

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. 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.

—HELP US.—All our pastors and workers can testify to the joy the news from the churches has given them, and the inspiration it has been during the past year. The brethren have been kind in sending interesting items for the *Messenger and Visitor*. There is no doubt that the news of revival in one place has helped to arouse a longing and prepare the way for one in another. The paper is almost the only way in which the churches can set upon each other, and interest in one place be communicated to other fields. Let not any fall then to help the general interest by letting the thousands who read the *Messenger and Visitor* know when the Lord is sending down blessing. In this way, too, the bonds of general brotherhood will be strengthened, sympathies will be broadened, and the cause of our Lord helped on. Let none shrink from reporting because it would seem to be blowing a trumpet to call attention to their doings. It is nothing of the kind. It is but telling of what God has done to give him glory. Other than revival news will be welcome. How much our brethren could help us if they would send us one of their brightest thoughts now and then. We need the best power of all concentrated upon our people through the *Messenger and Visitor*.

—LET PREACHERS.—A brother brought this subject up at Parrboro. It is one that should be kept constantly before the minds of our people. We need more lay workers, who shall not only be faithful to the work in the prayer and social services at home, but who shall go to destitute places, hold meetings, and speak to the perishing about their souls. We are glad to hear such good reports from the churches that have brethren who work in this way. In the places whither they go, they are received with the greatest favor. The people are ready to come together to hear them. Revivals have sprung up, and precious souls have been saved, in connection with their labors. Shall not more of our strong churches, and of our weak ones also, take hold of this work? Let the church take action. Where there are destitute places near at hand, let there be a plan by which meetings may be kept up by the earnest laymen. How much might be done this winter by closing prayer meetings, held here and there among those who are not regular church members. If the churches would take this matter up, led by their pastors, many brethren whose diligence prevents them from offering to work in this way, might be led into usefulness. The evenings are growing long, everything is favorable for a beginning. What other church will make one to rally its forces for this aggressive work?

—THE CASO CUM DIFFICULTATE.—This disagreeable matter came up in the Association. A strong committee was appointed of our most judicious brethren. These brought in a report expressing their perfect confidence in the brethren of the *caso cum difficultate* in the *Messenger and Visitor*, quite months ago. They also expressed regret that those favoring the pastor had not accepted their counsel and made it a mutual one. They recommended the appointment of a committee of three to visit the church and attempt a reconciliation. The report was unanimously adopted and the committee named. May the prayers of many go up that a reconciliation may be effected. It is one of the saddest of sad sights, when brethren in Christ waste their strength and destroy their moral power in a community by dissensions, while Christ is being wounded in the house of his friends, and souls are being pushed downward instead of helped upward.

—UNCLE JUDAS.—At the Association at Parrboro, when the question of Temperance was up, several brethren spoke of the action of a certain judge in N. S., who is anything but impartial, and uses his high position to thwart efforts of the temperance people to enforce the Scott Act. We always thought Judge was under such a spell as well as under the most sacred moral obligations to carry out all the laws of the land, and not to prevent their operation. If this is so, it requires less moral energy to understand the nature of his action than it does to denounce it.

—PASSAGE.—It has been known that there has been some trouble in this church. There have been misunderstandings, and, no doubt, mistakes. At the session of the

Association, principally by the agency of Bro. McLean, a former pastor, the brethren and the pastor had a meeting together, and with a number of ministering brethren of the Association. The power of God's spirit came down in answer to prayer, and all promised to bury the past, and try to avoid misunderstandings and mistakes in the future. There was general joy among the brethren of the Association and of the church. The eyes of the denomination will be looking hopefully toward this church, which has made such good progress for the past few years. All have confidence in the christianity of the brethren and sisters of Parrboro, and expect that the Lord is about to overrule the little difficulty of a time for the permanent good of the cause. If all will not talk anything about the past, but will seek to be all the more kind where there has been any estrangement, this blessed result may be attained. The dear Saviour expects this for his sake of those for whom he died.

—ADVANTAGES OF ASSOCIATIONS AFTER CONVENTION.—One advantage of the change made by the Eastern N. S. Association of the time of its session until after the Convention, was seen in the late meeting. The debt on the H. M. Board was placed before the brethren. There was also action taken to press the work of collecting for the Convention Fund at once, and all that year. If an arrangement were made so that our Associations should succeed the Convention, it would be a great gain in this way. We would have an exact knowledge of the situation to bring before the brethren. There would be a definite plan and purpose to engage the attention of the delegates. The associations would be face to face with the needs of a new year of work. The sessions could be made intensely practical. It would soon happen that the Convention would become a body to plan, and the associations bodies that should take up the oversight of the execution of the work.

