most instructive lecture to the young people in the first church. His subject was a historical one. Prof. C. G. D. Roberts, of Kings College, Windsor, lectured to the Dalhousie students a few weeks ago on Canadian history. I trust these two professors will feel their mission to instruct the people of Nova Scotia on the history of Canada—a subject they have in their heads and on their hearts. They are both true blue Canadians. The North church has been supplied by Rev. Messrs. Stackhouse, Dykeman and Denovan. The president of our college will preach in the First church on Sunday morning, the 28th, and in the North church in the evening. Rev. H. H. Johnson has closed his labors with the Cornwallis St. church, and intends to return to the United States.

The colored church has been passing through some trouble, but it is subsiding, and it is hoped that by the blessing of God harmony and prosperity will be the future of this old Zion. E. M. S.

Dr. Goodspeed's Pamphlet

was not ready for mailing quite so soon as was expected, but it is the intention to have it mailed the present week to those who have ordered it. If any who have sent orders, should fail to receive the package in due time, they will please communicate with me. Those who have not remitted will kindly do so as soon as the printer will expect to be paid as soon as the work is done. There will be some copies on hand after all orders are filled, and I shall be pleased to fill orders at the same rate \$1.00 per 100 copies or 15 cts per dozen.

St. John, N. B.

E. J. GALT.

Foreign Mission Notes.

A GOOD RECORD—HEAD AND SEE IF IT IS NOT SO.

Says Bro. Archibald: "I was in town from Nov. 28th to Dec. 6th, with the exception of three and a half days when the emergencies of the building work demanded my presence in Chicaco. A week of this time was spent mainly in Palcoand completing the putting of the Mission Bungalow there and outbuildings in order for the Coreys. Afterward Jalmar, Tekkall and Calingspatam, all in the Chicaco field, were visited. The prosperity of the Tekkall church during the past year has been a source of great satisfaction. Our Colporteur there has done much for it. The collections have been regular and good considering the great poverty of the people. On the 25th of November, it was my happy privilege to baptize into membership in the church, two promising converts from heathenism.

Our present tour began Feb. 2nd, and will probably continue more than a month. This is our first centre. Since we first visited Jalmar a great change has come over the people. They have lost much of their prejudice against the Christian religion and are showing a willingness to hear. The work of our Bible woman here has been much blessed. A wonderfully large number of women manifest a deep interest, and one professes faith in Christ, and contemplates being baptized at an early day. We expect soon to go on to Tekkall, and may spend three or four weeks there. Mrs. A. though not strong, is helping greatly in the work. We have with us five or six male helpers and one Bible woman. We are studying the book of Daniel, in our daily Bible lessons and all are deeply interested.

Some of the members of the Board may remember Subrahman as being the name of the boy adopted by Mrs. Archibald, many years ago. He was for some years one of our best preachers and workers. In June, 1893, we loaned him to the seminary at Samuloota, on the urgent invitation of Mr. Stillwell, where his services were highly prized. In response to the call of the Chicaco church, he became their pastor early in the new year, and is doing finely. His entire salary is paid from church—not mission funds. Because of his help at the station in managing the Boarding department, Mrs. A. is relieved, and is able to come on a tour and enjoy the change which we hope may ward off an entire break down.

From the summary of work for the year which I enclose, you will see that an average of about 4700 people have heard the gospel each month, and from a like summary of the colporteur work of '94, it will be seen that 5594 books, papers etc. were sold for Rs. 283, and that the three colporteurs visited on an average about 46 villages per month, and that during the year 36 Bibles, 113 New Testaments and 437 Scripture portions were sold. I may here mention that I made during the year nine tours, covering a period of 1684 days and travelling in all about 1200 miles. This is certainly a good record, that the seed thus faithfully sown will spring up and bear fruit, there is no doubt. What all this work means to the missionary very few of us have the faintest idea. We think we know a great deal, whereas we are really living in densest ignorance.

Says Bro. Morse, I know you do not forget to pray for us. We need all the help we can get. Above all things I want to do my duty. The hardness and blackness of these Telugu hearts is a great burden on my soul. It is a wonderful grace that helps a man to keep up heart in the midst of so many difficult duties. But really I hardly know an hour of despondency. If a few moments of discouragement come I find afterwards that it was mainly physical. We are having a hard time both at home and on the field, but it is only through such travail as this that men are born into the kingdom.

