

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy to go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

**—TAKE NOTICE.**—At the Southern Baptist Association of N. B., it was voted to strike the name of W. E. Vickrey from our list of ministers. This means that he is no longer to have the recognition of our body as a minister of the gospel.

**—PRAYER ANSWERED.**—A few months ago, in a certain church, some of the members agreed to continue to offer up special prayer for two in the congregation who, at that time, gave no evidence of interest. Last Sabbath, one of these was baptized and the other is trembling between hope and fear. Are not the most of our prayers too general? If we could but fix our thoughts and desires upon individuals, and place them before the mercy seat, how much more earnest our prayers would be, and how much more effective. Christian readers, are you thinking dear ones to God one by one? If not, does not the Master desire you to begin?

**—MISSIONS AND THE CHURCHES.**—Dr. E. Judson, the president of the Baptist Foreign Mission Union, in his opening address at Asbury Park, urged, as the great need of the mission work, organic union with the churches. We are glad our American brethren are moving in this direction. It seems as plain as the noon-day that this great work should be directly in the hands of the only organization our Lord left for his people. The *Missionary Review* has taken strong ground on this question, and thought it being shared among our own best men in the U. S. We believe our own Foreign Missions, under the control of the churches, is on the proper principle, and the more strictly we abide by this principle the better.

**—Is it so?** A lady speaker at our Association at Penfield, referred to the indignity with which appeals are made, at our public gatherings, to the young women, to go to our institutions of learning. We believe this is a sad and a sad to be lamented. It is matter for rejoicing that about 80 young ladies are at the Seminary at Wolfville, and a good proportion of the attendance at St. John's are ladies. Still the education of the daughters of our people is not insisted upon as it deserves. To whom can education be a greater disincumbent than to women? Let us all do our part to get the daughters to seek higher culture, and the parents to give it them.

**—UNDERSTANDING GREAT THINGS.**—The Presbyterians of the United States will have their centennial in '88. They have determined to celebrate it by raising \$5,000,000, for the various objects of the denomination. This is a great purpose to attempt to realize; but it can be done, and our Presbyterian brethren are the ones to do it, for they are grand givers. We shall probably have the semi-centennial of Acadia the same year. Some of our wide awake leaders hope that our people may be led to do a fine thing for our College, by that time.

**—AMERICAN BAPTIST MISSIONARY UNION.**—The meetings of the Union were very enthusiastic. There was a determination to widen rather than curtail operations. The committee on European Missions advised that the work in Greece be abandoned, and that missions in Germany and Sweden be thrown upon their own resources in the near future. But the Union in assembly would not hear of this course, and refused to adopt the report. The feeling in favor of giving up the Congo mission has reacted into enthusiasm in pressing it on, while Upper Burma is to be occupied by Christ. The agitation of the past year by Dr. Carpenter has been overruled for good, and prospects were never brighter at home and abroad. May the enthusiasm spread.

**—DR. CARPENTER.**—As many are aware, Dr. Carpenter has been criticizing the policy of the Bap. Mis. Union. Without doubt, many of his suggestions are valuable; but he seems to have pressed his views in rather a capricious spirit. He is about to go to the north of Japan to establish a mission there. He goes independent of any board. He expects to start a self-perpetuating mission, according to his own ideas. He has the courage of his own convictions, and all must wish him success.

**—WARNING.**—We hear that an agent of the British and American Book and Tract Society, who is a Baptist, in collecting for that Society, gets subscriptions from Baptists from the impression which they gain that he is collecting for our own society. We

wish our people to remember that all Baptist agents are not agents of Baptist societies, and be sure, when they give, that their donations are appropriated as they desire. It would be well, also, that our people remember that there is a society of our own which needs all the money we can spare for this purpose.

**—HEROISM.**—Talk about heroism. We have some of the greatest heroes the world has ever seen among our Baptist pastors to-day. Why I know of brethren who are holding to destitute fields and facing starvation. A brother wrote me, not long since: "I love my field; but I and my family cannot starve."—Bro. Colborn, of S. Association.

**—WOMEN OF INDIA.**—Bro. Churchill gave some heart-rending facts about the state of the women of India. They feel they have no souls—no hope. Highest expectation is to be changed into some of the lower animals. When dear ones die, they have no hope of meeting them again. The lives of the widows are so wretched that many of them complain of the British government for abolishing the Sutte, and thus making it impossible for them to secure the relief of being burned alive, to end their misery. In view of such appalling facts, how cold and small do all our efforts appear.

