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Halifax, Nova Scotia, Wednesday, October I, 1884.

WHOLE SERIES. Vol. XLVIII., No. 40

The Christian Messenger

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Correspondence.

For the Christian Messenger. W. M. A. Societies.

FROM THE MISSION AGENT OF CUMBERLAN

AMHERST, Sept. 20th, 1884. Mrs. Selden,-

I had the pleasure of visiting Parrs boro' and organizing an Aid Society on Aug. 22nd, under very favorable circumstances. A number of the sisters seemed all ready to take hold of the work, and I feel confident from the earnestness which they manifested that the Society will be a growing, working one, and not cease to exist after a short time. The officers elected were:

President-Mrs. J. W. Jenks. Vice President-Mrs. J. A. McLean. Sec .- Treas .- Mrs. McLeod.

In many of the churches in Cumberland County it seems impossible to have societies on account of the people living so far apart. I believe there are two churches within 12 miles of Parrsboro', in all her inconceivable variety. The where it did not seem advisable to organize societies, so I urged the sisters | round her axis, has not varied of Parrsboro' to try and interest the sisters, and induce them to join their society.

a number of us went down to Amherst Point, and with the sisters there held a meeting which was very enjoyable and profitable, and we had six or seven new names added to our list.

MRS. G. BOTSFORD SMITH.

FROM THE MISSION AGENT

CHESTER, Sept. 22nd, 1884.

Dear Sister Selden,-

I went over to Tancook lately. The young people seemed very anxious for a Mission Band and from what I saw I oblige truly yours, thought more interest would be awak. ened and more good done by a Mission Band than a W. M. A. Society, so we organized one. The following officers would add that we know nothing of the quently, in the hands of Mr. MacLean his resurrection, 1 Cor. ix. 1, 2. were elected:

President-Mrs. Ephraim Mason. Vice-President-Mrs. Wm. Thomas. Treasurer-Mrs. David Langille. Secretary-Mrs. Amos Hubley.

I hope the dear Lord will make the Society a blessing not only to the heathen-but to the young people of the Island. I shall not soon forget the crowd of youthful faces I met on that occasion. Not less than two hundred I should think-I enjoy this work more and more, only wish I had more time to give to it.

Mrs. J. F. KEMPTON.

For the Christian Messenger. Natural Laws not Eternal. Mr. Editor.

Rev. L. M. Weeks' letter.

ception on the Eternity of Natural Laws perfect immutable nature. It is a most reported that we are not particular, as

erroneous conception to think so, as it to the nature of an entertainment, when demonstrated rather than discussed, he stability of the universe, if such a Such a report is unjust and false. Had change should ever take place. There we known that at the above named confore God will always be eternally dis- cert, any of the performances would tinct from the universe and its laws. have been clownish or degrading, as Nor can there ever be any amalgamation they are now reported to have been, of the Deity and His works. His immu- we should not have consented for it to table nature will ever be the glory of all be given for our benefit. And while, we of the Rev. L. M. W. rests upon the who manifest their good will toward us, assumption that the Will and Power either in words or deeds, we never of God are Natural Laws. As this as- theless wish it to be distinctly undersumption has not the shade of proof stood that we do not wish our friends to three months.... 3 00 for him, or any one else, to prove such support. We do not object to public twelve months.......... 8 00 an assertion, consequently the whole gatherings for benevolent purposes, Discount of 20 % allowed for cash pay- reasoning built on it must fall. Neither so long as they are characterized by the Book of Nature nor the Book of God, christian and elevating conduct. We benor God himself, furnishes any proof lieve Christians should not descend to whatever for his assertion "That the patronize degrading or clownish enter Laws." If from either of those sources such a proof can be found, Mr. W. can easily bring it forward. The very relation that all things are dependent on the will of God for their exi tence proves their finitude, limitation, subordination. Therefore there is nothing eternal and infinite but God himself. Mr. W. says, "The earth cannot receive a command and cannot obey it. It is ungiven that thought a little examination, he never would have penned it, for it is extremely easy to show his mistake. commanded the Universe to come into being, and it burst from the chaos of nothing into the glory of majestic loveliness. Was the universe conscious? before it filled the void of space; yet it obeyed the eternal Deity. God said to the waters that covered the earth, retire, let the dry land appear; they rushed into their appointed channels, and the dry land appeared. Were the waters

