

Messenger and Visitor.

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THE CHRISTIAN VISITOR, VOLUME XXXVII.

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SPECIAL NOTICE. CHEAP PAPER.

The directors of the Maritime Baptist Publishing Company, desiring to make the Messenger and Visitor as widely useful as possible, have decided to make the following offer: So soon as there are 6,000 paying subscribers to the Messenger and Visitor, the price will be reduced to \$1.50 per annum.

Providing that 6,000 subscriptions are paid in before the end of 1885, all old subscribers who shall have sent in their full subscription of \$2.00 for 1885 before the end of May, and all new subscribers from this time onward who pay in advance shall be credited with payment for fifteen months, from the time their subscriptions begin, instead of for twelve.

Also, in order to raise our list to the number required to secure our paper to all for \$1.50, we make the following offer:

All new subscribers from this date, shall have the Messenger and Visitor from May 1st until the end of 1885 for One Dollar.

Send in the names and money at once, and we will keep a list and send the paper the first issue in May.

REV. WM. R. WILLIAMS, for over 50 years pastor of Amity Church, New York, is dead. He was, probably, the most widely read man in our denomination, if not in America. Some regard him as the most finished preacher of America. Those who have read his "Lectures on Baptist History," will regret that he has not left us more of the results of his wide research, and his keen thought.

THE GERMAN BAPTIST MISSION has been blessed most wonderfully. Beginning in Hamburg in 1834 it now includes about 150 churches spread over all Central Europe, with a membership of over 30,000. The correspondence we publish from the Examiner, to-day, will show grand progress this year in Poland, Russia and Austria. From a personal acquaintance with some of the German Baptist pastors and brethren, we can testify to their devotion and fidelity to truth.

THE TURKISH power seems to be on the wane. The common hand of opposition to Egypt and England is what probably has held so many of the tribes subject to the false prophet. When this no longer exists they will fall asunder into fragments warring with each other. The proclamation of the Mahdi as an outlaw by the Grand Scheriff of Mecca, the highest dignitary of the Mohammedan world, will likely do much to destroy his prestige.

ALL SANE CHRISTIANS. While Mrs. Potter, a missionary to the Chinese in California, was talking to one of her converted heathen about giving, he said, "I would give very well for heathens to have four or five cents, and to smoke, and to do other foolish things, but a Christian ought to know better, and he did not mean all talk Christians, but real ones."

Is any one who reads this an all talk Christian? Has he plenty and gives nothing, while the Lord's work is suffering for lack of means? If so then take example by this convert. An all talk disciple of an all doing and all sacrificing Lord is a contradiction.

THE CHINESE in the United States are having attention paid to their spiritual needs. We have no doubt that their custom of returning to their own land, after gaining wages abroad, will be overlaid of God to the good of the swarming myriads of this race. As the following clippings will show, missionary work is being done in China in America, and when the converts go back to their own land, they must help to spread the gospel as those who know nothing about a Christian country cannot do.

THE church in Portland, Oregon, now has about 190 members. These Christian Chinese are exemplary and liberal. They contribute to the Home Mission Society of New York, and sustain a missionary of their own in the province of Canton, China, under the care of Rev. E. Z. Simmons. One of the members of the church graduated last year at Chicago University. He worked his way through college with his own hands, and was considered a good, pious scholar, and is capable of doing great good among his people.

In New York City there are about 5,000 Chinese, and 1,000 of these are in the Sunday-schools. About 50 of them are professing Christians. In the Trinity Baptist Church, Dr. J. B. Simmons, pastor, thirteen Chinese are members of the church, and 63 in his Bible-school.

BAPTIST SUCCESSION is the subject of a controversy between some of our papers in the south and west. The Examiner puts the view thus:

"The essence of this theory is that no body is to be recognised as baptised unless

the ordinance was administered by a minister regularly baptised. To make his baptism regular, he must have been himself baptised by a regularly baptised minister, and so on back to the apostles. But in order to establish this chain of regular baptisms, it is evident that there must have been a succession of churches administering baptism on this principle from the days of the apostles to our own. If this were not the case, no man living could feel sure that he had been properly baptised, on the Landmark theory."

