

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
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THE CHRISTIAN VISITOR,  
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VOL. IV.

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NO. 20.

**—BOND OF UNION.**—There is one uniting bond between Great Britain and the United States not often noticed. It is estimated that \$750,000,000 worth of American bonds are held by British capitalists, in addition to immense areas of land. \$100,000,000 are said to be drawn from American enterprises annually by the subjects of Queen Victoria. There is in this immense money interest a great power to aid in preserving peace and good-will between the two countries.

**—PRESBYTERIANS OF N. B.**—The Presbytery of St. John, covering St. John, Kings, Westmorland, Albert, Charlotte, Queens, Sunbury, York, Carleton and Victoria counties, report 4611 communicants, an increase of 92 over last year; 3910 in the Sunday schools, a decrease of 789. The contributions have also declined; still they reach the fine average of \$11.15 per communicant. Six churches contain over 200 communicants, and eleven over 100 and less than 200.

**—METHODIST GENERAL CONFERENCE.**—The General Conference of the Methodist Episcopal Church of the United States is in session in New York. The question which attracted most attention was whether women were to be received as lay delegates. There was a warm and able discussion. It was finally decided that the part action of the conference made it illegal for women to be received as members; but that the voice of the church be taken through the conferences throughout the country, whether it was their will that the rules excluding them should be repealed.

**—CONTRAST.**—When John L. Sullivan and his antagonist pounded each other, a few weeks ago, columns were telegraphed to the Associated Press. When the Baptist Union dealt with the issue raised by Mr. Spurgeon, a religious master in which all Christendom was interested, there were two or three lines. There is in this a commentary on many things. It is stated that Sullivan's conduct, on his return to Boston, was so vicious and bad that he should have been put in prison; yet this beastly bruiser had a demonstration made on his behalf, on entering the harbor. He has gone back to his rum bar, where he will, no doubt, reap a rich harvest, and deal more terrible blows at men's characters and souls than he ever did on their bodies. The latest report is that he has been arrested for drunkenness.

**—TREMENDOUS POWER.**—The *Christian Advocate*, the official organ of the Methodist Episcopal Church of the United States, has the following statement: Bishops in the Methodist Episcopal Church have greater power than any other Protestant ecclesiastics. Their office is for life; to their discretion and will are committed the time and place of labor of twelve thousand ministers; and they have power to give to, and take from, two millions of Christians, their pastors.

It declares this, "but a part of the tremendous force held in the hands of Bishops." The question is whether these brethren are really appointed of God to settle and unsettle all the parishes of such a host of churches. Churches cannot call a pastor; they cannot pray to be guided in the selection of one. We prefer the system which leaves more liberty of direct divine guidance.

**—PEERS OF GREAT BRITAIN.**—It appears that one-half of the hereditary peerage have been created within the last sixty years, and that not one-fourth were in existence 150 years ago. But a single peerage—that of the Duke of Norfolk—can claim the distinction of running back in origin to the days of Henry II. It is a significant fact that the Duke of Buccleugh, Graham, Richmond and St. Albans, claim illegitimate descent from Charles II, through four of his mistresses, and that, so recently as 1831, the earldom of Munster, which still exists, was created for a son of William IV. by Mrs. Jordan, the actress. The honor of being a peer is therefore not so manifest, either on the ground of a long line of descent or of good moral ancestors. There is some of the basest blood, if blood is base, running in the veins of those who assume to be very noble. The only true nobility is that of present nobility of character. If this is found in a hod carrier, he is raised above many a man who has, over a corrupt heart, any amount of the flashing gilding of wealth and social position.

