

Messenger and Visitor.

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GREEN PLANTING.—A correspondent of the *National Baptist* declares that a single missionary of the American Baptist Publication Society has planted 400 Sabbath-schools in the growing West, out of which have already grown 100 churches. This shows what possibilities of planting for the future exist in Manitoba and the great Canadian North-west, where circumstances are similar. Missionary work in a new and growing country tells wonderfully on its future.

PLYMOUTH CHURCH.—Beecher's old church has had its first annual meeting since the late pastor, Dr. Abbott, has had charge. Much interest attaches to it, as showing how the church has stood the loss of him who was so long its glory. The receipts have fallen off from its old average of \$40,000 a year to \$22,000. The present pastor received \$6,500, instead of \$20,000 paid to Beecher, and it seems hard to keep the receipts up to the present reduced standard. Dr. Abbott wishes to have \$10,000 salary, which the treasurer thinks cannot be raised. If the decline from the income when Beecher was pastor to that received this year is but the temporary result of the blow from the loss of their celebrated leader, it will soon be seen. It may prove to be but the beginning of a greater decrease. In any case, Mr. Beecher's fear that the church was too much held merely by his personal power, seems to have been partially realized.

GOING, GOING.—It is an evidence of the general loyalty of the Baptists of the United States to the old doctrine, that men who imbibe new theology ideas or ideas out of harmony with the practice of the denomination, sooner or later gravitate out of the body. The latest instance of this kind is our old instructor in New Testament exegesis at Newton, Prof. E. P. Gould. At first he imbibed ideas about the atonement of the Heracleus Bushnell kind, and was requested to resign his chair. Since then he has been pastor of a Baptist church for the most of the time, and has done some scholarly work; but has been drifting further and further into new theology ideas, and out of sympathy with his own people. We learn from the *Watchman* that he has been confirmed by a bishop of the Episcopal church, as a preliminary to entering the ministry of this body. The *Watchman* expresses surprise that he had not gone to the Congregationalists. While it is to be regretted that our denomination is to lose a man of Prof. Gould's ability and scholarship, it is matter for rejoicing that it is thus evidenced that our body is true to the old gospel which has done for the world all that has been done of good, and is not an *omnium gatherum* for all kinds of loose notions and new and improved hypotheses.

SHAMEFUL.—Dr. Howard Crosby, who has made himself conspicuous as a champion of license and an opponent of prohibition, has finally consented that beer shops be opened from 12 to 1 o'clock on Sundays. He must know that, if opened, all kinds of intoxicants will be sold on the Lord's day, under the thin disguise of selling beer, and yet he consents to such a sale. It is no wonder that even the *New York Sun*, a paper far from squeamish on moral questions, should give him this thrust:

In any event, the beer drinkers will feel encouraged by the fact that a Presbyterian clergyman, with the rigid views of Rev. Dr. Crosby on the Fourth Commandment, should be willing to give an hour of Sunday to the business of the beer-shops.

BAD.—Nothing is more unlovely in the young German Kaiser than the way in which he treats the memory of his dead father. No better proof of his disrespect for him whose equal he can never expect to be, than the following incident reported in the press:

When the young Emperor of Germany visited Breslau the other day he was put in a rage by a transparency hung out near a railway station which read: "Honor thy father and thy mother that thy days may be long in the land." He considered the exhibition of the motto an insult, and said he never would enter that city again.

ABLE LECTURE.—Principal Simpson of St. Martin's Seminary gave a lecture in St. John, on Monday evening, Jan. 21st. We give below the very excellent report from Tuesday's *Sun*:

The lecture delivered by Rev. B. F. Simpson in the Institute, last evening, was a profoundly thoughtful consideration of the idea of transmigration as it appears in the ethnic religions. The theory was based upon the idea that man had within him a spirit, apart from what in him was material. The various forms it took were simply the results of endeavors to peer through the veil and discover the pathway of the soul when it had left its bodily tenement. Regarded as a kind of pre-eminence, the idea of transmigration has perpetuated itself in a marvellous manner. In some form or other it was held by the Egyp-

