

The Christian Visitor,

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NOTICE.

To Correspondents, Subscribers and Others.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially education, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

When you desire to discontinue taking the VISITOR it is necessary to pay all arrearsages if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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The Christian Visitor.

Established 1848.

Wednesday, February 27, 1884.

During the month of March every dollar owed the "VISITOR" is needed to meet bills maturing for publishing the paper. Will not those who owe make an effort to send us a remittance? We thank those who have promptly responded. Now let us hear from others.

PRAYER FOR COLLEGES.

Last week we published a circular from the Faculty of Acadia College, requesting the Baptists of these Provinces to unite with them on Wednesday the 27th inst., in prayer for Institutions of learning.

We heartily commend this movement, and regard it of the highest importance. We however suggest that in the future the request could be made broader—a request in which all the Baptist institutions of the Dominion should unite. The circular reaches out to all the schools; but why not have all the schools make the request. It would be a very simple matter to have a circular from all our institutions. In this case the request should come from the Faculties of Horton Academy, Acadia Seminary and the St. John Seminary. The Faculty of Acadia College would have no objection to have the other Faculties unite with them in this movement. We trust in the future the appeal will come from all the Baptist institutions in Canada, giving to the churches interesting facts and statistics. Nothing that could be done would tend more to unite Canadian Baptists than co-operation in this matter. When the churches meet together, they would feel enlarged if the request comes from all the institutions.

The importance of teachers being wholly consecrated to Christ, of Christian students holding fast to their profession, of the conversion of those now without a knowledge of the Saviour of the world and of large numbers entering the Christian ministry—referred to in the circular—cannot be well over-estimated. Our institutions are, in one sense, missionary centres. If in them religion sinks into a dead form, and no life but intellectual life is known, their influence will be felt in all departments of religious work. Missionary and church life will not escape, if the schools of learning do not maintain a high standard of piety.

Neither will the result be merely of a negative character. Active opposition may be looked for. Those engaged in intellectual pursuits will have positive views and sympathies. Either they will be for Christ or against him. No one can tell long before hand in what direction the currents of scepticism will run. But of this we may be sure, that students will drift with the main currents. There is at present a school of theological free thinkers. Their attention is turned to Moses. But this is not

broad and popular enough for the non-theological legion. Dead colleges and seminaries will produce recruits for both classes. Vital religion in our homes, in our churches and in our schools is the only sure defence against the evil of unbelief and impiety.

Not only on Wednesday of this week should the schools have an interest in the prayers of believers; but they should not be forgotten whenever the churches meet, or Christians present themselves before God in secret and in their families.

A CRY OF DISTRESS.

With what feelings, we often wonder, does the Home Mission Board go forward with the work intrusted to them. Month after month it is reported that the treasury is empty, that the missionaries are without the remuneration promised them when they gave their time to the services of the Board.

We do not know the circumstances of these missionaries, but we can imagine that they depend upon the pledged remuneration for the necessary expenses of living. If this is so, what must be their feelings when they find that faith has not been kept with them. The churches have not supplied the Board with money and consequently the Board has not paid their missionaries. Is this right? Is a Mission Board called upon to do business in this way for Christ? This principle would be condemned as dishonest by any Board conducting worldly business. Surely Christ's servants should not have a lower standard than mere worldlings. We have no hesitation in saying that this kind of treatment of the missionaries is reprehensible and should end at once. The Treasurer of Acadia College has authority to pay the Professors whether there is money in funds or not. If the Home Mission Board employs men to leave their homes and work for the Lord they should pay their ministers according to bargain. If the money is not in funds then they should loan it; and if the churches fail to raise the amounts of their estimates then let the Board protect itself by spending what they get and no more.

But there is another phase to this serious subject: How can the churches of these Provinces enjoy their homes, their Sabbaths and their worship and know that the missionaries, all needy, are not paid. It would be interesting to know how brethren who have thousands feel when they pray for God to bless the missionaries, knowing at the same time, as they do, that these dear brethren in the Lord are without the small pittance promised them for their labours.

The Secretary says, "Men of Israel, help." He might add, Lord have mercy on the men and women in Israel.

ON THE WING.

Last week the N. B. editor visited Elgin, A. Co. He had not been in the place before since the dedication of the Goshen meeting house 24 years ago. The improvements have been so great as to make the place quite unrecognizable. Splendid farm houses, hotels, stores, school house and a Baptist church now adorn a thriving village, possessing a branch railway connecting with the Intercolonial at Petitcodiac some 12 miles distant. Mr. W. B. Jonah, A.B., is the efficient head master of the school and with his assistant, Miss Trimble, carries pupils on from the first to the completion of the ninth grade. Rev. George Seely is pastor of the Baptist church and gives to it half his time. It would be well if it could capture the other half, as a church of its numbers and wealth ought to have a pastor all the time and a good parsonage for him to live in. The securing of the latter would probably lead to the former. The Methodists have a neat little church at the Corner and Rev. Mr. Williams is pastor, who, if he don't work himself to death on his large field, will succeed in building a Mission House and otherwise developing the resources of his people in the line of church growth.