The Western Recorder, however, declares this to be an over statement of the belief of those who favor this idea, and declares:

"We have a very large acquaintance with Baptists, but we have never met with one who believed that there has been a regular succession of Baptists who can trace their baptism back in regular line to the apostles, or who believed that such a succession is needed."

The statement afterward given, however, of the succession idea, is very nearly as the Examiner defines it. But we are glad that there is any disavowal of this idea of succession by our Landmark brethren. As explained by the Examiner, had there been a time when the Baptists were suppressed, it would be impossible for Baptist churches and ordinances to be reinstated, unless, as we suppose, our Lord came himself again, or sent a special messenger to organize the first church, and administer the first baptism.

Dr. BROADBENT of the Baptist Seminary, Louisville, Kentucky, is one of the finest preachers on the Continent, although a professor all his life. He has stood by the Southern Theological School in all its struggles, and has been poor for all his life, sometimes unable to support his family on his salary except by denial of everything but the bare necessities of life. During this time he had offers of princely salaries—as high as \$10,000 per year—if he would take a pastorate, or become professor in some other Theological Institution, but all these he has steadily refused. We do not mean to say there are not many Christians who would do likewise, but let us honor this great man, and others like him, who thus honor God, and make their life radiant in the eyes of men. This is as it should be in all Christian lives, usefulness, not self interest, is to be the determining factor. Thus only can our lives be Christlike for did he not sacrifice all things for the profit of us poor sinners, except as his love for us made our salvation his greatest gain?

ENGLAND and RUSSIA. The tone of the American press is quite generally hostile to England and favorable to Russia. The Watchman, in an able article, terms this "not a little peculiar," and renders the following tribute to our fatherland: "If it were not for us, as it will not, be intelligently denied that this is the new era of the most advanced and fast advancing civilization, the position of England has been, and continues to be, alike central and commanding. No such power, in whatever aspect you contemplate it, exists, or has ever existed, and will not exist."

English can at least be vindicated as a great nationality which respects its covenants, whether in the form of treaties or otherwise. Can we really be so proud of Russia? The latter in the pending controversy seems plainly to be the aggressor, and seems also to have manifestly taken advantage of the present hour of English difficulties and perplexities, both at home and abroad—a course to be deplored in an individual, and why not in a nation? Then so far as ambitious greed for increase of territory is taken into account, surely such a greed is vastly more chargeable upon the Bear in this instance than it is upon the Lion. As yet, of course, we know not all, we know only in part; but who, we weekly submit, would not sooner, far sooner, commit the precious interests of civilization, freighted as such interests are with the best hopes of humanity and of Christianity, rather to England, spite of her faults, than to imperial and aggressive Russia?

ARRANGEMENTS have been made to publish a price list of the Halifax and St. John Markets, and also to insert the price list in R. B. Time Tables of Nova Scotia.

THE SLAVES Jews of ingathering still continue to come in. As revels continue to break out in place after place, the desire is manifested that all our churches share in the blessing. Let one think that the power of God is limited to times and seasons, but seek this great blessing just now. Neither let the churches where the saving power has been displayed, suppose the blessing exhausted, but work and pray for continuous ingathering.

THE ARTICLE on the Originality of the Character of Christ, which we are publishing in full, will repay the most careful perusal by all who are interested in the evidence of Christianity.

SAVA a correspondent of the Watchman says: "A bright preacher in a University town once said to me, that his most contemptuous critics were the College Freshmen, and his warmest admirers the College Professors. One must know something to appreciate good preaching, and it is only fools that good preaching is nonsense."

It is better to set one hundred men to work than to do the work of one hundred men."

ANecdotes.

