

speaking one cannot get round this fact of history. We know that the disciples expected nothing less than this fact. With the death of Jesus they were comfortless and without hope. And when they heard that Jesus had arisen—they could not, they would not believe it. "Certain" women also of our company made us astonished—said those two disciples on the way to Emmaus—having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angles, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said; but him they saw not. So little prepared were they to permit such new hopes immediately to arise through the report of the women. They were made almost more comfortless by their report. Only the personal testimony of Jesus himself convinced them. And nothing less than repeated palpable manifestations were necessary to make all the disciples, especially Thomas certain of this fact. And not simply to individuals but also to great collections of persons did he appear, and finally to five hundred at once, of whom the greater part were living when Paul wrote this in his letter to the Corinthians (1 Cor. x v. 5-8), and to the testimony of these could he appeal. Thus all possibility of deception, of hallucination, of nervously affected vision ceases. The plea of hallucination in regard to facts is often urged by persons who would conceal their perplexity concerning them. Still the most sagacious critic must acknowledge the fact of the resurrection of Jesus. Says Baur: "only the miracle of the resurrection could scatter the doubts which it should seem must have dethroned faith itself in the eternal night of death."

To all this testimony, however, Paul adds his own in confirmation. For nothing else than this made him, who had been the enemy of Jesus—and the persecutor of the saints, a disciple and apostle, and caused him, while venting his hatred against christians, to find in Jesus Christ peace for his soul. This fact cannot be got rid of by any art of explanation. It is too mighty. It cannot be said he only imagined he saw Jesus. For nothing was farther from his thoughts. And such was his inner relation to Jesus that he would have spurned as a mere phantom any such appearance. He prostrated himself before it because he had to—in spite of his opposition. Had he not been obliged to submit, he would never have done so. It cannot be said that the Maid of Orleans also imagined she heard the voices of their holy ones. Just because she wished to hear them, because herein she lived and moved. But as to Paul, what he saw was a direct contradiction to call his thinking and willing. And Paul was no fanatical maiden. No man has accomplished so great things as he. The founding of the church in Europe is his work; it rests on his conversion to Christianity, on the manifestation of Him who was raised from the dead. Will any one, assert, can any one seriously assert, that the greatest fact of history and the fact fullest of blessing to the world, rests upon the strangest self-deception that a man ever experienced? No, if any fact of history is certain, it is this, the fact of the re-urrection of Jesus Christ. This however is proof of the divine revelation and its seal.

For the Christian Messenger.
Reply to Mr. A. J. Denton, A. B.

Mr. Editor,—

I have read over again my article in the CHRISTIAN MESSENGER of Aug. 17, to discover what incivility, lapse in doctrine, or outrage in common sense I had committed to account for the strange effusion from the pen of A. J. Denton, with which I have been honoured in the CHRISTIAN MESSENGER of Sept. 7; but I have failed to discover any thing in my treatment of his article, or of himself to entitle Mr. Denton to assume towards me the attitude and tone he has exhibited.

1. Mr. Denton proposed to so change the time of holding the Baptist Convention, and the seven Associations of the Maritime Provinces, that the meeting of the Convention occur first, and the Associations follow in their turn; and stated his belief that such change would tend greatly to promote harmony and vigour in the working of the organizations of the Baptist Denomination, and of course remove the "much friction and great indifference" which Mr. D. stated existed in that respect.

My reply was to the effect that such change was unnecessary and would not

accomplish the great good anticipated; and that Mr. D. had not shown how it would. Mr. D. says he did show, but did not go into detail, supposing, as he tells us, he was writing for "men, and not for school boys who needed milk and not meat." (!)

Mr. D. speaks indeed of the Convention laying down plans for the Associations, and having one policy and only one for all; but how the laying down of plans by the Convention to be transmitted first to the Associations, and through them to the churches to be carried into effect, is to produce harmony and vigour, and remove "much friction and great indifference" in Denominational work, is not made clear, notwithstanding Mr. D's showing. If such result would follow from fixed plans and knowledge of them, there should have been no "friction and indifference in the working of any Department of Denominational work during the year; for we have had since August, 1879, the Convention Scheme or plan adopted at Truro at that time, and an excellent one it is, and may be considered the Financial Scheme of the Denomination for many years to come; and yet during the past year, as Mr. D. asserts there has been "much friction and great indifference," which, according to his proposal and panacea should not have existed. Mr. D. tells us he "prefers to see the horse before the cart; that there is a natural sequence in the order of events, which Christians, as well as human beings are bound not to ignore."