We renewed the acquaintance of some old friends whose religious life goes back to the days of Father

Crandall, and who worthily exemplify his teaching. Christ lives in Christians, and departed holy men of God, in a modified sense, live in the lives of those whom they influence for good.

In the evening we lectured in the Baptist church in aid of the Hall fund. Rev. Mr. Williams presided and made some graceful allusions to our work which we were able to return in appreciative comments. The Elgin people deserve praise for being good listeners. Our remarks were long but the patience of the people was even longer.

On our way home we had to remain over at Penobscus to preach the funeral sermon of Miss Elizabeth Sinton, aged 74 years, grand-daughter of William Sinton, Esq., who lived at Salisbury, and who helped to form the first Baptist Association in the Maritime Provinces. Miss Sinton was baptized by Father Joseph Crandall, and was a devoted follower of her Lord, and now absent from the body is present with him. The text of the funeral sermon was: "The righteous shall be in everlasting remembrance." The Sinton name with the death of her sister has faded out, but some will cherish the memory of it down here, and the heavenly records will not let it die.

After the service, while waiting for the train, we visited a good Free Baptist brother, Charles E. Freeze, who has suffered severely from partial paralysis; but his faith grasps the blessed life hereafter, and hope in Jesus as his Redeemer appropriates some of the blessedness while he is here on pilgrimage. The religion of the Lord Jesus is the best thing for life, death, and eternity.

THE BIBLE AND BAPTIZO.

To the Editor of the New York Observer:

I deem it a great shame to the Christian Church that its members cannot unite in the circulation of the Bible. To go before the heathen, or even the nominal Christian world, with rival Bibles is to bring a reproach upon our Lord. Why should the Baptists be separated from our Bible Society, if a fair *irenicon* can be made, so that that noble body of believers may conscientiously join the rest of us in the matter of Bible distribution? The fact is that a very large portion of the Christian Church believes that "baptizo" means "immerse." Another large portion believes it does not, and I am one of these latter. Each portion is equally evangelical and earnest in missionary work. Why should we not print our Bibles with the alternate reading in the margin? Let our received English version have "some translate immerse" in the margin. Let the *burned* received version have "some translate 'baptizo' as simply to 'apply water' without regard to mode." In the Telugu country it would be the same. Wherever the prevailing form of belief (on this subject) has its view in the text, let the other form be put in the margin. This would be an honest statement to all of a difference of opinion held tenaciously by each, but in regard to which all agree to act in Christian liberality. I am sure that our Baptist brethren would see in this a fair, fraternal act, acceptable to all who love a united Christian movement upon a sin-smitten world. Yours ever truly, January 24th, 1884. HOWARD CROSBY.

The above *irenicon* from so distinguished a scholar and divine as Dr. Crosby, certainly shows how the wind is blowing in the upper circles of Pedobaptist scholarship. Though it is not all we believe we ought to have or in the end will get, yet we would hail even this as an approach to a fair adjustment of difficulties on the Bible Society question. We believe we voice the wish of almost all Baptists when we say we would be only too glad to work with the British and Foreign Bible Society, if it would only return to its treatment of Baptists, as for years was its course in its early history. The Society did us a great wrong, and it ought to retrace its steps and again grant money to circulate versions by Baptist missionaries, which are acknowledged to be faithful translations of God's word, as it did at the first. The Society left the Baptists, the Baptists never left it, and would now join hands with it again if it will only return to its first love and methods of work.

We learn that Walter Barss, A. B., who graduated this spring at Rochester, has been urged to go to Victoria, British Columbia, and will likely proceed thither. He is a first-class man and doubtless our Home Mission Board would be only too glad to render some help to the struggling cause on the Pacific coast. Bro. Barss would be just the man to give information as to its judicious bestowment.

LAW, THEN GOSPEL.

A full assertion of the majesty of the law was made when the race was destroyed by the judgment of the flood. All that mercy secured was the deliverance of eight souls. In less than five hundred years the lesson of the deluge had spent its force—the nations turned their backs on Jehovah. The law failed. Then Christ's day was brought forward that the world might see and feel the power of peace on earth and good will toward men. Abraham was chosen to represent New Testament religion to Babylonians, Assyrians, Canaanites, and Egyptians.