(In memoriam, Rev. A. V. Timpany, late Baptist Missionary to the Telegus. Died at Coocanda, India, Feb. 19th, 1885.)

A messenger of Christ thy toil is ended, M'ong India's dusky sons no longer shall thou stand.

E'ntered thou hast the mansions of the blessed, Resting now so sweetly in the goodly promised land;

'Tis vain would'st tarry, Lord, 'thou whisperest when He called thee, 'Christ, cease, the fields are white, and laborers are few,

'U'til another comes to help bear in the harvest Support thy servant, Lord, his fainting strength renew.'

V'ailant, true-hearted one, eager for toil-some service, The Lord beheld thy weakness, saw thee weary by the way,

'Tis I myself, He said, come good and faithful servant, My real is sweet to those who've borne the burden of the day;

P'rotector of the tried, O look in much compassion, And pour Thy stream of healing on hearts with anguish torn,

N'ew respers call to labor in India's golden cornfields, Y'ong, earnest, emulating him whom now we deeply mourn. E. C. C.

The Originality of the Character of Christ.

(CONTINUED.)

The second ideal of heathendom is that of intellectual power, and it finds its fitting representative in the Platonic mind. In one sense Platonism is the revolt from, in another sense it is the ally of, the Asiatic ideal. It is the revolt from it because here, for the first time, we find the emergence of Mr. Buckle's European type of intellect; nature has lost its dominion over man, and man has begun to claim his dominion over nature. Yet from another point of view, Platonism is the ally of its adversary, for here, as in the Asiatic cultus, the interests of individual life are again lost and overshadowed. The ideal of Platonism is that of an intellectual aristocracy, for whose sake alone, and by whose laws alone, the world exists. The republic of Plato bears a strong analogy to the political Utopia of Mr. Carlyle, with one prominent point of contrast. The Greek philosopher and the saint of Chelsea both start with the removal of artificial inequalities, yet both are strongly convinced that, even were men made equal, they could not remain so. With each, democracy is the starting point; with each, continued democracy is an impossibility. In view of both there is a principle of natural selection, by which the intellectual come to the surface, and by the sheer force of intellect, rules the masses; but here Plato and Carlyle part asunder. Carlyle would never dream of deifying intellectual force, or any other force, apart from its power of practical work; he values it, not for what it is, but for what it can do; his intellectual man dominates the masses, because through his intellect he is able to reach the masses. With Plato it is all the reverse. His intellectual man comes to the surface, not that he may carry down into the depths a breath of upper atmosphere, but in order that he may remain upon the surface, and keep the depths forever beneath him. The Platonist looked, with contempt upon the interests of individual men, in so far as they were individual. For the common passions which actuated mankind he had no sympathy; for the common emotions which animated mankind he had no room. In his Utopia the intellect was everything; it was at once the object of contemplation and the faculty by which it was contemplated. The duty of man was meditation; the object of man's meditation was himself. But if he would meditate aright he must dwell upon that which was universal in the human race. He must disregard the individual peculiarities of the mass; he must withdraw himself from the petty interests of the hour; he must grasp the highest type of humanity, and keep his thoughts on that which was independent of all times and of all places. The masses of mankind struggled for the wants of material nature; the Platonist must despise material nature, and must welcome any material wants which forced the mind inward upon itself. The masses of mankind had family ties and affections; the Platonist must abstract himself from all such limitations, and view himself as the member of a wider brotherhood. The masses of mankind were prone to the love of individual being, but the individual form was fleeting and perishing; the Platonist must fix his affections upon that which would not pass away—not on the individual being, but on those qualities of the individual being, which he shared in common with the race of humanity, and possessed as the realization of a universal type of excellence. Platonic love was not

the love of virtuous men, but the love of their virtues; not the affection for noble hearts; but the admiration for that which made them noble. The soul beheld nothing but its own shadow, saw nothing but abstract qualities, pondered nothing but qualities, and lived for nothing but the emancipation from individual desires.