All nature, from the birth-day until the present, is invariably obeying God earth, it is said, in her diurnal revolution one second since God floated it upon the pure ether of heaven. Every unconscious atom in the universe is to obey Gode On Tuesday afternoon, 16th Sept., in some form, therefore your assertion that unconscious matter cannot obey God is a very serious mistake. Will not the unconscious bodies of the saints arise at the voice of Jesus on the resur-

> JOHN ROWE. Melvern Square, Sept. 16, 1884.

rection morn to endless life?

DEAR BRO. SELDEN .-

article (under protest if you please) but situation and from his sarcasm and publish it verbatim, as you find it, and logical argument there was no escape.

brother, when we can do so, and on that expression of thanks sent for publica tion. It surely did not reach our office.

For the Christian Messenger. An Explanation, a Protest, and an Admonition.

MR. EDITOR,-

On August 27th, I sent for publication in the Ohristian Messenger an expres sion of thanks to Prof. Spinney & Co for the proceeds of a concert given recently at Millville for our benefit. And also to the proprietors of the hall, for its free use on the occasion, and to those who patronized the Concert, or their hands were laid." Mr. Macfrom a desire to aid us. But from some cause, unknown to me, that notice has not appeared. I am sorry it has not, as the parties concerned expected it would be published. But as that notice has not Having been from home, I missed the appeared, you will, for the information opportunity of replying earlier to the of all concerned, do me the honor, to give this article a place in your valuable The foundation of Mr. W.'s miscon- paper. Those best acquainted with my wife and I know well that we have ever has arisen by not clearly apprehending been opposed to low, clownish, degradthe essential distinction between the ing Theatrical performances, at any time attributes of God and Natural Laws. or place, but especially in connection The attributes of God being the essential with meetings, concerts or entertainelements of his immutable nature, can ments, got up professedly in the internever undergo any change into Natural ests of Religion, Temperance, or any Laws, which are eternally inferior to His Benevolent enterprize. But it is now

would be eternally disastrous to the the profits are intended for our benefit! intelligent beings. The whole argument | do heartily thank any and all persons to sustain it, and as it is easily annihi- resort to any unchristian or degrading lated, in as much as it is impossible practice in order to raise funds for our power and will of God are Natural tainments under any pretence whatever. And we do herewith desire to record our solemn protest against the too common practice by professing Christians of countenancing and participating in comic, clownish, degrading performan. ces, speeches, or songs, at Tea-meetings, Concerts, or so called Temperance Meet. ings, etc. There is no need for such conduct. There is a better way. Let not professors of Christianity suppose conscious matter. But the earth moves | that they will promote either the cause on, therefore God is the direct, present, of Christ, Temperance, or Morality, by immediate, sole cause." If Mr. W. had joining with the multitude to do evil. the place of him that tell. Their num-"Be ye not unequally yoked together ber was complete. Their work was with unbelievers: for what fellowship accomplished. The official Apostles hath righteousness with unrighteousness disappeared at the death of the twelve. In the very creation of our world God and what communion hath light with No command found for the appointdarkness? And what concord hath Christ with Beijal? or what part hath he that believeth with an infidel?" 2 Cor. vi. 14 to end of the chapter. See also Eph. iv. 29 and v. 4.

> R. S. MORTON. Millville, Sept. 19th, 1884.

For the Christian Messenger. Truth versus Mormonism.

Dear Editor .-

It strikes me that an extended report of the Parrsboro discussion, to which bro. Steele referred in your last, would be of interest and profit to your readers. Some may be of the opinion that Mormon absurdides are unworthy of notice but it is very evident that proselytes are being made, and it occurs to me that in this, as in other matters, prevention is easier and more effectual than cure. Whatever may have been the opinion of the Christian people of Parrsboro regarding the wisdom of taking such prominent notice of the American 'Apostle"; only one opinion prevails to-day, and that is that the fraud was met at the right time, in the right way, and by the right man. Mr. Please publish the accompanying MacLean proved himself master of the "Elder" S.ea is a man somewhat prepossessing in his appearance-We like to accommodate our afflicted pleasant in his address-voluminous in his vocabulary, but lacks " the essential score alone we insert the following, and element "- Truth, and was, conseas a pigmy in the hands of a giant. The weeds of Mormonism growing in Parrsboro and the region round about were most effectually plucked up by the roots and left to witner under the searching rays of the sun of Truth.