Bro. Higgins is in deep trouble about his wife's health. She has been, and still is, a very sick woman. A prolonged stay at the Madras hospital awaits her, and then a lengthened rest on the Hills. The health of our sister Archibald is far from strong, and a season of rest is needed for her shattered nerves to regain their normal condition. The prayers of all God's children are asked that these devoted women may regain their health, and be spared for many years yet, to work for the Master in winning the Telugus for Jesus.

I wonder if there shall not be a wave of blessing roll over these provinces in answer to the many, many prayers which ascended to heaven on the 31st of March, and if this year shall not witness many of the dusky sons of India among the Telugus turning to the Christ. 'According to your faith be it unto you.' But as the body without the Spirit is dead, so faith without works is dead also. What a task for some of our pastors to preach from!

J. W. MANNING.

Sec.-Treas. F. M. B.

The Pope, in the Easter address just issued, has made another appeal to the Catholics and members of the Church of England. In this appeal he takes a still more decided stand in favor of Catholic unity.

St. John, N. B.

E. J. GALT.

Dr. Denovan Replies.

Ms. Errors.—In your issue of 10th inst. I am made the subject of two corrective criticisms.

The first is editorial and has reference to the Centurion's being unavowed before he exercised faith in Christ and received the Holy Ghost. If, as you say, "such a conclusion would be wholly out of harmony with the tenor of the narrative as well as with the spirit of the New Testament in general," what are we to make of the emphatic statement so frequently reiterated that human salvation is absolutely suspended on faith in Jesus Christ? and ought we not in these times of general financial stringency prudently suspend our missionary operations amongst devout heathens and Jews?

Neither before Pentecost nor after it do I understand the Bible to tell us that there ever was any way of salvation except by faith in God's Messiah. At all events, since the apostles received their commission it seems to be indisputably the doctrine of Revelation that, apart from faith in Jesus Christ and regeneration by the Holy Ghost, salvation has been impossible. The devoutness and charity of Cornelius may have been as sincere as the piety of many a devout Jew or Unitarian now resident in London or New York, but until he believed in Jesus Christ he certainly was not a son of God.

The second criticism is rather castigatory than corrective. Brother A. S. Murray informs us that he has been "inimately associated with members of the Episcopal church both at home and abroad and is thoroughly familiar with her history, her formularies and her records," and therefore he demands that I shall "withdraw" a certain adjective I have used, etc.

In reply to Brother Murray, permit me to say—1st. That the tone of his letter irresistibly reminds me of the style adopted by Archbishop Laud in dealing with the Scottish Covenanters, of whom my great-grandmother was one. Indeed it approaches the style of Lord Jeffrey in his peculiar judicial method of handling the Puritans of England. Perhaps he has acquired this tone from the fifty years' intimate association to which he refers.

2nd. That Mr. M. might not feel quite so violently indignant if he would notice that the term he complains of is really negative and not positive. I did not call Episcopalians bad or vicious or even dangerous, but merely "godless"—i. e. ungodly.

3rd. On the very face of the sentence as I wrote it it is obvious I use this epithet with reference to the mass, the great bulk and majority of those bearing this name. The piety of individual members of "this grand old church" I never questioned. It may console Mr. Murray to be assured that I have admired and esteemed many Episcopalians and have even numbered some of them among my friends. At this moment I am in very brotherly relations with a Bishop and the Canon of a Cathedral. Indeed we call each other "Brother."

Therefore it is neither as a "reckless disputant" nor as a "narrow-minded bigot" I have called the denomination godless; and now I earnestly repeat the statement. Mr. M. has not perhaps come into contact with Church of England men. I have. Perhaps he is not aware of its condition in England and in United States during these last twenty years. Perhaps "ignorance" may fit some who admire the grand historic church.

4th. I differ, I hope intelligently, with Mr. Murray in calling the church to which he and I belong "the Baptist branch of the church universal." The real church of Jesus Christ is composed exclusively of those who believe in Him, have confessed Him in that ordinance He has appointed, and who live in His Spirit according to His example and word. "There is one body, even as there is one Spirit, one faith, one Lord, one baptism." I do not believe in "branches" whether they are associated with the Pope or the Patriarch of Moscow, with the Primate of Canterbury or General Booth. "I believe in the holy Catholic church" as it was organized by the first apostles.

While I entertain the most charitable sentiments and hopes for every body of every denomination I claim the right to call a spade a spade and to call godlessness simply godlessness, even though it may offend worldly wisdom whether in Episcopacy or out of it.

J. DENOVAN.

Athletics at Acadia.