Leaving Mr. Denton to get his "Christians" back within the pale of humanity, whence his phraseology excludes them, his allusion to the present arrangement of holding the Associations before Convention as being a violation of the common adage of horse &c., is by no means complimentary to the common sense and moral perceptions of the Baptists of these Provinces who for nearly forty years have worked according to the present order. And the experience of that period contradicts Mr. D's, implied allegation—of cart before horse.

What is the great working power or force in the Baptist Denomination? Surely it is not the Convention, but the churches without whose piety, aid, and money, Denominational enterprises could not be kept in operation.

Mr. D. refers to the natural order in the sequence of events, but it does not help him. "The natural order of sequence" in our history has been,—first, churches gathered or organized; 2d. Associations formed; 3rd. Convention formed; and Baptist or Congregational Theology teaches the same order.

2. Mr. D. however, seems not to entertain a very exalted opinion of the matured wisdom, or the power of Associations, apparently ignorant, or oblivious of the fact that allows great enterprises had their origin in Associations and received from the nurture and fostering care without which they could not have lived.

The Baptist Home Mission of these Provinces had its origin at an Association in Chester in 1815, and the Foreign Mission originated at the Association held in the same town in 1838; Horton Academy had a similar origin at Horton in 1828, and the Seminary at Fredericton was launched at an Association in New Brunswick a few years later, Acadia College, though opened some months previous, received the hearty endorsement of the Association at Wilnot in 1839; and even the Convention Scheme is little more than a revival of the old Union Society plan which was adopted and worked many years ago by the old Association.

And if the Associations have waned in interest and power, it is not much to be wondered at, for they have denuded themselves of power and influence by handing over almost every thing to the Convention, so that now they have no direct control over any Denominational enterprise. And so great on the part of some has been the desire for concentration that it could not be satisfied until even the Inferm Ministers Fund which some Associations had been raising and controlling for many years, was parted with and passed over to the Convention, much to the annoyance and in opposition to the views and wishes of some of our best and wisest brethren. Perhaps those among us who have been apprehensive we were carrying concentration too far, and that concentration is not an unmixed good, were right; and now to work matters safely and successfully requires much wisdom, care and good feeling.

3. But the whole matter of their Anniversaries lies with the Associations themselves, and they are competent to

do their own business and arrange for their own working; and as an influential and worthy brother said on another matter at the recent meeting at Yarmouth, they can do so. "without dictation or interference from the Convention."

But even with the disadvantages referred to, the Associations can do a noble work; and one thing necessary is, not changing the time of holding the Associations and inverting the present order, but that timely information be furnished to them by the Boards as to the condition, operations, and wants of the great Denominational enterprises. Instead of this requiring Mr. Denton's great "work of supererogation"—the preparing of six or seven special and tall reports from the Boards to the seven Associations, all that is needed could be put by each Board or its Secretary, on a leaf of note paper!

4. Mr. Denton's right to pronounce "the recent Associational Resolutions in regard to Foreign Missions as passed in the dark," is, he tells us, the "right and authority that every free man in a free country has, that of making a statement when it is true." O indeed! Sir, I am much obliged.

Seeing the Associations were kept in the dark in regard to important Foreign Missionary matters, and passed as alleged certain resolutions in the dark, I wanted to know how it came to pass that A. J. Denton was entitled to pronounce categorically against the course of said Association; and the above is his answer, as though I wished to interfere with his rights and liberty!

But he says that he asked and obtained information from members of the Board. But I do not see that even then he was competent to pronounce judgment as he did; for he had not heard Rev. W. F. Armstrong's rebuttal of statements made in what Mr. D. calls the Board's Defense,—a rebuttal which damaged, in the opinion of many, essentially damaged that defense.

Mr. D. tells us all that was necessary was, to ask for information, and the Foreign Missionary Board would have given it gladly. The Board, however, had not so announced, and how it is true one may doubt, since the CHRISTIAN MESSENGER, the Denominational organ in Nova Scotia asked more than once in behalf of thousands of its readers for such information, and it was persistently withheld to the last!