The "Elder" was the aggressor in the conflict and challenged Mr. Mac-Lean to publicly discuss the tollowing propositions. 1st "Mr. Shea affirms that the miraculous gift of the Holy Ghost is imparted to persons by the laying on of his hands and also that all the signs or miracles mentioned in the New Testament follow, and are pertormed by the persons upon whom his Lean denied him or them the power.

In defence of his proposition Mr. Shea glibly and lengthily told the audience that the doctrine of the laying on of hands was taught in the New Testament and that the impartation of the Holy Spirit tollowed-merely assuming the perpetuity of the Apostolate, and pretending that the Apostles appointed by "the Latter day Saints' are the successors of the twelve. In proof of their possessing miraculous power he offered to put in documentary evidence of certain persons that were sick and recovered after having been visited by their " Elders" and such like trash. When Mr. MacLean enallenged demonstration, having shown that the proposition was one to be

satisfy curiosity. Mr. MacLean re- pronounced incurable - a Mormon minded him of Paul's conduct towards "Elder" performs and he recovers. Elymas the sorcerer who attempted to I have known such to recover without turn the deputy from the faith, walking the aid of the "Elder." A person up to him and saying "I now attempt | may seem dead-a Mormon "Elder" to turn your followers from your faith performs and he comes to life-I have smite me with blindness if you possess seen that strange event without the the power-I dare you to do it. Having tested and tantalized his opponent for some time he charged him ity of the Apostolate he cleared up the following enquiries? Who were the Apostles? What were their qualifications? Have we any record of the appointment of their successors? The permanent officers of the church are perpetuated—their qualifications specisee 2 T.m. ii. 2; Titus i. 5, 7; 1 Tim. 3rd chap. He showed clearly the meaning of the various terms used. He showed that the twelve Apostles were of Christ's immediate appointment, and that when Judas fell they were commanded to appoint one to take ment of their successors. No directions given as to the qualifications of an Apostle. The Apostles had independant knowledge of the gospel-were infallible in all their instructions-went forth with suitable credentials "signs, wonders, and divers miracles." All who claimed to be Apostles without these credentials were pronounced talse teachers and messengers of Satan. He showed clearly that Barnabas, Silas, Timothy and Thus were not official Apostles as were the twelve. Christ was an Appostle sent of God, see Heb. ni. '. No one with the same power was appointed in His stead, nor were there any Apostles appointed in place of the twelve. No evidence that auy one but an Apostle imparted the gilt of the Holy Ghost by the laying on of hands. From the foregoing he argued two things-that the Mormon Apostles are unscriptural-that no Elder had the power to communicate the Holy Spirit. There is no command in the New Testament for one man to put his hands upon another in order to communicate the gift of the

Holy Spirit. The Apostle Paul, when he claimed to be an Apostle found it necessary to prove (1-t) that he had been appointed immediately by Jesus Christ. Not eras-Moses-Flijah-John. Beloved by man nor through man; see Gal. believe not every spirit but by the i. 4, (but the " Latter day Saints," or Spirits etc." Mormons make Apostles).

gospel from others but by direct revelation. See Gal. i. 12.

(3) That he had seen Christ after (4) That he was inspired and infalli-

ble as a teacher, 1 Cor. xiv. 37. (5) That the Lord had authenticated his Apostleship, Gal. ii. 8.

(6) That the signs of an Apostle were wrought by him, 2 Cor. xii. 12. In his second speech Mr. MacLean pressed his opponent hard for a demonstration of the power he pretended beg to remind you that we are prepared to possess-making clear what he meant by demonstration. Here he showed what he would not regard as miraculous.