For several years Acadia has had a good gymnasium and it has been in charge of a competent instructor. Much good to the health and culture of the students has resulted therefrom. During the winter months provision is afforded for recreation, physical training, and mental improvement by the labors of a paid instructor who conducts the classes so as to awaken enthusiasm. This evening an exhibition of gymnastic work was given in the gymnasium building. About 300 persons were present. Mr. Selden R. McCurdy, the present instructor, conducted the exhibition in such a way as to prove his competency for the position he worthily fills. The following programme may help some readers to understand the nature of the work undertaken:—

1. Dumb-Bell Drill.
2. Free Work.
3. Word on Parallel Bars.
4. Wand Drill.
5. Work on Buck.
6. Club Drill.
7. Work on Horizontal Bar and Rings.
8. The "Lacy Club."
9. Pole Drill.
10. Mat work and Tumbling.
11. Building of Pyramids.

The exhibition lasted over two hours and was commended by those present as not only good of its kind but as of great value to the educational work being carried on here.

Wolfville, April 8.

Quarterly Meeting.

The Carleton, Victoria and Madawaska Co's Quarterly meeting met in quarterly session with the church at Jacksonville on Friday, March 15th. As previously arranged, the first evening was devoted to the interests of young people's work. The moderator, Rev. A. H. Hayward, presided and gave a characteristically

stirring address in opening. The programme which followed consisted of addresses, original papers, readings, and music, to the interest and merit of which the attention paid bore ample testimony. An original paper by Bro. Frank A. Good deserves special mention. It was pithy, keen and just in its estimate of existing conditions and calculated to stimulate serious and earnest thinking. It is to be hoped that Bro. Good may consent to give it to the MESSENGER AND VISITOR for publication. On the whole, this our first young people's programme may fairly be called a success. Saturday's exercises began with a prayer service at 9 a. m. led by Bro. Hayward. At 10 o'clock the regular business meeting was called to order by the moderator. Nine churches were represented by twelve lay delegates and seven ministers. Little of general interest was done beyond disposal of routine business. It was thought advisable to give the young people a more favorable time for their session, for which reason they were held on Sunday afternoon instead of Friday evening. Revs. Thos. Todd and Chas. Henderson were constituted a committee to arrange the Y. P. programme for the next session. The session again presented his proposed amendment to constitution which was withdrawn at the last session. After considerable discussion it passed as published in my note in the MESSENGER AND VISITOR of Feb. 20th, with the elimination of the last phrase, "and educational work." Saturday afternoon was occupied with the usual quarterly conference led by Rev. T. Todd and participated in by a goodly number of the brethren and sisters present. In the evening Rev. Jos. Cahill made a strong missionary appeal to a large audience, which was followed by a programme arranged by the W. M. A. S. On account of a sudden and serious illness the Sec'y-Treas. was not privileged to be present at any of the Sunday services, but was given to understand that they were of a high order in both interest and profit. A prayer and social service at 9.30 began to-day. In the absence of Rev. A. F. Baker, the quarterly sermon at 11 o'clock was preached by Rev. Jos. Cahill. At 5 p. m. the Sunday school was resolved into one class and the lesson taught by Bro. H. B. Sloan, followed by social exercises led by Rev. Charles Henderson. The evening was occupied by a preaching service by Rev. Calvin Harris, followed also by social exercises. The next session will be held at Andover on the third Friday in June. The features as thus far arranged will be: Friday evening, sermon by Rev. Jos. Cahill, missionary sermon on Saturday evening by Rev. Calvin Harris, and social service by Revs. Thos. Todd, with Rev. J. B. Morgan as alternate.

JOHN B. MORGAN, Sec'y-Treas.

April 8th, '95.

Lunenburg County.

The Lunenburg county District meeting assembled this week with the Lunenburg church, of which Bro. E. M. Archibald is pastor. All the pastors in the county were present, except Bro. Parry, of Chester, who was hindered by the bad condition of the roads and ill health. It was very glad to hear of a number of delegates from the churches. New Germany and Mahone Bay together with the home church being represented. At the morning session a very interesting and highly instructive paper was read by pastor Archibald on the subject of the collection and distribution of our Denominational Funds. This was only a high sounding name of what all pronounced to be an exceedingly able and clear presentation of the facts, vindicating our present method of collecting and distributing the contributions. We will not attempt to summarize this very valuable paper as it is hoped that the MESSENGER AND VISITOR may find a place for it in its columns. The whole matter was very well discussed at the May meeting for further discussion. The afternoon session was devoted to a conference meeting and reports from the churches. Our country has been visited during the past month by revival influences of truly wonderful power. Tancook has led the way. Bro. Marple has there had a remarkable gathering of souls. A real old fashioned revival has been in progress; strong men, hardened sin