**—MOHAMMEDANISM.**—A high Ecclesiastic of the Episcopal Church, a few months ago, created a great sensation by an article in which he gave such a rose-colored view of Moham medanism; almost to cast Christianity into the shade. He gained the knowledge he had from books, &c. A Mr. Baldwin, a Baptist missionary in Morocco, has written a letter to the *National Baptist* in which he gives glimpses of what an inside view reveals:—

The utter rottenness of Moham medanism as a religious system is seen in the fact that the land is filled with every heinous sin and the nameless iniquities of Sodom abound. In some villages we visited last spring, the women told my daughter that

not one of them, married or unmarried, was virtuous, but all harlots. Once, not long since, at a Christmas dinner given by a missionary (a Baptist lady who joined me in the work soon after I came here three years ago, having since been able to arrange with the church from which she came to support her) in a small town of but two thousand inhabitants, to which only destitute divorced women were invited; about sixty were gathered. The people constantly tell us that their religion is better than ours, because it is so broad and easy. They may lie, steal, commit highway robbery, live unclean lives, and all they say, and in the last day their Lord Mohammed will intercede for them and get them into heaven to a man, filthy sins and all. Oh! their deep need of Christ! Oh, the crying need of filling the land with the gospel, and of showing them by our lives what real Christianity is.

**—BAPTISTS IN BERLIN.**—The Baptists of Berlin, Germany, are having rapid growth. Until about a year ago, they had but one place of worship seating only 450. Since then a new chapel, seating 1000 has been erected. Seventy have been added to the church at the new place of worship. It is in a district of 30,000 souls with only one other church capable of seating 1200 or 1600. Already the new place of worship is crowded while the old remains full, and it is thought that another house must soon be had to provide for the growth in interest and numbers. While before the new house was built, it was found hard to raise funds to support one pastor, now they support both better and with greater apparent ease, so great has been the advance in liberality. We spent a Sabbath with the Baptists of Berlin over eight years ago, and we shall never forget it. It was one of thanksgiving and joy.

**—GOOD INVESTMENTS.**—How the shrewd business men who have large hearts, and who wish to invest money for the Lord where it will make the largest, the surest and the most lasting returns, do keep pouring out their money to found and endow institutions of learning! Scarcely a week passes without recording some princely gift for educational purposes. This week there comes the statement that our great Baptist miller, of Minneapolis, after having spent \$30,000 to provide buildings for an academy at Owatonna, Minn., has off red. \$50,000 to endow it, provided that another \$50,000 be raised. Where is there a far-sighted Maritime Baptist of wealth who is ready to make an investment of his means for the Lord, in our beloved cause? What better time? What better cause? Hurry up, brethren: for our hearts are growing fever. But if your wealthy ones do not come to the rescue, let us who can give but little show them we can do without them, by rolling up a grand sum, by each doing what he can. Surely the Lord will not allow Aecidia to decline! We will trust and not be afraid; but let us labor as well as pray.

**—BIBLE CONTROVERSY ON BAPTISM.**—We noticed, not long since, a challenge given by a Presbyterian divine of the South, to discuss baptism from the scriptures alone. The *Western Recorder* promptly accepted the challenge, on condition that the Presbyterian paper would publish the passages of scripture in support of the Baptist view, as the *Recorder* offered to publish those given in support of the Peco-baptist view. The brave and learned doctor, however, says, all he meant was that they should have a public discussion, drawing their arguments from the scriptures, and asserting if he was to give what was on the Peco-baptist side of the question in the Bible, he would have to quote the whole of it. In another communication, he says all the passages bearing on the question are on his side, &c. He will not, however, mention one passage in particular. This is just as we expected. The fact is, our Peco-baptist brethren do not know where to find a passage. The *Recorder* also offered to publish all the concessions of Baptists that sprinkle in baptism, if the Presbyterian paper would publish the concessions of Presbyterian scholars that immersion is baptism; but this offer has not been accepted. It is suggestive that while Baptists are ready with many scripture passages to support their views, and while they can refer to almost any number of the best Peco-baptist scholars who concede that our practice is scriptural, our Peco-baptist brethren cannot refer to a passage which has any evident force in support of their view, and they do not find any Baptist conceding their practice to be scriptural.

