

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XLIX.

Published Weekly by The Maritime Baptist Publication Society.

THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I.

SAINT JOHN, N. B., WEDNESDAY, MARCH 11, 1885.

NO. 10.

—Over 80 per cent. of the children of drunkards, it is said, die drunkards at last. What a terrible showing this is! How great must be the inherited appetite, when, with all the warnings of the parent's fate, and all the revulsion from the habit which destroyed him, the child is dragged struggling down the same dreary way? What reason there is to be active in the suppression of the traffic which puts the temptation before those who have inherited this thirst.

—The near approach of Lent is throwing society into a whirl, and the young people are crowding as much enjoyment as possible into the intervening time.—*Atlanta Journal.*

Lent is usually between two "whirls." Before this time fashionable christianity (?) "whirls" as much as possible in view of the forty days' abstinence to come. At the end the appetite is whetted up for a greater "whirl" to make up for lost time. The day of rest of fashionable people between such "whirls" it is to be hoped is better than nothing, but there is reason for doubt.

—Bishop Kilfoott thinks that ritualism is on the increase in the Church of England. He says: "Practices are now being quietly introduced, compared with which lights and vestments are innocuous itself. 'These things,' he adds, 'are digging the grave of the Established Church.'"

—A certain Col. Iredell, has obtained an order from a magistrate in England, restraining a Roman Catholic priest from all communication with his 16 year old daughter, on the ground that the priest was attempting to proselyte her, against parental authority.

While we have no sympathy with the underhand ways in which priests often attempt to gain proselytes to their faith, we do not believe a sixteen year old child is to be prevented from choosing her own faith in that fashion. If instruction in Protestant doctrine does not avail to prevent the child from becoming a convert to Romanism, neither parental nor national law has a right to step in and prevent freedom of action in that which ought to bind the conscience. The way to meet error is with the truth, where the age of accountability is reached. We should protest against such means to keep a Catholic from becoming a Protestant, why not equally when the reverse is the case.

—The Church Review comments thusly on what it is pleased to call Mr. Lambert's "resapade" in preaching in a Baptist chapel, which we referred to last week:

"If there is to be any rapprochement between Church and Dissent, it must be conducted on lines which recognize that Dissent is schism, and that wilful persistence in schism, when the truth has been set before the separatist, is sinful; that outside the Catholic Church there are no valid sacraments, because no valid orders or jurisdiction; and that, if union be desired, there must first be submission to the authority of the Church."

Such pretensions to us on this side of the water, seem little less than absurd. Such a lecture from the pope to our Episcopal friends would be much more seemly.

—It is said in favor of the skating rink, with its round of carnivals and races, that it empties the saloons. But there is another side to this advantage. Does it speak well for the amusement that it suits the taste of saloon goers so well that they prefer it to the saloon itself? If they do thus prefer it, then all who go to rinks associate with the class who frequent the saloons. Are there not many parents who would rather their pure daughters and growing sons should share neither the taste nor the company of the habitués of the saloons? Think it over, parents.

—The Independent finds in about two dozen of its exchanges, for a single week, record of more than 28,000 conversions. This, of course, is only a partial report, but it indicates the fact that thousands of converts are entering the evangelical churches of the United States. We rejoice in the glad tidings from many of our own churches. Where there is a church unblest let there be deep searchings of heart, and no rest until the saving power is poured out.

—The annual Conference of the College Y. M. C. A. of New England has been held with the Society of Christian Brethren at Harvard. We are glad that such a society exists at Harvard, and hope it is an indication of greater religiousness there. There is great need.

—Advance subscriptions to the MESSENGER AND VISITOR are coming in right merrily, the last few days. We can stand a great deal of this kind of thing just now.

—Will our correspondents kindly condense as much as possible. Our articles are in danger of becoming too long and heavy. We want a sprightly paper. Keep us well posted each week with the good news from the churches, please. This always stirs christian hearts, and stimulates to seek a like blessing. We cannot have too much of it.

—We intend to give our readers a surprise next week. Of course we shall not tell them what it is. We may say it is something that will last. There are many who would like to share in the surprise, we are sure. Let us have a large number of new subscribers this week.

—Let those who have paid Dr. Saunders or Mr. Seiden for the last two months of 1884, or any part of 1885, examine the list we are publishing from week to week. This week we publish the names from 'F' to 'L'.

If any omissions of errors are seen, write to us, and we will refer the matter to Dr. Saunders or Mr. Seiden for correction.