—TO SUBSCRIBERS.—Will subscribers please note the following: When you desire the address of your paper changed, please give us the old address as well as the new one. Also, in writing us kindly put plainly the village or town and county where you reside. By attending to the above, you will receive us from searching all through the books for your name.

How George Waller Became a Baptist.

About the beginning of April, 1886 (when twenty-five years old, I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptized since she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it.

My reply was, "I do not think I need to be baptized again."

I was then asked by the sister who had been baptized, "But have you been baptized?"

I answered, "Yes, when I was a child."

She then replied, "Have you read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

Then, said she, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting everyone to receive nothing which could not be proved by the Word of God, I had repeatedly spoken against believers' baptism, without ever having earnestly examined the Scriptures, or prayed concerning it, and now I determined, if God would help me, to examine that subject also, and if in fact baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptized.

As soon as I had time I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular reference to this point. But now when I earnestly set about the matter, a number of objections presented themselves to my mind.

First, "Show many holy and enlightened men have been divided in opinion concerning this point, does this not prove that there can be no expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: "If the ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the church of Christ, now as well as formerly?"

Second, "There have been but few of my friends baptized, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me."

Answer: "Though all men forsake me, if the Lord Jesus take me up I shall be happy."

Third, "You will be sure to lose one half of your income if you are baptized."

Answer: "As long as I desire to be faithful to the Lord, he will not suffer me to want."

Fourth, "People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them."

Answer: "I do not follow that I must, in all points, go along with all those who hold believers' baptism, although I should be baptized."

Fifth, "You have been preaching for some years, and you will have thus publicly to confess that you have been in error, should you be led to see that believers' baptism is right."

Answer: "It is much better to confess that I have been in error concerning this point than to continue in it."

Sixth, "Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing."

Answer: "It is better to fulfill a commandment of the Lord Jesus ever so late than to continue living in the neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers only are the proper subject for baptism, and that immersion is the only true scriptural mode in which it ought to be attended to. The passage which particularly convinced me the former is Acts vii, 30-38, and of the latter, Rom. vi, 3-5. Some time after, I was baptized. I had much peace in doing so, and never have for one single moment regretted it.

Before I leave this point, I would say just a few words concerning the result of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

First, Concerning the first objection, my conviction now is, that of all revealed truths, not one is more clearly revealed in the Scriptures, nor even the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

Second, Not one of my true friends in the Lord has turned his back on me as I supposed, and almost all of them have been themselves baptized since.

Third, Though in one way I lost my money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things, for he made up the loss most bountifully. In conclusion, my example, has been the means of leading many to examine the question of baptism, and to submit from conviction, to this ordinance; and seeing this truth, I have been led to speak on it as well as on other truths; and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.

The Mummy of Ramses II.

About two years ago we gave a very interesting account of the discovery of several royal mummies in Egypt. They have been carefully preserved in the museum at Bouhik, Cairo. Some of these bore marks of identity, and around them centered a high degree of interest, especially that of Ramses II. It is generally believed that he was the Pharaoh of the oppression of the Israelites in Egypt. He was certainly a noted character, perhaps the greatest of the Egyptian kings. Many of his mummy remains is that wonderful fact to day. During his long reign, Thebes reached its highest glory. We recollect seeing immense statues of this monarch and his wife standing but partly buried in earth at the gateway of the Temple of Luxor, and a prone colossal statue of him amid the ruins of Memphis; but the greatest marvel of all, on the west bank of the Nile at Thebes, a huge, fallen and twice broken image of this famous king finely sculptured from a single block of granite or red granite, that weighs over 800 tons! He was a great warrior and conquered many nations and cities, Salem or Jerusalem being one of them. He grievously oppressed the Israelites. He is doubtless referred to in Ex. i. 11; "And they built for Pharaoh treasure cities, Pithom and Ramses."

This was nearly 1500 years before Christ, and yet the mummy of this Great Ramses has been found and about two months ago was unrolled in the presence of the Khedive of Egypt, and other noted men, and the long-preserved body bore unmistakable marks of identity. It was taken out of its glass case and the linen bandages and layers of cloth, often bearing inscriptions, were taken off. From an official report of the process given in the *London Times*, we extract the following description of the body.