**—SUBSCRIBERS.**—The editor of the *Messenger and Visitor* will be at the most of the Association, prepared to receive the names of new subscribers, or the subscriptions of old ones who wish to improve this opportunity to pay what is due on their paper. Will not a goodly number of those who cannot go to our Association, send their back subscriptions by their pastor? Those who have not taken advantage of the reduced rates can still avail themselves of it, by sending in \$3.00, which will pay for this year and next; or, by remitting \$5.00, which will pay from January 1885, to January 1888.

**—ST. JOHN SEMINARY.**—We are sorry that no special mention was made of the annual meeting of the Union Baptist Education Society, which is to be held to-morrow. The notice of the meeting was not handed in until we were on our way to the Southern Association, consequently we did not see it until it appeared in the paper. The meeting will be one of great importance, as the future fate of the Seminary will be decided. It is most desirable that there be a large attendance of those interested.

**—DEATH OF DR. ARMSTRONG.**—Many of our readers will have read of the death of this honored servant of Christ, from the secular press. We have lost in his death one of our most trusted brethren. He was genial and kindly in disposition, earnest in spirit, wise in counsel, and an able minister of the New Testament. Many of us feel to have lost a personal and valued friend. We extend to Mrs. Armstrong and those who have been bereaved our deepest sympathy. May we all learn the lesson, "Be ye ready." Bro. Goucher, in another column, gives a more particular account of Dr. Armstrong's death, and adds a heart-felt tribute.

**—READ THIS.**—"Resolved, That we request the Foreign Mission Board to prepare a Foreign Mission Concert Exercise and distribute the same to all our Sunday Schools, the last Sunday in June, who will use it and take a collection for Bible work, in connection with our Telugu Mission."

The above resolution was passed at the Southern Baptist Association of N. B., at its recent session at Penfield. As it was moved by Dr. Hopper, and supported by the two other members of the F. M. Board present, its suggestion will doubtless be adopted. Last year the S. S. children of the U. S. gave over \$20,000 on their Children's Day. Why should we not have a Children's Day, and secure a respectable sum, as well as profit the children by arousing their interest in the work of the Lord? There is special reason why Bible work, in connection with our missions, should be aided. The British and Foreign Bible Society refuse to aid us in distributing Bibles, with the word *deipho* translated as the scholarship of the world declares correctly, and we are thrown upon our own resources, after having done our part to help their society. It is time that our people had a way to help their own Bible work; and this will afford it, in a measure.

**—BAPTIST BOOK ROOM.**—At the Southern Association of N. B. it was stated that the colporteurs of our Book Room sold Catholic and pedobaptist literature to the people, and prejudice was aroused against this most useful institution of our body. This damaging impression got abroad from the fact that a Baptist travelled through Charlotte Co., and sold the description of literature referred to. We have written to the Book Room, and are authorized to say that there has never been a colporteur under its direction in Charlotte Co., and never has such literature been given to its colporteurs anywhere, so that against which exception was taken. The greatest care is taken to put nothing into the hand of col-

porteurs but what is wholesome and elevating. We hope this will suffice to give the quietus to this damaging rumor.

**—UNION BAPTIST SEMINARY.**—We hear, as we are going to press, that the public anniversary exercises in connection with the closing of the Seminary, are to be held to-night. Those who have them in charge have not thought it worth their while to let the *Messenger and Visitor* have any official notice of their nature. This is not the only instance in which our readers have been left without information in reference to the Seminary, through these columns. It has been our idea that the denominational paper was a good medium of communication with our people, and that all of interest pertaining to all our institutions should be inserted therein. If others think different we cannot help it.

## VALEDTORY.

Written by Miss E. E. Chipman, of the Graduating Class of the Seminary, Wolfville, for the Closing Exercises, June 2, 1886.

As, lingering on the threshold of new scenes  
Whose mystic veil so oft we've longed to read,  
We know we soon shall see bright gleams  
Lighting what now seems dark, deep  
Pangs attend  
Our heart's glad song, and as by some sad  
Knell

Our joy is hushed. How can we say  
Farewell?  
The shadowy vistas of our future lives  
We cease to contemplate and, yearning,  
Turn  
To these dear scenes whose image never  
Strives  
In vain. Acadia has yet to learn  
Our love for her; to know her name's en-  
twined

About these hearts wherein she sits en-  
shrined.  
Brighter than threads of purest glistening  
gold  
Her scenes on memory's tablets e'er shall  
shine;  
And her old bell, though years have on-  
ward rolled,  
To us in joyous tones will ever chime.