tians and more ancient ages of the east. It can be traced in the Hindu, Persian and Confucian religions, is noticeable in the writing of some of the Hebrew sages who probably came in contact with it during the captivity, was known to the Greek and Roman, the Norseman and the Druid. It existed among the North American Indians and survives among some of the African tribes. The Gnostics and Manicheans of the early Christian era held it, and Origen and others of the fathers of the early church held it in some form. In later times, Lessing, Krumpholtz, and other well known writers held it in whole or in part. The doctrine in its simplest form, affirms that the soul passes from one body into another. As to the limits of the transmigration, there has been a vast divergence of opinion, but the different views may be classed in three groups: (1) Confining the transmigration to a passage from one human form to another; (2) extending the limits to include all orders of animal life; and (3) extending the limits to include all organized life. Considered historically, the idea is found to have had its earliest development in Egypt, where the change was regarded as both retributive and disciplinary. After discussing the doctrine as held in Egypt, the lecturer went into a critical examination of its phases as revealed respectively in Brahminism and in Buddhism, and as modified by these. The Pythagorean, Platonic and later Grecian views of the doctrine, and that which obtained in Rome, were reviewed, after which the outcroppings of the old belief in modern Christianity and its offshoots was exhaustively discussed. In conclusion, the lecturer said it must be admitted that the doctrine had had a remarkable history, and that there are many facts in human life and experience which give it a degree of plausibility. Yet it fails to give a satisfactory solution of vital problems, and must therefore give place to a more enlightened philosophy of the human mind and human life.

HONORED.—Our old friend, Dr. Crawford, the father of Mrs. Cline, of Halifax, has been honored. He was elected Fellow of the Society of Science, Letters and Art, of London, England, at its last anniversary, held Nov. 19th, 1888. The gold medal of the Society was awarded him, and some other distinguished scholars.

RACY.—In the *Canadian Baptist* of the 17th, is a quotation from the prospectus prepared for that able and interesting paper in 1882 by the present editor, Dr. Newman. Our people have noticed, ere this, that there is another Baptist paper which has adopted the rule, so rarely expressed: The rule still holds:

"It is the firm conviction of the Company that evil and only evil can result from the publication of illustrated personalities in a religious paper, and it will be their policy to exclude every article, without exception, containing reflections open or covert on any reputable member of the denomination. If pugnaciously disposed brethren must relieve themselves occasionally through pen and paper, they are welcome to do so; but the editor will keep always at his side a wicker basket, within whose walls, but not elsewhere, such documents may do their worst to each other. Christians should employ the element of pugnacity which they are endowed with, in rendering one another, but in assailing the strongholds of the evil one."

CROWDED OUT.—Several communications are crowded out this week.

THE BOWDOIN SQUARE CHURCH.—As our readers may remember, this old Boston Baptist Church was torn asunder by one Downs. A large majority of the members formed themselves into the present Tabernacle Church. In the meantime the church property had been handed over by the trustees of the society to the Baptist State Convention, who put it at the disposal of the new church. The Downs party have been contesting the question of ownership in the courts. By a decision recently reached, the right of the State Convention to control the property under lease from the trustees of the society has been established. It is hoped that this case, which has been very unsavory in many of its details and very sad all through, has now reached its final.

VOLUNTARY SYSTEM BEST.—Bloomington Chapel, London, abolished pew rents a year ago, and adopted an envelope system of voluntary offerings. Some fears were entertained lest the receipts would diminish. Instead of lessening they have advanced from \$4,890 to \$5,890. We hope this may prove like an object lesson to the conservative Baptist churches of the mother country.

PEPPERY PEOPLE.—The peppery people are not all confined to the South. Do any of our subscribers know of anybody who has been as hasty and inconsiderate as those referred to below:

Sometimes our book-keeper makes a mistake in entering credits on subscribers' papers, and when a bill is sent the brother flies into a passion and says, "Stop my paper; I can't pay for it any more." Instead of that, simply write us of the mistake, and we will correct it so speedily that your feathers won't ever get ruffled. Gentleness is a paying commodity to handle.—*Ala. Baptist.*

German Correspondence.

Berlin, Germany, Dec. 21, 1888.