"The head is long and small in proportion to the body. The top of the skull is quite bare. On the temples there are few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimeters in length. White at the time of death, they have been dyed a

light yellow by the spices used in embalming. The forehead is low and narrow, the brow ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the nose of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheekbones very prominent; the ears round standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jaw-bone is massive and strong; the chin very prominent; the mouth small but thick-lipped, and full of some kind of black paste. This paste, being partly cut away with scissors, disclosed much worn and very brittle teeth, which, moreover, are white and well preserved. The moustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness, or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two or three millimeters in length. The skin is of earthy brown, spotted with black. Finally, it may be said the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly antique, but even under the somewhat grotesque disguise of mummification there is plainly to be seen an air of sovereign majesty, of resolve and of pride. The rest of the body is as well preserved as the head, but in consequence of the reduction of the tissues its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad, the shoulders are square, the arms are crossed upon the breast, the hands are small and dyed with henna, and the wound in the left side through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless, the feet are long, slender, somewhat flat soled, and dyed like the hands with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Ramses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died."

—Exchange.

Do The Next Thing.

The following incident was related by the Rev. Wayland Hoyt, D.D., in the Tompkins Avenue church, a few weeks since, in the course of a sermon.

"I know how hard it is sometimes to speak to men and women next you concerning Jesus Christ, and to undertake that Christian service."

"I am almost certain it was one Friday night, when I came from Philadelphia to lead my prayer-meeting, that I related an incident that marked an era in my own life, and as it illustrates just this way of service, would have you follow, allow me to repeat it before this larger company."

"It happened when I was pastor of the Strong Place church, and there was a very deep interest manifested. I had been preaching for a long time, and a gentleman attended the meetings, who, before that night, had never been any of the week night services. He was there night after night and I failed to speak to him, not because I was afraid of him, but because I feared that by some unacquainted word I might push him away rather than lead him closer to the Lord. I had preached till a late hour and had been many inquirers, and had got too home, arranging myself for a little rest, when I thought I might distract my mind in order to gain a little sleep. I sat before the great library fire with my study gown and slippers on, and I will remember the book I was reading, it was Lockhart's 'Life of Sir Walter Scott.' As I read, an impression came over me to go and see that man. I said to myself, 'It is altogether too late to go to see him, he is asleep by this time'—It was nearly twelve o'clock. Then again the impression came on me, 'go and see that man.' I said, 'I am tired and want to rest, I can't. Then again the impression came on me, 'go and see that man,' and again I said, 'I can't, my coat is off, my study gown is on, and it is pleasant here by the side of the fire, and because that I can't. Again the impression came to me, 'go and see that man.' Again I said, 'It is too late, it is nearly twelve o'clock, he is in bed and asleep.' Still the impression returned, 'go and see that man,' and I arose, put on my boots, got on my coat and overcoat, for it was a winter's night and cold outside. I remember after crumpling along upon the snow on the sidewalk, reaching his house, climbing the steps and standing upon the front platform about to pull the bell, the thought came to me, 'What a precious fool you are, but I rang the bell. There was a stir on the other side of the door, it opened, and the door before me. He put out his hand and, grasping mine, said: 'Pastor, come in, everybody in the house is in bed asleep, and you are just the man I want to see. Come in.' I went in and we talked of Jesus there in the parlor together. I prayed while both of us knelt, and he gave himself to Christ, and stood true to the faith ever

This That, and The Other.

"God oftentimes defers to grant our suit because he loves to hear us beg it, and hath a design to give us more than we ask, even a satisfaction of our desires, and a blessing for the very importunity."

Jeremy Taylor.

Socrates only said, "Could I climb to the highest place in Athens, I would lift my voice and proclaim—Fellow-citizens, why do ye curse and scrape every stone to gather wealth, and take so little care of your children, to whom one day ye must relinquish it all?"

In 1876, in New England, only seven hundredths of the population over twenty years of age were unable to read and write; yet those seven hundredths produced 80 per cent. of all the criminals.

The Rev. James J. McNamee, formerly a preacher of the Independent Catholic Church, has been ordained a Baptist minister at the Bridge St. Church in Brooklyn.

—He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city missionary, never from the faithful pastor, never from the intense evangelist, but always from the gentlemen at ease, who take no actual part in our holy war.

—Spurgeon.