I did not, as Mr. D. most incorrectly states, say that his communication "operated to weaken confidence, create dissatisfaction and disunion;" but I did say, "it is high time that private communications ceased, and similar correspondence from the Missionary Boards were discontinued; that they operate to weaken confidence, create dissatisfaction and disunion;" a statement by no means "absurd," as experience has shown Mr. A. J. Denton to the contrary, notwithstanding unofficial information, marked private or confidential, is not seldom unsatisfactory; besides, what right has one brother to information touching matters of general interest to the denomination, to which all are not equally entitled? And in cases where what is denied or withheld is a right, one is most reluctant, nay, may well decline to ask or accept it as favor. What cannot be rightfully given to all the brethren, it is better, in my judgment, to leave slumber in darkness.

5. One would suppose it would have fully satisfied Mr. Denton, in his exultation, to have a fling at the Saunderses, the Kings, and the Armstrongs, and that he would not indulge in an ungenerous and unbecoming fling at the Rev. T. H. Porter, now prostrate by disease and on the brink of the grave, than whom there is not among our ministers and members one more conscientious and candid, reliable and earnest, cheerful and heavenly minded.

Perhaps a better and higher illumination will yet lead Mr. Denton to higher views and worthier feelings.

I had said that "the spirit of humility and confidence, of brotherly love and frankness, would do more to produce harmony and vigour, satisfaction and success in our Denominational enterprises at home and abroad, than the cleverest manipulation in timing the Convention first, and the Associations in their turn can effect."

Though Mr. Denton accedes to this, he nevertheless announces; "It is not difficult to see, since the Convention, who did, and who did not, possess that spirit." Of the spirit that dominated over, swayed, and controlled the proceedings touching the matters of difference between the Foreign Missionary Board, and Rev. W. F. Armstrong, surely Mr. Denton ought to know or be admonished that the least said in

boast or laudation—of that spirit, the better.

6. But Mr. Denton becomes much more direct and bold;—it is not often that a young man attains to such development in the line on which he has ventured. Not content with his general condemnation of those who expressed, however kindly and conscientiously, disapproval of the course taken by the Board, he thus launches out against me personally; "And had you possessed it (that is, 'the spirit of humility and confidence, of brotherly love and frankness,') you would not have attempted to give the Foreign Missionary Board a fling in replying to me."

Indeed Sir! Now, on what ground does Mr. D. thus publicly charge me? Why—simply because I announced in this "free country" my conviction that the Foreign Missionary Board was under obligation to give, and should have given to the churches and denomination during the past trying year, information touching important and pressing matters bearing very seriously on our Foreign Mission, and troubling the minds of our people much; a belief shared in by thousands, and which Convention votes of approval and thanks cannot remove.

Mr. Denton's right to address me as he has, I leave others to determine. And how far such an exhibition as he has given consists with "the spirit of humility and confidence, brotherly love and frankness," which he commends, it is not for me to say, that I leave to others; and I also leave Mr. Denton to his own reflections.

GEORGE ARMSTRONG.
Kentville, N. S., Sept. 16th, 1881.

For the Christian Messenger.
Co-operation?

MR. EDITOR,—
I observe with surprise that brethren in Saint John, including the New Brunswick member of the Convention Finance Committee, are busily engaged in an effort to secure from the denomination in this province funds for a Baptist Academy, I suppose in St. John. Have these brethren forgotten the provisions of Article II of the Constitution of the Convention? Do they desire their brethren of Nova Scotia and P. E. Island, to understand that the Baptists of New Brunswick are unmindful of the pressing claims now resting upon the Board of Governors of our College and Academies at Wolfville? The brethren who have these Institutions in charge cannot regard the action of brethren on this side the Bay as timely or helpful. Our Academies at Wolfville can accommodate double the number of students in attendance. I trust a halt will be called in St. John, and a large hearted effort made by way of co-operating in carrying out in good faith the action of the Convention designed for relief of the Governors. There must be no pulling apart.

FIDES.
New Brunswick, Sept. 24.

The Christian Messenger.
Halifax, N. S., September 28, 1881.

For the Christian Messenger.