Thou'sundered far, we'll ever with her dwell!  
Farewell, dear old Acadia, farewell.  
To-night, our teachers, who we through  
these years  
Have learned your guidance of our lives  
to love,  
Would cherish deep this thought which so  
endears  
Your names, and points to higher planes,  
above—

As golden links your noble lives have stood  
Binding our lives fast to the pure and  
good.  
Through labyrinthine oft veiled in darkness  
haze  
Our minds you've guided safe beyond the  
unreal  
Of falling courage, which from out the  
maze  
You've striven to lift our "Better up to  
Best!"

In Faith you've "planted seeds of know-  
ledge pure,"  
Yes, e'en through earth to ripen, through  
heaven endure.  
Most gratefully our thanks we render you,  
For all the gentle patience, kindly shewn  
And trust reposed. Our fervent hearts re-  
new

The thankful strain, and echoes swell  
the tone.  
While from yon heavenly throne that voice  
shall bless  
And tell you—even all we've failed to  
express.

My clasped arms, O Time's great embalmer—  
Past  
Shall wrap in mystic folds our school-  
girl's life,  
With all its joys and cherished hopes; and  
that  
We approach new scenes all fraught with  
sterner strife;

But ere we onward pass with earnest thought  
Let us bind close the truths these years  
have taught.  
We know not what, for us, the future may  
reveal  
Of light or shade; but may our highest  
aim  
Be holy, pure, and true, through woe or  
weal  
May disappointments, ills, but serve to  
frame  
Our purpose nobler, whilst earth's treasure  
grows  
Less dear beside the glories Heaven bestows.

For "Nulla dies sine linea e'er  
Our motto is, and as we glean each line  
Along life's path, my clasped arms, may God's  
bless  
Be our chief strength. Led by His hand,  
divine,  
Lies' battles e'er, may we in you bliss meet!  
An unbroken class, at Christ ouraviour's  
feet.

## Buried Alive.

BY REV. JOHN WATSON.

The cry "Found buried alive!" has sometimes come to the ears of the people with startling effect. They have shuddered at the possibility of its happening to them. It is the horror of a living death. There are multitudes morally and religiously buried alive, but their experience differs from those of merely corporeal sepulture. They may not be sensible of their condition, because not aroused to the use of their faculties, as those covered alive in the narrow house may be in a comatose state. Swedenborg tells us of many in the invisible world who are dead as yet ignorant of it, and so vast numbers are in a living grave, yet dream that they are in the activities of life. The Word of God affirms this fact to incredulous ears, "She that liveth in pleasure is dead while she liveth," her laziness being that of folly, and her activity that of negation to the life essentially. Again, we are told that men are "dead in trespasses and sins," and the call comes "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," so that there is a possible resurrection from this grave of sin. As one buried alive is cut off from the surrounding world, and what respiration he may have is that of the grave, so the true realm of existence where the soul was made to move is rewording activity with its Creator, is hidden and unknown. Such may truly affirm from their own side of observation, that God is unknowable. Materiality excludes all spiritual recognition: Shadows are grasped and taken for substance, stones for bread, and laborious idleness for industry. Sight, hearing, taste, feeling, and endeavor after the substantial of the true life, are unappreciated. There is thought, but no real action; resolve, but no moral movement; will, but no holy execution; and though the agent may have in him the slumbering fire of genius, the tongue of eloquence, and the might of a giant, the world is none the richer, happier, or better through this possession. Many of the kings of the nations, like Tishah's Babylonian chief ones of the earth, lie here, their power brought down, and the worms of sensualism covering them. Men capable of lifting generations heavenward exert themselves only as galvanized corpses. Buried talents, wasted energies, torpid lives, and entombed souls meet us everywhere. Such mighty dead lie around our churches. They are in university towers, within college walls, under the shade of theological seminaries, and sit in Moses' seat, as buried monarchs are found in worm-eaten chairs. There are unknown Bunyans, silent Whitefields, mute Chrysostoms with golden tongues, and Goughs, Moodys, Livingstones, yes, numberless missionaries, evangelists and sacred orators, needed to revolutionize the world, yet as if nonexistent, because those who should have the keys of heaven to unlock the graveyards know not where to find them.