**—CUBAN BAPTISTS.**—The good work still goes on in connection with the Baptist mission in Cuba. The places of worship are thronged, the crowds often blocking the entrance and extending out into the street. The following facts show that the Baptist workers have the earnest good-will of the people. A cemetery was purchased last year. Already over 500 nominal Romanists are buried there, although the ground is unoccupied, and in their eyes. In Las Paeas, not very many months ago, the Baptist meeting was attacked by a mob, led by priests. They storme the house, smashing the windows, lamps and

furniture, and severely wounding several worshippers. The pastor reminded the members of the church of Christ's command to pray for enemies, and they turned their revenge into a prayer meeting for the angry mob outside. Now word comes of a wonderful revolution in that town. The people have thrown into the streets their images of saints, etc., so that the Bishop of Havana had to send a committee to gather up the poor saints and take care of them. The Bishop of Havana, desiring to retract this rapidly spreading "Baptist heresy," sent the head priest of the cathedral, Rev. J. Ros de Molina, to listen to Dr. Dias and take notes of the sermon. He went and heard things that surprised and impressed him. Not long afterward Dr. Dias received a note from Father Molina asking for an interview which was granted. After long and patient enquiry, he has been brought out into the light. He is about to be baptised.

But the success of the Baptist mission is arousing the priests to a persecuting rage. One brother has been badly hurt with stones; an attempt has been made to poison another, and the captain general has been incited to use his power to crush out the Baptists. It is feared that troublous times are at hand. The day is past when the secular arm can be invoked to drop out the truth in blow; but such can be done to harass, by way of imprisonment and fine. In Spanish catholic countries, especially, assassination is a frequent resort. May the Lord protect the devoted brethren in Cuba. Their chief leaders, brother Dias, is in the United States seeking the means to build a house of worship in Havana. He is much troubled by the latest word received from his brethren, because of the threatening outlook.

Richard E. Burpe.

## ACADIA'S FIRST MISSIONARY.

Perhaps no country in the world, with the same number of Christians of any one denomination, has furnished so many foreign missionaries, as have gone forth from the Baptist churches of these Maritime Provinces. Within the last forty-five years, the following men and women have gone from our shores, to carry the Gospel to heathen lands:—Mr. and Mrs. R. B. Burpe, Mr. and Mrs. A. R. R. Crawley, Mr. and Mrs. Wm. Wood, Mr. and Mrs. W. F. Armstrong, Mr. and Mrs. W. B. Boggs, Mr. and Mrs. G. F. Currie, Mr. and Mrs. Burditt, Mr. Jones, Mr. and Mrs. E. W. Kelly, Mr. and Mrs. E. Morrow, Mr. and Mrs. J. R. Hutchinson, Mr. and Mrs. Charles Harrington, Mr. and Mrs. Fred G. Harrington.

In addition to these—Mr. and Mrs. I. C. Arobbald, Mr. and Mrs. R. Sanford, Mr. and Mrs. G. Churchill, Miss Gray and Miss Wright, are now working in India, engaged and supported by the Baptist Foreign Missionary Society of the Maritime Provinces. In all, thirty-five missionaries have gone from these Provinces, within the last forty-five years.

Fifty-seven years ago, there was no Foreign Missionary Society of the Baptists in Nova Scotia, New Brunswick, or Prince Edward Island.

At that time, all the contributions given by the Baptist people of these Provinces, for the aid of missionary labor, were sent to the American Baptist Missionary Union. The first Foreign Missionary Society was formed in the year 1832, at Canard, N. S. All contributions, however, continued to be sent to the United States until the year 1839, when the Associations of N. S. and N. B. formed a united society for the maintenance of Foreign Missions.

This Society now wanted someone whom they might send as a missionary, and God soon gave them a man anxious to carry the glad tidings of great joy to the heathen. This man was Richard E. Burpe, born in the county of York, N. B., and converted in Fredericton.

He studied at Horton Academy and Acadia College, from which he was graduated in 1844,—a member of the second class that left those halls. While at College, he took great interest in the spiritual welfare of the students.

Soon after graduating, Mr. Burpe married a daughter of Dr. Lewis Johnson of Wolfville.

It was decided that in the spring of 1845, Mr. and Mrs. Burpe should start on their voyage to India, to preach the Gospel to whatever tribe of people God led them. On April 15th, the farwell service took place in Granville street church, Halifax; immediately after which, the missionaries sailed to Boston, where they embarked on board the ship "Woodside" and started on their voyage to India.