—Lord, I have tried how this thing or that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O Center and Source of light and strength! O Fulness of all things! I come back and join myself to Thee!—*Arthur H. Hallam.*

An infidel had come, the other day, to one of our meetings, and when I talked with him he replied that he didn't believe one-twelfth of the Bible; but I kept on quoting Scripture, feeling that, if the man didn't believe, God could do what he chose with his word, and make it quick and powerful, and sharper than a two-edged sword. The man kept saying that he did not believe what the Bible said, and I kept on quoting passage after passage of Scripture, and the man, who two hours before had entered the hall an infidel, went out of it a converted man, and, a short time after his conversion, he left the city for Boston a Christian, to join his family in Europe. Before this gentleman went away, I asked him if he believed the Bible, and his reply was: "From back to back, every word of it."

To repress a hasty answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence, in gentle submission—these sometimes require a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—*Charlotte Gilman.*

—In England and Wales there are 4,364

after. When I heard of his death, last summer, I said to myself then, as I have a thousand times since, oh! I am so glad I went."—*Words and Weapons.*

"Pass It Around."

The Duke of Brunswick, who recently died, though not himself pious, insisted that his subjects should serve God, attending Divine worship on Sunday, and in every respect demean themselves as true Christians.

Informed that the peasants in a near village neglected their religious duties, spending the Sabbath in the village inn, drinking grog, playing cards and retelling lascivious yarns, he concluded to amend himself of the true state of things and need be, administer a necessary corrective. Disguising himself by throwing an old cloak over his uniform he set out for said village early on Sunday morning. Behold the had not been misinformed. He found a company of more than twenty villagers seated around a large table, boisterously denouncing the church, the preacher, and pious people. All had thrown in for a large bowl of punch. The leader of the convivial company who had the capacious bowl before him, filled the cup, drank of it and handed it to the party next to him, saying: "Pass it around." Thus the cup was repeatedly filled and repeatedly passed around the circle of revellers. Vulgar hilarity and coarse merriment reigned supreme.

The Duke was grieved, witnessing the debauch. A corrective, he thought, was necessary. Walking up to the leader at the head of the table, he threw off his disguise, and with clenched fist boxed his ears with great vengeance, saying authoritatively: "Pass it around!" Blow rapidly followed blow, each beaten by his neighbor, and until each had received his first instalment. But again and again the Duke administered manual applications to the flushed cheeks of the chief revellers, every time ordering to pass them around.

After this chastigation the Duke ordered the revellers forthwith to go to church, and never again on Sunday be found at the inn. The lesson was heeded. Is not this story good enough to pass it around?

Glints of Sunshine.

The following are gathered from Eliza Ryall's "Is the Golden Days."

Life is a long series of minor disappointments. We naturally admire those who are our opposites.

There is naught so hard but emotion lightens it.

There is naught in this world to fear save sin and shame.

Surely the truth doth oftentimes lie betwixt extremes.

God himself cannot give us back our lost opportunities.

The crown of a woman's love is the bearing of pain for and with the one she loves.

(By) definitely committing yourself to a party, you commit yourself, maybe, to much that you do not altogether approve.

The sincere are always slow to suspect insincerity in others. Almost invariably they have to buy their experience, and pay a high price for it.

The writer stands in the same position to the creations of his brain as the parent to the child. He alone can understand them, because he alone has ever lived with them, he knows all they have cost.

For, after all, words are but clumsy means of communicating thought, and, moreover, most readers read themselves and their prejudices in every book they handle.—*Hap. Weekly.*

—READ IT:—Don't be afraid, brethren, to call on the Lord's people to give. I know they sometimes complain, "Oh, they say, 'It is all the time give, give, give!' You are always poking under our noses a collection box or a hat." Yes, but remind them that on the side of the Lord it is always give, give, give to them. It might help parsimonious Christians to look a little under their accounts with the Lord. It would stand somewhat thus:

Brother John Smith in account with His Master, the Lord of the whole earth.

Dr.

To 10 shovels of rain on his field at \$25 per shoveler.....	\$250 00
2 extra shovellers at a critical period at \$50 each.....	100 00
60 days of sunshine at \$5.....	300 00
	\$650 00
Dr.	
Per Contra.	
By given for pastor's salary.....	\$10 00
Hour missions.....	25
Foreign.....	10
	\$10 25

Showing a heavy balance against Brother John Smith, and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared its chemical constituents so as to make it a farm at all rather than a patch of desert, and he, too, planted the forest on it from which John Smith gets fuel to keep him warm.—*Dr. Ashmore.*