Blessed as is the work of Foreign Missions, men need not enter upon that to find them. They lie at our doors. The dead Asphalthis of intoxication covers a legion. Vice weighs down dead armies of them. Unbelief, like Erebus, shuts out the Sun of Righteousness from many in high places. Worldliness, like a granite sepulchre beautifully ornamented, surrounds more than can be enumerated, excluding the sounds of celestial activities. The voice says "Come and see." Let the thoughtful and the praying come; the weeping Jeremiahs and Davids with their tearful Marys, and the inquiry "Can these bodies live?" will be answered by the living God, "I will cause breath to enter into you, and they shall live!" "Behold, O my people, I will open your graves, and I will put my Spirit into you, and ye shall live." There must be God's pure preaching to these buried ones; not man's wisdom. There is no art so divine as that which finds an entombed Holmes with his dead mathematics, a sepulchred Toplady with his insane morality, a Finney moved into the semblance of life by legal practice, while torpid to the pulsations of heaven, a Gough, preserved like a dead man in whiskey, and brings them into the new heavens and earth of consecrated lives. There are pearl fishers who descend into the depths to bring to the surface their hidden treasures; but there are immortal genes infinitely more rewarding to the search than those the fleshly hand can grasp. Andrew in this matter sought out his own brother Peter "and brought him to Jesus." Living souls are connected in this life with lifeless kindred, and they may bring them to Him whose touch will impart life.

If it were known that a fellow mortal was in a living grave what commotion there would be as to his fate, and what zealous endeavors would be put forth to bring him out! And how would the plaudits of the people surround the deliverers! Yet the deliverance would be temporary, and real death would soon come to end the respire.

But the graves tenanted by the living dead may be easily investigated, and there is a time for their moral resurrection when the Lord of life is in the way with them, which if not improved leaves them forever dead. Man's highest calling and greatest work is to raise those who are dead in trespasses and sins into Christ's unending life, where they may sit together in heavenly places. The call is for living souls to give life unto those in the sepulchres of sin, and no sounds can be more grateful to such than "Those that were dead are made alive again!" In fashionable homes, as well as in human dwellings, these life-restorations are demanded, and the multitudes resurrected souls may come forth from the lowly to make a living world. In this wide unnumbered graveyard there is need of countless Ezekiels to prophesy unto the buried ones with the ascending prayer "Come from the four winds, O breath, and breathe upon these slain that they may live!" God's loud call to the moribund earth "Hear the Word of the Lord!" must be repeated till it is heard. "A man," said Rowland Hill, was buried alive in a pit, "I cried for help, so that my voice was heard a mile off, and men came running at my call, and dug him out. I was not called an enthusiast then, nor am I an enthusiast now when I sound God's alarm to lost sinners." Men buried alive cannot live long unless speedily rescued. The redemption of the soul is precious, and the opportunity past leaves hopelessness behind.—*Evangelist.*

## Two Fatherless Widows.

The late Rev. Walter Dunlop, of Dumfries, was a sound divine, and, like John Gilpin, "he dearly loved a joke." When tempted, he was something of a humorist, and on some occasions his wit and sarcasm were quite irresistible. The following is an example:

One evening while wending his way homeward, he was met by two graceless young fellows who had agreed to have a good joke at the minister's expense, when one of them thus accosted him:

"Ay! Mr. Dunlop, did ye hear the news?"

"No," answered Mr. D., "and what might the news be?"

"Oh! dear me, did ye hear the news?"

"The Devil's dead?"

"Is that really true?" inquired Mr. Dunlop. "O yes, quite true, I assure you." "Weel, weel," replied he, "if that be true, I'll just gang awa' home and pray for twa fatherless bairns!"

It was about half a minute before the pair recovered from the effects of the electric shock.

## This, That, and The Other.

—The Congregationalists of Great Britain gave \$620,000 to Missions last year.

—The receipts of the British and Foreign Bible Society for the past year, amount to more than \$1,200,000.

—The Church of England Temperance Society of Great Britain numbers 734,750.

—The National Temperance League of Great Britain has an income all told of over \$65,000.

—The Baptists of Great Britain gave \$305,000 for Foreign Missions this last year.

—Dr. MacLaren finely says: "As one of the old Mystics called prayer 'the flight of the lonely man to the only God,' so we may call the act of faith the meeting of the soul alone with Christ alone."

—The London Baptist says: "Baptists have a general idea that their Presbyterian brethren are as sound as they are dry; and that is saying not a little for them."

—The whole cross is more easily carried than the half.—*Drummond.*

—The *Herald and Presbyter* said that the interior was not aching for a controversy with it. That paper replied: "True. Among our earliest recollections was a maternal spanking for beating a mud-puddle with a stick. Sharp."

—In a cemetery a little white stone marked the grave of a dear little girl, and on the stone were chiseled these words: "A child of whom her playmates said 'It was easier to be good when she was with us.'" It was one of the most beautiful epitaphs I have ever heard.