On July 17, in mid-ocean, Mr. Burpe wrote: "The hope of winning some souls to Christ in that dark land, enables me to say, 'Blow ye winds, bound ye waves ye ship, hasten to bear me to yonder distant shore.'"

On Friday, September 26, 1845, the good ship "Woodside" arrived at Calcutta, and

our missionaries—the first who went from these shores—stepped on India's benighted land. After remaining in this city for a few weeks, enjoying the hospitality of the Rev. Mr. Leslie, one of the English missionaries, Mr. and Mrs. Burpe went to live in the city of Akyab, pleasantly situated on the east coast of the Bay of Bengal. There and then the missionaries commenced the study of the Burman and Karen languages, and remained in this place about a year and a half. As Mr. Burpe became acquainted with the great needs of the people, their degradation, and their willingness to receive the gospel, he was anxious for the Society at home to send out more men to preach to the thousands of perishing souls. In the city of Akyab, Mr. Sillson, an American missionary, presided over a church of thirty members; and as the Society did not wish Mr. Burpe to labor in places already occupied by English or American missionaries, he, therefore, in the summer of 1847, began to work among the Karens in Mergui, the most important town of Tenasserim. The situation of Mergui was described to Mr. Burpe as delightful and apparently healthful, which description afterward proved to be rather imaginary than true.

Among the Karens God has in a special manner blessed schools as the means of turning many from sin. As during the rainy seasons Mr. Burpe was unable to travel, his labors were confined to school-work for a large part of the year; but when the weather permitted he visited the surrounding country and talked to the Karens in their homes. They all received him gladly and a number believed the story of salvation.

At the beginning of 1848 Mr. Burpe baptized ten Karen youths, pupils of the school at Mergui, and the first fruits of his labor. One day in the summer of this same year, Mr. Burpe walked several miles to visit some families. The exertion was too great considering the heat, and the result was that he received a severe cold which never entirely left him. From this time his health gradually failed; but the weaker he grew, the stronger grew his desire to preach Jesus.

Very reluctantly did the missionaries leave the little band of Christians in Mergui; yet they knew that in all probability to remain in that climate much longer would unfit Mr. Burpe for the work he loved so well. They spent one month at Maulmain in the company of Dr. Judson, and went from there to Akyab. Soon after arriving here, Mr. Burpe, who could not rest unless he was telling someone about the love of the true God, went inland to a place called Ramree, where he found three Christians among a large population of heathen. But his zeal was greater than his strength, and he was obliged to return to Akyab. After making several visits to Maulmain and other places, and finding that he grew weaker instead of stronger, Mr. and Mrs. Burpe decided to give up the work for the present and to return to their native land.

On the 30th of November, 1849, they started on the return voyage to Nova Scotia where they arrived on May 4th, after an absence of five years. As soon as he arrived in Nova Scotia, Mr. Burpe wished to visit all the churches and tell the people about the sufferings of the heathen; but his physician said he ought not to travel or speak in public. As he could not talk face to face with the people, Mr. Burpe wrote several articles urging the Christians to put forth more earnest endeavors for the spread of the gospel, and these articles were published in the *Christian Messenger*.

Mr. Burpe spent the spring of 1851 in the Southern States and returned again in June with his health so much improved that he was able, during the summer, to visit the Association and present the claims of the heathen with all the earnestness of one who has himself looked upon the dark moral waste of India and witnessed the power of the gospel to elevate and save.

About the 1st of September, Mr. Burpe requested the Missionary Board to send him again to Burmah, but his health was yet so poor that the Board thought it not wise to send him again.

In the autumn of 1852, Mr. Burpe and family left their home in St. John, intending to spend the winter in Philadelphia; but after remaining a few weeks in that city, Mr. Burpe left his wife and children and went to Florida, fully expecting to return to them in the spring. This was not to be, for he steadily grew weaker, until on February 27th, 1853, Richard E. Burpe—Acadia's first missionary, was summoned from his labors on earth to the rest and joy of heaven.