—It is not the most successful gardener who sets out the most plants but who raises the best and the best fruit. If he becomes so absorbed in setting out new plants that he neglects to cultivate and prune the old, he certainly will have little fruit, and poor at that. So the church that gives its whole attention to gather in converts, and does not concern itself with the training and discipline of the members already in its fold, will assuredly destroy its own hope for the future. Attend to the quality of christian life in the church, and her growth will take care of itself.

—In his correspondence Bro. Bars says that "Many things have been done" in the union of the MESSENGER AND VISITOR "which did not appear open and honest." We are as well acquainted with the course taken by our company as any one else. All we can say is that there was a controlling desire to do right, and we are not afraid of the severest scrutiny of its action. We can only have the success, by God's help, and we have sought very carefully so to act as not to forfeit it.

—We are securing our correspondents abroad, as the reader can see. We hope to have regular contributions from New York and Chicago in time.

—The problem how to make baptism signify and symbolize the same thing in the case of the infant and of the adult, has been solved by a writer in the Christian at Work. He holds that baptism is to symbolize regeneration, and we agree with him. He declares that the infant offspring of believing parents are to be baptized because they are *presumptively* regenerated. We thought there was a passage in John 1, 13, which read: "Which were born not of blood. . . but of God." Now it appears after all that regeneration goes *presumptively* in the line of natural descent from believing parents. Our pedobaptist friends had better give it up. Every attempt to bring it into line with the New Testament puts the New Testament out of line with itself.

—Help us to bear the burden, to toil up the last hill; and at the end may our only ailment be weariness that will soon be healed. May there be no sin to heal, no guilt to cure, no unholliness to destroy; but, at the last, may we be simply weary, out worn, quite tired, the journey all behind us, and our eyelids trembling because we want to sleep. Then will come the one touch of peace that will make us forget our weariness for ever. Amen.

Indebtedness of Human Knowledge to Missionary Enterprise.

BY REV. W. S. MCKENZIE.

Such brief articles as these cannot comprise anything like an ample presentation of what has been wrought by missionary endeavor for the science of Philology. The work done in this direction by missionaries not only brings blessings to the people for whom their labors are directly performed, but also contributes to a branch of human knowledge which is coming to be regarded of very great importance in tracing the history of mankind. "By whom," asks a recent author, "has the great work of modern times in the science of philology been done?" He answers: "Commerce has not done it. Neither literary interest, or governmental influence, has ever done it. But christian missions have done it." Our author might have added it was to be expected that they would do it. For, when men, with the object which missionaries have before them, go into foreign countries, they must first of all set themselves down to a persistent and thorough study of the languages with which they are to work and win success. No mere smattering of linguistic knowledge will meet the necessities and the aims of a missionary. He must master languages, if he would preach and teach intelligibly and effectually. In many cases missionaries find the languages they need to use in their labors unwritten, and without any existing literature to aid in the acquisition of those tongues. In such cases by the ear a list of words must be caught and formed. They must be reduced to order and placed under fixed rules. Some system of orthography must be framed. Grammars and lexicons must be constructed, and a literature must be prepared for successful missionary service. How much of this kind of work missionaries have had to do every one knows, and in the doing of it they have not only given written languages to the nations and tribes they would evangelize, but also added immensely to the linguistic learning of the world. "Missions," says one, "enable the German scholar in his closet to compare more than two hundred languages." In 1869, Professor Tyler, whom I have already quoted in another connection, prepared for publication an elaborate paper on "Philology and Christian Missions." In that document he shows, in a great service performed by missionaries, since the beginning of the present century, in the interest of philological learning; and, 2, the importance of that service to the elucidation of other leading divisions of human knowledge. My limits will not permit me to make the citations I should like to offer from that very instructive essay.

It is not simply the acquisition of some venerable languages, such as the Arabic, the Sanscrit, and the Chinese, or the mastery and the making into shape of numerous unformed tongues, and which prepare missionaries to make contributions to the philological lore of the world, but in all this kind of study, conducted as it must be, with an exhaustive thoroughness, many new facts are discovered, and many fundamental principles are disclosed. These facts and principles, drawn forth out of linguistic studies, are made available in expanding and rectifying other branches of knowledge. It is well known that experts in the science of Comparative Philology have detected linguistic affinities which have led to the discovery of the origin of nations. One writer tells us, that it was in this way that the track of our own English ancestors was traced, at the distance of three or four thousand years, to the neighborhood of the Caucasian mountains and the Black and Caspian Seas. There are many questions relating to the origin of races not yet answered. But it is predicted

that when they come to be answered, the result in no small degree will be owing to the discoveries made by missionaries in tracing out affinities in the languages of the earth.