—In a lecture delivered at the Academie de Belgique by M. Willens, and reported in the *Independence Belge*, there is an interesting reference to the municipal elections of Pompeii. It appears that placards of the different parties are still to be seen painted upon the walls or figured in the plaster. According to these ancient posters, the candidates possessed all the gifts and virtues common to the officials of the present day. Their talents and virtues are extolled in tall characters of many colors, and some of them are strongly recommended to the voters of Pompeii by the faithful followers of the Church of Venus. The members of other persuasions also appear to have had their candidates. In fact, the notices all go to show that religion and politics were badly mixed a few years ago in Pompeii.

—At a recent meeting held in the Metro-

politan Tabernacle, London, it was stated by Mr. Cain, M. P., who presided, that 1100 out of 1000 Baptist ministers were pledged abstinence, and that of the remaining 900 a great many were practically abstainers. Of the students in the colleges the proportion of abstainers were seven to one. In the Pastor's (Spurgeon's) College only three out of sixty-six were non-abstainers.

—The H. Missionary work of the Congregational societies of the U. S., shows the number of missionaries employed to be 1,447, a gain of 22; fields occupied, 3,008, a gain of 15; years of labor performed, 1,058, a gain of 41; churches organized, 152; new Sunday schools gathered, 296; Sunday school scholars, 120,000; additions to the church, 9,050; converts reported, 7,115, a gain of 2,000; church buildings completed, 145; and churches brought to self-support, 66, a gain over the previous year of 16.

The total cash receipts of the treasury for the sixtieth year, including auxiliaries, is \$524,545.93. This is the largest amount ever reported, and a gain of nearly \$73,000 over the receipts of the previous year. This gain is chiefly in legacies.—*Congregationalist.*

—From John Swiaton's Paper, Mark, in the first place, the rapid growth of the principal cities of Europe since 1850. In that period of greatest mechanical development covering about one-third of the nineteenth century, the population of London rose from a little over two millions to more than four millions; that of Paris, from one million to two and a half millions; of Berlin, from 400,000 to 1,200,000; of Vienna, from 450,000 to 1,200,000; of Buda-Pesth, 125,000 to 400,000; of Rome, from 175,000 to 350,000; of St. Petersburg, from 475,000 to 1,000,000; of Moscow, from 350,000 to 700,000.

—The following was the state of the population of Ulster in 1881:

Roman Catholics	831,784
Episcopalians	377,936
Presbyterians	466,107
Methodists	24,434
Other denominations	29,221
Total	1,739,542

—The degrees of the Romish Penary Council held in Baltimore, and confirmed by the Pope, speak in one place of "our faithful people who sell intoxicating liquors."

—"Life is serious because it is a preparation for eternity," says the *Golden Rule*. "and death is serious because the preparation is then over."

—I mean by liberal, able to see the good and true in people that differ from you—glad to be roused to the reception of truth in God's name, from whatever quarter it may come, but not readily finding offense where a remark may have chance to be too sweeping.—*McDonald.*

—Oh! these dear good souls who are everlastingly imagining that one has something against them. The crucial test to which they bring every man is, "What does he think of me?" It is a great worry to try to please them, for you have to keep trying; and it's a great worry to think if you don't. It is pleasant to think how different such people will be when they go to heaven.—*Ret. Herald.*

—Monsieur Remer, aged 65 years, a prelate in the Pope's household and an eminent writer and preacher, appeared before Rev. Dr. Nevin, in the American church last Sunday; he injured the Roman Catholic faith and entered the Anglican Episcopal church.

—As to reading the Bible, Sir Monier Williams credits Dr. Chalmers with this illustration: "If you eat fish you may find it the most nourishing of all foods, but you may, if you like, choke yourself with the bones—so the Bible feeds the hungry soul, unless we wisely and wantonly take damage from its difficulties."

—PRESBYTERIAN CHURCH OF THE U. S.—From the reports of the General Assembly, we quote the following:—The increase of membership during the year was 54,700. There were added in Mexico 762. Over 2,000 were added in Foreign Mission fields. The receipts of the Board of Home Missions were \$526,434.10—an increase of \$32,343.63 over the previous year. In addition this Board received for the debt of 1884-'85, \$817,531.51; deducting this amount from the \$139,708.67, the indebtedness of 1884-'85, we have remaining unpaid of the debt of that year \$23,177.86. The Board of Foreign Missions received in 1885-'86 \$756,164.46, an increase of \$45,190.76 over the previous year. The amount received for the debt of 1884-'85 was \$61,474.08, leaving for the regular work \$694,690.38. The amount received by this Board from the Women's Boards was \$234,925.40.

—Be thou content to be right, and thou mayest be assured thou art safe. He that mayest be safe before he will side with the right is a mean thing, not worthy of so good a fate as to be cast away. But he who will fling himself away for the right, come what will, he shall find he is safe on the Eternal God.—*Spurgeon.*