Meanwhile, in the heart of the masses themselves there had been growing up an ideal of a very different kind—an ideal which, for the sake of brevity, we may call aesthetic. Strictly speaking, the name is too wide for that which it designates, and covers a larger area than it is meant to enclose. We here use it, however, in its most limited sense, to indicate the perception of the beautiful in the forms of outward nature and in the forms of the sensuous imagination. At the very moment when nature, in its individual material aspect, was being discarded by the Platonic mind as a hindrance to mental development, it was being embraced by the popular mind of Greece as a source of elevation and power. The new religion of the masses was the vision of the beautiful was to the masses what the contemplation of the abstract was to the philosopher—a perception of that which revealed God, and a meditation on that which was immutable and eternal. They found in the forms of nature the revelation of celestial harmonies, and were kindled into a love of poetry which became to them a synonym for religion. Nor let it be thought that in this love of the beautiful in nature the popular mind of Greece was altogether untrue to its European culture. If it was opposed to Platonism in refusing to depreciate matter, it was equally opposed to the Asiatic servitude which bowed down before matter. When man came to recognize the beauty of nature they have ceased to fear nature; for the recognitions of beauty is the sense of love, and love is incompatible with fear. The Brahmin had beheld in the universe only a gigantic strength, before which he quailed; the Greek saw in it an insatiable charm which invited him to approach and tempted him to commune. His worship was absolutely unshaken by terror; it was more like the worship of the poet than the adoration of the humble saint. Indeed, Hegel has advanced the strange theory, that the Greek adoration of nature proceeded from a sense of human superiority. Man, he says, had the conviction that the life of nature was foreign to his life, and that his life was nobler than that of nature. Accordingly he sought to clothe nature in his own attire, to invest her with those qualities of mind and soul which he found existing within himself, to crown her with that glory which constituted the essence of his own being. Those beauties which he worshipped in the outer universe were precisely the beauties which he felt within him; he invested the inanimate with the semblance of the life which he himself lived and breathed, in order that he might lift the world of nature into a seeming equality with the world of spirit. If this view of Hegel be true, we have here, even in the most concrete form of European thought, the presence of the distinctive European element: man in the life of the mass, as well as man in the life of the philosopher, had arrived at the conviction of his superiority to nature, and claimed his legitimate place in the universe of being.

If this Hegelian explanation have any foundation in fact, it will help to explain the transition from the popular ideal of Greece into the seemingly opposite ideal of Rome. The first impetus awakened by that transition is indeed a sense of contrast. If Greece idealized the soft, the refined, the beautiful, Rome worshipped the strong, the stern, the fearful; that which she sought beyond all other things was to realize in actual life the power of humanity. Yet, according to the foregoing explanation, this stern Roman ideal had already been growing up in the very heart of the effeminate Grecian mythology; man had been preparing for a kingdom. Rome was the establishment of that kingdom, or at least, it was the attempt to establish it. It was the effort to raise an empire which should be the model, and in whose eternally and immutability men might recognize the object of their religion. In this particular there was a strange contrast between the otherwise contrasted types of the Roman and the Jew. Both looked for the establishment of a sacred empire upon the basis of physical power, though the motive of the Jew was religious, the motive of the Roman worldly. Both contemplated the extension of that empire to the ends of the habitable world, and in a certain sense both were successful in their aim, though the Roman realized it literally, the Jew only metaphorically, and in a way he did not desire. Both wrought out their design through the medium of outward conquest, though with the Roman the conquest was an end, with the Jew only the road to something higher. Thus united amidst their differences, the Roman and the Jew have never been altogether separate through the whole course of history. In the outward legalism of mediæval worship, in the strug-

gles of the papacy after temporal dominion, above all in that vast conception of a holy Roman empire which has never ceased to dominate the teutonic mind, we see the influence of a partly pre-Christian culture, and recognize in one united aim the theoretic aspirations of the Roman and the Jew.

To be continued.

German Baptists.