(1) Not novelty else every new style of bonnet is a miracle-every new invention as the telegraph—telephone &c., and these latter are more like miracles than any thing that can be performed by all the "latter" day saints" in this community—their leader rule in order to insure prompt returns.

or to us unaccountable are not necessarily miraculous-illustrated. neighbor's cows were found in my garden recently having eaten up every green thing. The tence was all up and the gate shut-how they got there we cannot tell, yet, for a moment, I do not suspect that the law of gravitation was either suspended or reversed to raise those cows from the road and let them down into my garden. A meteoric stone may fall from the upper atmosphere-'tis strange but not mira-

(3) Things very wonderful are not Lord would not perform miracles to baffle the skill of physicians and be

"Elder's" help. A lady of my acquaintance was supposed to have been dead; preparations with fraud and falsehood, and assured were being made for her burial, but the audience that there were not Mor- before she was buried she gave signs mons enough between here and the of life, she has been married twice Pacific to bring a dead mosquito to life since and is living to-night. He then -no not even a dead flea. For the showed what would be matter for benefit of others who may come in serious reflection (1) healing repeatcontact with some of these errorists I edly-not one case, but case after case here give a brief synopsis of Mr. Mac- in succession (2) creating a limb (3) Lean's argument in denial of the above turing water into wine (4) raising the proposition. In denial of the perpetu- dead (5) giving sight to the blind (a man minus a finger and a blind man were in the audience and the Elder's attention were called to them, but the finger is still wanting and the blind does not yet see.) He futher showed why he demanded demonstration. (1) The " Elder's" proposition invites it, fied-their appointment commanded, (2) The proposition is for demonstration and not discussion-illustration. " I affirm that a pressure equal to 5 lbs" is imparted to a Fairbanks' scale by the laying on of my hands and also that all the signs common in weighing this amount tollow and that all the movements common in weighing are perfor ned by the scale on which my hands are laid." He showed the absurdity of discussing a proposition of this nature or proving it by telling how the scale acted when hands were placed upon it. Every one would ask for demonstration. Be it observed that the " Elder's" proposition does not take God into account at all! He claims as much with reference to the Holy Spirit as I do with reference to a pressure on the scale, I will demonstrate, let him do so or fail, as an impostor.

(3) We ask demoustration because all are open to conviction and disposed to afford the Elder the fullest opportunity to make grod his affirmation. (4) because it is not probable that a Mormon has ever performed a miracle. Joe Smith-the founder of Mormonism -was marching towards Missouri. His army was visited by the cholera, then but just known in America. In a few days twenty of his company died. Joe preached, prayed and prophesied in vain. He first attempted to cure it by "laying on of hands," but desisted with the remark, that " when the Lord would destroy it was vain for man to attempt to stay his hand." Because the "Elder," in his proposition seems to be prepared for demonstration and this is a practical age. (6) Because the Word of the Lord warrants me in demanding demonstration. Here be illustrated his position from the 3 miracle working

D. G. M. (2) That he had not received the Sackville Sep. 1884.

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GEO. A. McDonald, Sec'y.

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Literary.

VILLANOVA SOLARO. A Story of the Vaudois, by Miss L. Bates. American Baptist Publication Society. Price, The scene of this story is laid in the

valleys of Piedmont and in the mountain heights by which they are enclosed. The period is during the later years of the sixteenth century, including the year 1572, the era of the Massacre of St. Bartholomew's Eve.

The Count of Villanova Solaro was one of the Vaudois, against whom the hostility of the Papal persecutors was especially directed. The story traces the history of the family from the time when, after the imprisonment of the Count, they were compelled to forsake their ancestral home, and flee to the mountain heights. where, at Boudrina and its vicinity, they were sheltered for a season by their brethren of like faith. At length the Count perished in prison; the Countess and her youngest son were slain by their persecutors; and the two elder sons and the youngest sister of the Count made their escape to

The work gives a very interesting sketch of the life scenes of the bunted Vaudois, and of the spirit that animated them. They, and their Christian life, stand out in bold relief from the dark background of Papal superstition and cruelty. As we look at them, we naturally recal the words that the author of the Epistle We have much pleasure in thus to the Hebrews applies to other sufferers for righteousness' sake: "Of whom the world was not worthy."

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ll, Esq. Esq.

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