Have the readers of the *Messenger and Visitor* seen a pamphlet published by the "Boston Canvassing Committee," entitled "American Christian Interests in Berlin?" Those interests centre in and about the American church in this city, in its strong and helpful work, spiritually, morally and socially, among the large numbers of American students who are annually attracted by the superior educational institutions of Berlin. At present there are upwards of 170 American students in the University alone, besides English and Scotch, while the students of German, music and art, to be found in all the various schools, gymnasia and conservatories, as well as under private instruction, are still more numerous. There is a good deal said in America about imported "Continental views," of the "frivolous maelstrom of German infidelity, materialism, fatalism, practical godlessness," and what not, into which the student abroad is in danger of being engulfed, until, to some minds, a sojourn abroad is almost synonymous with a life-seat in a carriage on the high road to destruction with the devil for a driver. And until quite recently the staid pedestrians on the other side have been contented to gaze with eyes and hands uplifted in holy horror over the neatly-clipped hedges of the narrow way, bawling out Stop! Stop! with never an attempt to take the runaway horses by the head. It is easier to ride than to walk in any land, and the devil's carriages are always to let; but if the narrow way be steeper and rockier in Germany than in orthodox England or America, who is to make it smoother and more attractive? This question began to be answered some twenty or thirty years ago in the efforts of Governor Wright, at that time Minister of the United States in Berlin, and a few others, among them the Rev. George Palmer Davies, agent of the British and Foreign Bible Society, to furnish Evangelical Union services in the English language for the constantly increasing numbers of tourists, business and professional men, and students in this political, social, literary, intellectual and educational centre of Germany. There was already in existence a church established by the Church of England; but it was felt that American Christians should not be willing to let others do the work which they ought to do for their own children. Since that time Union Religious services have been held with constantly increasing success. It was not, however, until the 26th of June, 1887, that the church was regularly organized on the basis of the Scriptures and the Apostles Creed, with equal rights to all denominations and special privileges to none. The term "Union" is used to indicate the participation in worship of the various English-speaking nationalities, and also the various Evangelical denominations. The number of denominations represented at present is seventeen. Most numerous and active among them are Methodists, Congregationalists, Presbyterians, Baptists, Lutherans and Episcopalians. Organization on a denominational basis was found to be out of the question, and we have here the proof that the claimed desire for Christian unity is something more than mere empty sentimentality in the spectacle of a church formed of so many different elements working together in perfect harmony, and demonstrating Christian unity to be not only possible but already realized. The affairs of the church are managed by a committee elected annually by the congregation, the pastoral work being performed by the chairman of the committee. Prof. J. H. W. Stuckenberg, D. D., the present acting pastor, has had charge of the church since 1881. He is a German by birth, but spent his earlier years in America. He was graduated at Wittenberg College, Springfield, Ill., afterwards studied at Halle, Gottingen, Berlin and Yubingen, was a pastor in Iowa and Pennsylvania, became chaplain of the 145th Pennsylvania Volunteers, seeing active service in the battle of Gettysburg, and from 1873 to 1880 was Theological Professor in Wittenberg College. He is the author of many well-known and valued works on philosophy and theology, among which are "The Life of Immanuel Kant," and an "Introduction to the Study of Philosophy," which is used as a text-book in several colleges in the United States. He is a man of scholarly tastes and attainments, genial disposition, and fully alive to the somewhat peculiar demands of his present work. His congregations are steadily increasing and the efficiency of the church is being promoted in every possible way. The great need of the church at present is a suitable church building, as the chapel

now rented from the German Methodists can only be secured for one service each Sunday. To supplement this service, however, social meetings are conducted every Sunday evening at the pastor's house, to which all the members of the congregation are invited. So noted have these meetings become as to attract not only the members of Dr. Stuckenberg's congregation, but also some of the most brilliant authors and professors of the University. About an hour is spent in social chat, and then Dr. Stuckenberg, standing between the folding doors of the two crowded parlors, delivers an address calculated, as he says, "not to bring his own views into notice, but to awaken and stimulate to activity the thoughts of others. His aim, both in these addresses and in his sermons, is, in his own words, 'the spiritualization of educated thought.'" This winter his Sunday evening talks concern themselves more particularly with the relation of theology to the philosophical tendencies of the day. The earnest attention of all present bears witness to the interest with which he knows how to invest his subject. At about half-past eight, tea, sandwiches and cake are served, and the evening closes with the singing of the Doxology. Besides the regular work of a pastor, Dr. Stuckenberg is, this winter, giving a course of lectures in philosophy for the benefit of a number of ladies, the fair sex being excluded from the lectures in the University. He is very much attached to his favorite pursuit of philosophical study, and is evidently of opinion that the hitherto constantly warring forces of Natural Science and Philosophy are on the eve of a happy and much to be desired union.