Before missionaries had mastered the venerable and dead languages of the East, and had gained access to the ancient native literature which these languages were supposed to contain, many extravagant notions were prevalent in regard to the copiousness and value of what was denominated "Oriental Learning." Sir William Jones and those associated with him did something in the way of correcting the ignorance which fostered the current illusions respecting the "vast learning" of Eastern nations. But the larger and more accurate knowledge brought to light by the researches of missionaries has done much more in that same line. The author of an article published in the "Princeton Review," for 1866, demolishes the exaggerated and absurd notions entertained and propagated by some relative to the literature looked up in the dead languages of Eastern nations. He points out some of the corrections which have been made by the more searching scrutiny and the more thorough acquisitions of missionaries. I can here refer to only one or two of those corrections, giving the main points merely, and that chiefly in my own words.

It was once confidently believed that much valuable wisdom lay hid from mankind in the ancient sacred literature of the Hindoos. Infidels were accustomed to say that if those sacred books, called the Vedas, could be translated, and their hidden significance made known to the world, it would be found that they surpass in value "the Christian's Bible," and it would very much modify the reverence cherished for this "over-honored book." The Vedas have not been translated, only in part, for the reason that when the scholars among missionaries had acquired the linguistic ability to read and translate them they found that the Vedas were not worth translating. They have, however, been read and mastered. The world has long since been apprised of the nonsense, the contradictions, the exaggerations, the puerilities, and the indelicacies which those Vedas contain. Thus has been scattered the conjecture that the hidden treasury of Brahminical wisdom could be made to bring the sacred scripture into contempt.

Again, the Chinese Philosopher and Lawgiver, Confucius, was for a long time magnified in the imagination of men as the incarnation of all wisdom, and his countrymen were justified in paying him divine honors. The words of Confucius, unfortunately for the reputation of Confucius, have been translated, and what little wisdom there was in his treasured sayings has been revealed. The learned missionary Morrison has raised this Chinese pretender from his long burial in the darkness of a once unknown tongue. And now that Confucius is made to stand up denuded before the world, with the light of reality shining around and upon him, it is seen that a comparatively inferior mortal is this Chinese prodigy—the Moses and a Solomon in combination. Infidelity reveals ignorance as well as depravity when it now sneeringly institutes a comparison between Jesus and Confucius.

Once it was believed that the Chinese had unquestionable historical records which carried back their origin to thousands, and perhaps millions of years, prior to the Mosiac account of the creation. But the linguistic learning of missionaries has forever overturned the confidence once reposed in those historic pretensions. The fabulous chronology in Chinese history is assigned to the rubbish of mere legends. The antiquity of the Chinese nation cannot be shown to extend beyond the age of Abraham. Such an ad-

mission as this in the literature of historical discussion once more closes the lips of these enemies of religion who attack the historical records that have descended to us in the Old Testament.

In the "Oriental Translation Society," of London, a few years since a special vote of thanks to missionaries was moved by one, and seconded with a speech by another, England's noblemen, men who stood in the front rank of scholarly members in that body. The vote and the speeches in support of the vote expressed a high appreciation of the missionaries in the East, on account of "the great services they had rendered to science;" "rectifying so many mistakes concerning linguistic affinities;" "for bringing to light such a large amount of ancient literary treasures;" "for reducing to writing so many heretofore unclassified and unfashioned languages and dialects;" and for "the numerous grammars and dictionaries which they had produced, and by which philologists had been laid under unspokable and permanent obligations."

It was my purpose to call special attention to the linguistic ability and labors of the distinguished Dr. Morrison, styled "the Johnson of Christian lexicographers." A German scholar, in a detailed critique on Morrison's Chinese and English Dictionary, places it beside "the great lexicon of the immortal Meninski." But the limits assigned to this article have been reached, and must not be passed.

One article will complete the contemplated series, though the subject has been touched only in a few points and on the surface merely.

Letter From Germany.