On April 10th, Dr. Cramp, at that time president of Acadia, preached a sermon in the Baptist church at Wolfville, touchingly referring to the life and work of the lamented missionary.

About this time Mrs. Burpe received a letter addressed to her husband, from one of the Karens who converted under Mr. Burpe's teaching. In the letter were these

words: "The truth you taught me, that God loves me, has made me happy till this day. If God gives you permission and health, come back to us again. My heart yearns to see you."

Although Mr. Burpe's life was a short one, it was by no means an unsuccessful one, and all the results of his work we may never know. The most marked feature of his character was his faithfulness.

In closing we may notice two reasons for his success. First: When he was preparing to go to India his name became a household word throughout these provinces, and nearly every Christian prayed that he might be used of God for the salvation of souls. Even the children were taught to pray for him, and thus from many anxious hearts, old and young, the prayer "God bless our missionaries," ascended to the throne on high.

Perhaps, now that missionaries and missionary enterprises are becoming more numerous, we may unconsciously neglect our duty in this respect. "More things are wrought by prayer than this world dreams of."

The second reason for Mr. Burpe's success may be found in his desire for consecration expressed in these words: "I hope I never shall be content until I am willing to undergo cheerfully still greater self-denial, until I shall be content without the enjoyment of anything in the form of luxury, until I shall be happy with that only which is absolutely necessary for subsistence." Such a desire for thorough consecration ought to possess all who wish to become faithful missionaries, whether they expect to work in foreign lands or at home. G. P. RAYMOND.

## Missionaries call Farthing.

no. x.

The present Alexandria contains little to interest the tourist. It is a great modern city, differing little from other cities to be seen in Europe or America. Of course you go to see Pompey's Pillar, standing on a hill in the outskirts of the city, looking solitary and neglected as if cast off in its old age. Its shaft, a monolith of red granite, is seventy-three feet in height. You wonder how it was ever got from its quarry more than five hundred miles up the Nile and put up in its present position. You can see the Khedive's palace with its floor of ebony and ceiling of gold, and the elegant new steamer built and equipped for a pleasure boat for His Highness, but can scarcely help thinking that while paying four million pounds annually as interest on its debts, and eight hundred pounds annually to the Sultan as tribute, for which it receives no return whatever, Egypt can poorly afford these luxuries.

But Alexandria is interesting for what it once was. The old city was built by Alexander the Great, in 332 B. C. The lighthouse built on the island of Pharos by Ptolemy Philadelphus in 280 B. C., was one of the seven wonders of the world. It was five hundred and fifty feet high, built of white marble, story above story, adorned with columns and galleries of exquisite workmanship. On the top fires were kept burning to guide mariners into the bay. Much of the modern city is built on the mole which connected Pharos with the old city, known as the seven furlong mole. Pharos was the site of the celebrated library founded by Ptolemy I, who reigned from 323 to 283 B. C. During its greatest prosperity it is said to have contained 700,000 volumes. There also the Greek translation of the Hebrew Scriptures called the Septuagint was made by Jewish scribes sent for that purpose by the High Priest of Jerusalem.

Small steamers owned by the Khedive run weekly from Alexandria to Jaffa, the ancient Joppa. On one of these we took passage, and in a little more than twenty-four hours had our first view of the Holy Land. Jaffa is built on a rocky hill facing the sea, a low sandy shore stretching to the north and south as far as the eye can reach. The town is very beautiful seen from the ship, but the streets are narrow and dirty. There is no harbor and in rough weather it is difficult to land. A few hours before we arrived a ship of another line had passed without landing her passengers on account of the high surf on the shore. Large boats come out to us and we get ashore, but with a good deal of difficulty. We were taken to one of the best hotels we had seen in these parts, kept by a Mr. Harlogg, a worthy successor of Simon's the tanner with whom an apostle lodged. Mr. H. is one of a colony of Germans who came to Jaffa sixteen years ago. They call themselves Templars. They believe that it is the duty of Christians to come to Palestine and occupy the land, and that it will eventually be given to the spiritual Israel. Here they number about three hundred. At Haifa, farther north, is another colony of four hundred. They engage in various pursuits but chiefly in agriculture. They are

proving a great blessing to the country by teaching the natives improved methods of farming and other work. They do not make much effort at mission work among the natives, but their example must do a good deal. We were happy to find a flourishing mission school presided over by Miss Arnot, an estimable Scotch lady. Her school has been in operation twenty-five years, and she now has about sixty bright young women as pupils.