Hamburg is the headquarters of German Baptists, for there are the oldest church, founded in 1834, the Theological School, the printing-house, and the offices of the Publication and School Committees and of the two committees which receive and distribute aid received from America and England. The Triennial meetings, similar to our May meetings, have always met in Hamburg. This year they will be held in Berlin—a new departure and a good one. The newspaper organ of the Baptists, *Der Wahrheitszeuge* (Truth's Witness), in the March 1st issue gives the annual reports for 1884 of fifty-nine of the 157 or more churches which report to Hamburg. These letters are very interesting. They tell of trials which no church among us has to endure. The figures are worth noting. These fifty-nine churches report 2,127 baptisms, 129 reclaimed, 230 excluded. Sixty churches were organized at former stations. Nine churches report persecutions; all but four report baptisms. It was a joyful year for the Polish Baptists, excepting one church which suffered from contention about doctrine, while without a pastor, and was obliged to exclude twenty so that no loss of ten is reported for the year. The Baptists for the whole Association, however, numbered thirty per cent. of the membership at the beginning of the year. The church at Klein, organized in 1861, began the year with 501 members and baptized 89; Kurwek, organized in 1870, began the year with 422 and baptized 55; Lods, organized in 1878, had 409 and baptized 134, and Zenulin, organized in 1875, began the year with 597 members and 349 were added by baptism. This large increase led to the formation of a new church, with 150 members, at Radawitz, one of the stations.

The Zenulin letter says: "Of the 349 baptized the most are such as have attended the Sunday schools. At the Christmas festivals it was a joy to hear and see how the children were at home in the Bible. The Lord has granted us his grace beyond our faith, prayers and comprehension, for which we devoutly thank him." The pastor at St. Petersburg writes: "A year of work and God's rich blessings. We have baptized 202 in Eastland and fifty here." At St. Petersburg church began the year with fifty-three members the baptism equalled the membership lacking three. The church at Catalui, in the Dobrudzha, Roumania, began the year with 163 members, baptized forty-nine, and one of their number was ordained to preach the gospel.

At Budapest, the capital of Hungary, the pastor, H. Meyer, and his people have determined to build. This church, organized in 1874, had 466 members on its tenth anniversary, and has baptized 210 since. Their letter says: "The enemy of the State Church prevents public preaching at some stations, menace and force prevent attendance at others, while expulsions from homes and imprisonments still occur, notwithstanding the petition sent last May to the King by the English branch of the Evangelical Alliance. A delegate, Dr. Franz, in the Hungarian Assembly, has spoken bravely for the Baptists every year since 1876, but without positive result, except the public contradiction of false accusations." The church cares for thirty-eight preaching stations. The membership is more than two-thirds women. Several members had to work out the amount of their State Church tax, being too poor to pay. The contributions were \$3,500, including \$1,800 for the new chapel. The year ended with a deficit of about \$300 of amount necessary to complete payment for the lot for the church. The pastor says: "As we have no property, we can borrow no money, which perhaps is best. We need \$12,000 to build a church for 500 to 600 persons."

THE EAST PRUSSIAN ASSOCIATION. In the East Prussian Association several churches have suffered persecution. ALEXANDER, with 22 stations and 288 members baptized twenty-eight. One station was closed, but on appeal, after several months judgment was reversed. Blaudien began the year with 245 members. The visit of Mr. Kiefer from America was blessed. Four baptisms claimed, seventy-two baptized, nine reclaimed, eight preaching stations. Finschausen began the year with 313, baptized forty-two, resulting in an increase of the police. The assignment paid fines amounting to \$30 during the year, for having preached the gospel and spoken at funerals. Insterburg reports forty-four baptisms and has bought ground and will build. Norgen reports sixteen baptisms.

Church closed several weeks by the authorities and a member fined \$4 for holding a meeting in his house.—Prakule, seven baptisms. The Sunday school closed by the police. The authorities say "religious teaching cannot be permitted by persons not examined by the State."