Fatherland, kindred and family were sacrificed. To the nations he appeared a wanderer, an adventurer. But in his own heart, he was a servant of the Most High God, going, obeying and doing, ignorant of details, but informed in regard to the general result. Before idolatry had wholly perverted his heart and obscured his moral vision, Christ came to him, breathed into his soul the Spirit of the Gospel of peace, and called upon him to go out among the nations and illustrate the principles of the reign of peace. These communications were renewed in Haran. The father of the faithful caught and absorbed the spirit of Jehovah.

Four kings followed him to the West; they went for war and plunder, he went for peace. By an alliance with native princes Abraham took the side of the oppressed. Chaldean's moral condition was illustrated by the lust of power and greed of gain shown by the four kings, who did not spare even Lot one of their own countrymen; but Abraham was there to show the nations that truth and righteousness required the unsheathing of the sword in the interests of humanity. The four kings were on the home march laden with the riches taken by violence and with the captives of defeated armies; but Abraham would not take a shoe-latchet of the recaptured booty. Abraham saw the day of Christ and the principles of that day controlled his heart. He was a Christian under the name of patriarch.

His nephew imbibed the worldly spirit. Gain and glory captivated Lot. Take your choice, said the old Christian. He did not fail to choose the fat land; but the old saint was satisfied with the uplands. The nephew's future was a sad one. When this sacrifice had been made, the grand old uncle was told to look to every point of the compass and walk through the land that he and his seed should possess. The dust too of the earth told the number of his posterity.

The people among whom he sojourns bear testimony to his Christian character. As a prince of God, said the Hethites, have you been among us, and our sepulchres are at your disposal. Although the land was his by promise, yet he would not have a burial place without paying for it. The gold was weighed out.

Abraham made no compromise with the nations among whom he wandered. Surely he said of each, "The fear of God is not in this place;" but they saw the smoke of his altar fires ascending to heaven between the Euphrates and the Nile, and between Damascus and Beersheba. Who and what manner of man is this was the universal enquiry as Abraham's true character and manner of life became known. He stands between Sinai and the flood. He reflects the light given to enlighten the Gentiles. His features are not those of the law giver and his administration is not that of inflexible law. Gospel law is Abraham's law—it is the law of love. He carries with him the spirit of peace on earth and good will toward men. Why did not young Babylon, Canaan and Egypt cast off their idolatry in the light of Abraham's example? He could appeal to the past. The survivors of the flood—judgment were his witnesses. Example is powerless to arrest the nations on their downward course. Had it been sufficient then the world would have been stopped by Enoch and by Noah. Wrath is not sufficient to turn back the tide of national evil. Had it been, the world would have reformed after eight, only escaped the displeasure of

the Almighty. The fire and brimstone upon the cities of the plains did not reform the tribes that looked upon this judgment.

Neither Sinai's law, nor Christ's example are sufficient for the work of moral reform. The preaching of Christ and Him crucified is essential. This is the great power of God. Law, judgment and example had their day. Then came the time for the offering of the sacrifice and for the resurrection. This truth cannot be buried or bound. Abraham rejoiced to see Christ's day and he actually saw it. He felt it. In its light he walked. He carried the torch of eternal truth and righteousness among the nations, but they would not walk in its light.

Did the patriarch look across the long centuries and desery in the dim distance the year, one, Anno Domini? Rather did not the patriarch's day and the day of Christ synchronize? Are the days of Christ measured by revolving spheres or are they not rather determined by men's relation to their Maker? Was not Abraham's day Christ's day anticipated? In Ur and Haran Abraham received promises of blessing from the Lord. Before Abraham was I am. My days antedate the days of the father of the faithful. Who stood by him in Shechem at Bethel, and in Egypt? Really the intercourse between the progenitor of the Jews and the pre-existent Christ was more spiritual and better understood than that between Christ and his disciples. The old patriarch looked into the mystery of redemption, and, by faith, appropriated the promises before the sign and seal were given. Test after test was put upon his faith. In no case did it fail him. Not once did Christ say to him, O, thou of little faith: Not once was he grieved for the hardness of his heart. Abraham seems better qualified for membership in a Christian church than the disciples did before the Spirit was given on the day of Pentecost.

THE DEATH ROLL.

"Help, Lord; for the godly men ceaseeth; for the faithful fail from among the children of men."—Ps. 12: 1.

The committee on obituaries, at our Convention in Halifax, in August last, reported, that the ranks of the ministry laboring in the provinces and the prominent brethren had not been broken by death during the past year; but that seemed the lull before the storm. Since that time Governors of Acadia College have fallen at their posts. Two of our most devoted and able ministers have gone to their rest; and with them two of our most faithful brethren have exchanged the weapons of warfare for the crown of glory and the palm of victory. How rapid and heavy these strokes of affliction have fallen upon us. Our dear brother D. R. Eaton was soon followed by the beloved Dr. DeBlois; the highly esteemed and saintly Durkee was but a short time behind in entering into rest. Before our hearts have recovered from the shock given them of the intelligence of the departure of the Rev. Jacob Durkee, the wires flash to us this startling fact:—

Avard Longley died this morning. He had been unwell only a few days. He ate his breakfast as usual this morning and expired shortly after. Bridgetown, February 22nd.