Dear brethren in Christ, We read in Matthew xxiii. 9, Jesus our law-giver said "Call no man your Father upon earth: for one is your Father, which is in heaven." Here we see a plain command given by our Master Jesus, that we should call no man our father upon earth. How is it that some of you call aged Christian men and aged Christian ministers, father? thus breaking one of your Master's plain commands. Dear brethren and sisters in Jesus, I want you to carefully consider this subject and remember that Jesus said in another place, "if ye love me keep my commandments.

Your brother in Jesus,
BENJAMIN HARDY.
Smith's Cove, Sept. 20, 1881.

It may be satisfactory to our brother and other readers, that in complying with his request to give his communication a place in our columns we should add a few words.

The passage of scripture referred to is we think to be taken in its spirit rather than in the letter. If we should take it literally we should have to find some other name to use instead of father for a parent, and so also as to master, a servant would not be allowed to speak of his employer as master or taking the more proper rendering of the Greek—teacher—we must not allow pupils to speak of their teacher by that name. We cannot therefore understand that our Lord intended to teach that the simple use of the words is wrong. Further it appears that it was not held

to be wrong that a minister should be regarded as father to those who have been converted under his ministry. See 1 Corinthians iv. 14, 15; 1 Pet. v. 13. Neither does it appear that Jesus intended to discourage proper respect to aged ministers which is all that is intended in the cases to which our brother refers. Our Lord's teaching is evidently like the preceding verses and carrying out their spirit, that men should not seek to exalt themselves and demand that submission from their fellowmen, which belongs alone to our Heavenly Father. Each one must come to Christ for himself without the intervention of another. We must not say as the Corinthians did "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Christ is the only true and supreme Master and teacher of his people. Any commands given by a minister must be in subordination to what He has said.

THIRD ANNUAL DOMINION EXHIBITION, 1881.

The Exhibition has been the great subject of consideration in Halifax during the past week, and will be for several days to come. The arrangements were not altogether satisfactory to those who came early last week, seeing that a large portion of the exhibits were not in place till Friday or Saturday, whilst the Exhibition was partially open on Wednesday. The exhibitors are probably more to blame for the delay in this than the Committee of Management. It is, of course, very difficult to get every thing ready where a portion—the agricultural productions, horses, cattle, and live stock generally—is to be a week later. Parties coming to see the first opening are perhaps not careful to notice the advertisement of the partial Exhibition that must be at the beginning, and a sense of disappointment would naturally arise on that account. It would probably have been better to have had the full opening at first, and let the show of articles, not perishable, remain after the live stock, &c., had been removed, instead of making the extension of time before they come.

The preparation of the grounds made by the Committee was excellent. They are well laid out, having large buildings back of the Main Hall for machinery, agricultural implements, cattle, pigs, sheep, and poultry, and further back four fine sheds for horses, with the horse-track still further back, where there is ample room for exercising and exhibiting the qualities of the horses.

The fruit, flowers, and agricultural productions are in the old Rink in the Public Gardens. It is doubtful if this is a good arrangement as it divides the show and diminishes the effect more than if a shed had been erected for the purpose on the grounds.

It is a great advantage to have the moving machinery, steam engines, rope making, nail making, shingle and spool machines, all away from the main building, so that visitors may enjoy the sight, and give patient examination of all the articles therein without noise or disturbance. The musical instruments exhibited also have a much better chance of being heard, and the music of the military bands more fully enjoyed and appreciated by everybody, than if disturbed by the clatter of machinery.

It is truly a marvellous collection of things rich and rare. The products of man's inventive powers are here seen gathered from all parts of the Dominion, and one may occupy several days in gaining a full acquaintance with the whole. We shall not attempt anything like a list of what is contained therein, especially as we had to go to press yesterday afternoon before the formal opening of the Exhibition.

The display to be seen on entering the building is varied and beautiful. The useful very largely prevails over the ornamental. Here are mantel pieces, brushes, locks, keys, axes, files and all sorts of things made in wood, iron, copper, brass, silver, gold, tin, from Ontario, New Brunswick, and various parts of Nova Scotia. The Nova Scotia Department of Mines has a splendid display of the mineral resources of the province—pillars of coal from various mines and other products of mining—gold, silver, copper and other ores. Some fine nuggets of gold and fac-similes of other large nuggets that have been found in several counties are shown.

The products of the Starr Manufacturing Company in skates and silver plated ware are very beautiful. The productions of the Dartmouth Rope Works are placed along side of ropes of different sizes from St. John