Grodziok reports sixteen baptisms and writes: "The enemy of clergy and police prevented many. The contributions are small, for a day laborer gets but twelve and a half cents per day wages, and a farm hand \$18.75 and a farm servant but \$11.25 a year besides their board, yet the poor receive the gospel more freely than the rich."—Konigsberg, in this Association, reports eighty-six baptisms, Rummy forty-three, Memel twenty, Stolzenburg eighteen, Rositten fifteen. T. H. F.

When to Trust Jesus.

"What time I am afraid, I will trust in thee."—Psalm 56:3.

"Oh, trust thyself to Jesus when conscious of thy sin—of its heavy weight upon thee, of its mighty power within. Then is the hour for pleading His finished work for thee; then is the time for singing, 'His blood was shed for me.'"

Oh, trust thyself to Jesus when faith is dim and weak, and the very one thou needest thou canst not rise to seek. Then is the hour for seeing that He hath come to thee; then is the time for singing, 'His touch hath healed me.'"

Oh, trust thyself to Jesus when tempted to transgress, by hasty word, or angry look, or thought of bitterness. Then is the hour for claiming thy Lord to fight for thee; then is the time for singing, 'He doth deliver me.'"

Oh, trust thyself to Jesus when daily cares perplex, and trifles seem to gain a power thy inner soul to vex. Then is the hour for grasping His hand who walked the sea; then is the time for singing, 'He makes it calm for me.'"

Oh, trust thyself to Jesus when some truth thou canst not see, for the mist of strife and error that veil thy form from thee. Then is the hour for waiting on Him to guide thee right; then is the time for singing, 'The Lord shall be my light.'"

Oh, trust thyself to Jesus in bright and happy days, when hastening earthly gladness or winning human praise. Then is the hour for hiding in the shadow of His wings; then is the hour for singing praise to the King of kings."

Oh, trust thyself to Jesus when thou art weary sore, when head or hand refuses to think or labor more. Then is the hour for leaning upon the Master's breast; then is the time for singing, 'My Saviour gives me rest.'"

Oh, trust thyself to Jesus when thou art tried with pain, no power for prayer, the only thought how to endure the strain. Then is the hour for resting in His perfect love for thee; then is the time for singing, 'He thinks, He prays for me.'"

Oh, trust thyself to Jesus in days of weakness, when thou canst only dimly feel thy utter helplessness. Then is the hour for proving His mighty power in thee; then is the time for singing, 'His grace sufficeth me.'"

Oh, trust thyself to Jesus when thou art full of care, for wanderers whom thou canst not win our blessed hope to share. Then is the hour for trusting thy Lord; then is the hour for saying, 'I will not be brought to thee; thou art worth more than I.'"

Oh, trust thyself to Jesus when loved ones pass away, when very lonely seems thy life, and very dark thy way. Then is the hour for yielding entirely to His will; then is the time for singing, 'I have my Saviour still.'"

Oh, trust thyself to Jesus when flesh and heart do fail, and thou art called to enter Death's dark, overshadowed vale. Then is the hour for saying, 'I will not evil fear; then is the time for singing, 'Lord, thou art with me here.'"

Oh, trust thyself to Jesus as thy spirit takes its flight, from every earthly shadow, to the land of perfect light. Then is the hour for shouting, 'Christ has done all for me; then is the time for singing, 'He gives the victory.'—Indian Writings.

A CHINESE CONVERT was asked if he loved his enemies.—"If a wicked man should throw a brick at you and cut a girl in your head and make the blood run, would you love the man?" As quick as a flash he replied, "I love the man; but not the brick!"

Bear with each other's faults. Love one another and help one another. Physically each other. Bear each other's burdens; we are all serving the great master. At our meeting, the minister ever moved through the wilderness of old, and he stood related to him, and he took us, and we took each other. We shall be blessed, and we shall be able to bear the burden of the sinners, and the uncharities of this mortal life, and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to almighty God.—Croses of Glory.