THE LATE AVARD LONGLEY, ESQ., was 61 years old the day he was called away to his eternal reward. He had been a member of the Baptist church at Paradise from early life; and for some years past one of its deacons. M. Longley espoused the temperance cause at a very early day, and remained in public and in private a staunch advocate of it till his death. In 1859 he entered political life, as colleague of the late Judge Johnston. He remained in Parliament till 1867. Since that he has served in the local Legislature and one term in the Dominion Parliament.

In the various branches of agriculture Mr. Longley was deeply interested, and gave his best energies to the promotion of this industry. He has served the denomination as governor of Acadia College and as president of their Convention. In all these departments of public services, religious and secular, Mr. Longley proved himself industrious and efficient.

ent. He passed through his quarter of a century of public life without any stain on his reputation. He was everywhere esteemed as a man of integrity, having a good measure of ability. He will be greatly missed in the several spheres in which he has served his country and denomination so well.

We tender our hearty sympathy to the pastor and church in Paradise to the sudden loss they have sustained, in the removal of deacon Avard Longley to the church triumphant. Mrs. Longley and her children, so unexpectedly made fatherless, have a double share of our heartfelt regards.

THE ladies of the Brussels Street church have arranged for a Musical and Literary entertainment of a high order, to be held in the church tomorrow, (Thursday) evening. The following is the

PROGRAMME.

- 1.—Choir,—"I will wash my hands in Innocency."
- 2.—Mr. Barton.....The Palma.
- 3.—Miss McIntyre.....Reading.
- 4.—Mr. Mayes.....O Salutaris.
- 5.—Miss Crawford, Not a Sparrow Falteth
- 6.—Prof. Anderson.....Violin Solo.
- 7.—Mr. Estey.....Reading.
- 8.—Mrs. Barnes.....Hush thee, my Baby.
- 9.—Mr. Burnett.....Reading.
- 10.—Miss Watson.....Flee as a Bird.
- 11.—Mr. Hill.....Reading.
- 12.—Prof. Anderson.....Violin Solo.
- 13.—Mr. Snalley.....The Bell Ringer.
- 14.—Choir, Jerusalem my Glorious Home.

Then Paul Stood in the Midst of Mar's Hill.

BY L. E. W.

The more I read and think of Paul the more I admire him. Even viewing him aside, if that be possible, from the merits of the cause to which he was devoted, and apart from the inspiration under which he acted, he was a grand character. His tireless energy was guided by a discriminating judgment; his unquestioned bravery was restrained from rashness by the most delicate tact. Though fearlessly outspoken, he was yet careful to avoid giving unnecessary offence. While fully conscious of human depravity he was ever ready to acknowledge whatever of good there might be to which he could appeal. He was as happy in his reading of human nature, as logical in his presentation of the truths which it was his mission to establish. Whether he found himself with the simple worshippers by the riverside, at Phillipi, or surrounded by the keen reasoners of polished Athens, he found some common ground on which to base his argument, that it was necessary that one should die for the sins of the world, and that he whom he preached was that one—the Son of God, the Saviour of the world.

Never before had he stood where his great and varied talents and attainments were so fully called into requisition as here. Was there weakness in the man or vulnerability in the doctrine, here was the place where, least of all, could it be hoped it would escape detection and exposure. Nowhere had human reason so far probed the mysteries of human existence and destiny. Reason indeed had reached its limit of investigation and conjecture—a limit which it has never exceeded.

A man with equal boldness, but less tact than Paul, would probably have begun by assailing their polytheism, and asserting the folly and sin of their idolatry. I can imagine such men as I have heard, bluntly declaring the futility of their philosophy, condemning the extravagance of their architecture, ignoring their refinement, wounding their pride, and arousing prejudice that would have made utter failure a foregone conclusion. Paul shows that he is alive to the literary influence of the place and conscious of the religious tendency of the people. He quotes their poets and commends their inclination to worship. Then, having established a point of sympathy and contact, he shows them by an effective object lesson—the inscription to The Unknown God—the insufficiency of their philosophy, and the need of light which their investigation is powerless to reach.

Paul held truth that he dared offer to the assaults of Attic philosophy, truth that was able to supplement, to supplant, the doctrines of the garden and the porch. His argument on Mar's Hill, though interrupted and unfinished, presaged the suprem-