We had only to spend part of an afternoon in J. to see all worth visiting. Simon's tomb is shown visitors, and they can believe it is the real old tomb or not just as they wish. Early the next morning we started for Jerusalem. We came in a carriage drawn by three horses, over a fine road as need be. For nearly twenty miles we crossed the plain of Sharon, on the east confines of which the blue mountains of Judaea become more and more conspicuous. The soil is fertile, and parts of it seems to be fairly cultivated. We saw fields of wheat, barley, and potatoes. We crossed a low ridge and drove down into the valley of Ajalon, a most beautiful spot. It is about two miles in width. Soon after crossing that we began to ascend the mountains. All along the scenery is very fine. On many of the hill sides the old terraces are still visible, and olive and fig trees abundant. With labor and care much of the whole region could be restored to its original fertility. The valley, said to have been the home of Zechariah and Elizabeth, and birthplace of John the Baptist, is too beautiful for my pen at least to describe. It is called by the Arabs, Ain Karim. It contains a Latin monastery and a girls school presided over by Sisters of Zion. In the time of its prosperity, all this region may have been as highly cultivated as this beautiful valley. After passing this the ascent is steep and the country around desolate looking. At length the domes of the Mosque of Omar show up before us and in a few minutes more the Holy City is in view. In twenty minutes we alight at the Jaffa gate and walk into a pleasant hotel where we have all the comforts we need. The majority of the guests we find are Americans, among whom is one Baptist minister at least. G. P. RAYMOND.

Journalist, March 17, '88.

## Literary Notes.

The numbers of *The Living Age* for the weeks ending May 5th and 12th contain The Discovery of the Solomon Islands; Westminster; A Glimpse of North Africa; Contemporary; Showed up in Arody; Civilization in the United States, by Matthew Arnold, and Century for Century, Nineteenth Century; A Nun's Love Letters, Springtime in Portugal, and Caricature, the Fantastic, the Grotesque, Fortnightly; The Certainties of Chance, National; The Eye of St. John, Blackwood; Bradshaw, Cornhill; "Conversations with the Duke of Wellington," Temple Bar; A Lady's Winter Holiday in Ireland, Murray; Cold Winds, Longman's; Artemus Ward, Time; The Language of Animals, and Rank among the Royalties, Spectator; Colorado, Notes, Athenaeum; In a Turkish City, Chambers; The Akkas, a Pygmy Race from Central Africa, and The Baltic Amber Coast in Pre-Historic Times, Nature; with "Forget Me Not," by Mrs. Parr, and "To Alconster, a Wayside Tragedy," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,500 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Little & Co., Boston, are the publishers.

—In the Russian empire there are thirty four Baptist churches and 12 371 church members. They have forty-one pastors and evangelists and eighty-two Sabbath schools. Last year they made the handsome gain of 255 converts, notwithstanding the great difficulties that beset Protestant work in the "Land of the Holy Spirit."

—Caroline Herschel, the discoverer of eight comets, and the accomplished partner of her brother's astronomical labors, never could remember the multiplication table, and always had to carry a copy of it about with her.

—The Southern Baptists are doing a noble work among the Indians; they have expended \$300,000 in this work, and have a church in operation for every one thousand population among the "Civilized" tribes.

—200 Gospel Choir, 20th St., No. 200; 200 Gospel Hymns, 1, 2, 3 and 4, 200th St., No. 100; 100 Gospel Hymns, 1, 2, 3 and 4, 200th St., No. 100; 100 Gospel Hymns, 1, 2, 3 and 4, 200th St., No. 100; 100 Gospel Hymns, 1, 2, 3 and 4, 200th St., No. 100.

GEO. A. MACDONALD