Let me add just one instance to this head and I'm done. Some two months ago I went down to a concert given for the benefit of the Sunday School in the Baptist Church in Berlin. The concert was given by the Baptist Choir—a large and well drilled chorus, assisted by two or three instrumental soloists. The music was all sacred, as was befitting the place and occasion. After the concert, a young German, a teacher in the Sabbath school and student for the ministry, invited me to go with him and "have something to drink." I assented, and we went into a neighboring saloon. To my surprise I found there, in a room especially reserved for them, the Baptist choir, and most of the officers and teachers of the Sunday school. The Superintendent was sitting at the head of the table and led off with a liter (about a quart) mug of beer. The gentlemen all followed his example, while the ladies took a 4-10 liter mug instead. In eating and drinking the time was spent until past midnight. Most of the party had their mugs refilled once or twice. Thus you see the custom has the sanction of even the most religious among the Germans.

There are some things that to some extent mitigate the evils of such a practice. Much of the drinking is done at home in the presence of wife and daughters. Very often too it is shared by them. The beer halls are made much less rude and coarse than similar institutions at home by the presence of the gentler sex. I have seldom seen any "rowdiness." I have slept without the slightest anxiety in an inn, in whose adjoining room, drinking, smoking, and card playing or billiards was going on till past midnight.

Then, too, it is unquestionable that there is less drunkenness than at home. The quantity of liquor consumed by an average German, in an evening's sitting, borders on the marvelous. But be it the quality of the liquor or the nature of the German constitution, it does not seem to produce a commensurate effect upon him. I have seen more drunkenness in Worcester, Mass., in two weeks, than in Berlin in as many months. That, however, its effects both upon

the individual and upon the community are evil and only evil, cannot be successfully denied. Poverty is widespread, sensuality abounds, while the number who die of delirium or are inmates of the Lunatic Asylums, is extremely large. Statistics in this direction are far from complete, but though imperfect are quite startling.

Not only are the Germans themselves drinkers, but they are extremely intolerant of those who are not. A Professor in a prominent German University, in whose family I had the fortune to stay a few weeks, told me that at the Congress of Orleansville, which assembled in Berlin a few years ago, there was a very learned Hindu, who took no unimportant part in the proceedings. After the deliberations the meeting adjourned to a neighboring room for refreshments. The Hindu refused beer, or liquor of any kind. Being unduly pressed he said, "Gentlemen, you may drink, but I will abstain. I am satisfied to see you drink." "Yes," replied a German, "but we are not satisfied to see you abstain." To the Hindu's credit be it said that he firmly maintained his refusal. This incident illustrates, however, the spirit with which one is met in German society. This same Professor told me that I would have no access to German society should I persist in my total abstinence principles. Although this has not proven true, yet I can truly say that I never was in a party of Germans where I was not considered a curiosity.

Another indictment to use beer is the unquestionably poor quality of the drinking water in many places. In Göttingen the pumps from which the drinking water comes, stand on the edge of the sidewalk, and in gutters directly past them flows the drainage of the city. The effect is seen in the large mortality, especially of the children. I went into one of the cemeteries and saw three rows of little graves. Not a stone, as far as I observed them, bore a date under 1880. There were 130 graves. Göttingen is a city of about 20,000 inhabitants. The people say that this mortality is due to the unhealthy damps from the marshes some distance out of the town. The surface drainage and the position of the pumps would account for it much more rationally.

It is further said that you can get nothing in the restaurants without taking beer. This statement is false. It is true that in the restaurants one is expected to take something to drink and usually, of course, beer is taken. But tea and coffee are always at hand. If you prefer a cold drink there is a kind of bottled mineral water called Selterswasser, always to be found, and usually at the same price with beer.

Large numbers of Americans, who come here, even those who have signed the pledge and are teetotalers at home, I am sorry to say, conform to the custom. Indeed it has frequently been said in my presence, that no American successfully resists the pressure brought to bear upon him. That this pressure is great and constant cannot be denied. But that it can be successfully resisted is equally the fact. True, one who does resist it is likely to be popular with neither Germans nor Americans. But there are worse things than being unpopular. "O, you must howl with the wolves," say they, or "When you are in Rome do as Romans do." But an old Sunday School Superintendent told me that this was a Christian motto, "When you are in Rome do as Christians do," it should read," said he.

How a Christian man, who has taken a pledge of total abstinence before God, can drink beer here, as many do, and have an easy conscience, I don't see.

In many cases it comes only after a long struggle in which the poor man, having no sympathy or encouragement, finally succumbs. But only too often the first glass of beer is the beginning of a loose life in which all spirituality and sometimes all morality are lost.

But there are a few who have successfully stood against this evil, although no organization has been formed. I only wish something of the kind might be brought about. How much good might thus be done cannot easily be told.

ALFRED H. EVANS,  
Berlin, Feb. 9, 1886.