A few words just here in regard to the position of women in Germany in educational affairs. A German newspaper recently published an extract from an American paper concerning some American who had amassed a large fortune, through the manufacture of pills, and proposed therewith to found a college for women. The editor adds in a note: "He had much better expend the money in having them taught to sew, cook, and take care of their children." Now that is simply heathenish! but it is the prevailing opinion amongst all classes. Victoria, wife of the lamented Kaiser Friedrich III., who has done so much in the direction of providing for the higher education of German women in the establishment of the "Victoria Lyceum," is generally disliked, and her efforts looked upon with unfavorable eyes. And this in a land whose school system is in some respects the best in the world! More than this, it has been asserted that "at the present day the scholarship of Germany is largely confined to the professors of the Universities and Gymnasiums, largely confined, because here and there in other professions may be found a few scholarly men, but as a rule they are not found outside of the professors of the Universities." Of preachers, scarcely half-a-dozen of superior merit are to be found in the pulpits of Germany. One cause of this appears in the fact that the ministry, like the other professions, is a "bread-and-butter" one and when the demand for religion is scarce, the weekly supply falls into the hands of the second and third-rate men for distribution. The German students laugh at the American notion of going through "an experience" and "call to the ministry" before entering the pulpit. Religion is treated like any other branch of study and "taken" or left accordingly, much like making "God optional" at Harvard. "Nehmen Sie Religion?"—"Do you take religion?" is a common question among students. The other cause arises from the peculiar attitude which a German preacher must assume towards his hearers. He must preach to them as if they were all Christians, and the consequence is that many people refuse to enter a church at all, while the powers of the preacher himself are hampered by being forced to move along in the same ruts worn out by his fathers and grandfathers before him. As to the other professions, the secret of so many unfulfilled promises of brilliancy is said to be in this: The severe rigor of the gymnasia and preparatory schools unfit the student for the unlimited freedom of the University, and half his course is wasted in finding out the proper way to use that freedom, if indeed he ever does. In a large number of cases the result is a falling back into mediocrity.

Returning to the affairs of the American Church, it is pleasant to record a word of praise for Mrs. Stuckenberg, the pastor's wife, a woman of warm heart and earnest purpose, thoroughly imbued with the spirit of her husband's work. She is only just returned from a visit to America, where she has been engaged in the

work of collecting funds for the much needed church edifice. Last Monday, a reception was held by the ladies of the church at the house of Mrs. Mary B. Willard, sister-in-law of Frances E. Willard, for the purpose of welcoming Mrs. Stuckenberg home and hearing some account of the success of her mission. The whole sum actually pledged is at present \$26,000, while the most sanguine hopes are entertained by the friends of the enterprise that the required \$100,000 will not be long in forthcoming. It is intended to inscribe upon certain pews in the church the names of such States, cities, colleges, churches and individuals as shall each furnish a thousand dollars for that purpose, the pews to be perpetual memorials of the donors, and to be occupied by their representatives when they come to Berlin. Besides the \$26,000, a number of the States, several cities, and some of the largest colleges and churches have each promised such a pew, and many leading individuals in all professions are interesting themselves in the work. A literary society in Brooklyn, N. Y., has also promised a \$5,000 organ. Mrs. Stuckenberg deserves the warmest praise for her perseverance under so many difficulties. At first her cause was coldly received, but her own faith in its final success never failed. In her own words, "Often when I was tired with walking the dusty streets of some large city, when people refused to see me, or listened with coldness and scorn, it came to me with such a glad sense of how our Father is never too busy to hear us when we call upon him. He is never tired, or engaged, or has something more important to attend to; and so I went on encouraged, knowing that my cause would prosper in His hands. And so it did, help coming in many beautiful and unexpected ways." The immediate influence of the work of the American church in Berlin upon the congregation itself is already apparent; as a representative of the vigorous Christianity of the free churches in America, its effect upon religion here cannot be otherwise than salutary of good; its reaction upon the home churches perhaps most powerful of all. Those who have carefully studied the field admit the unusual importance of the work. Further and fuller details may be found in the pamphlet mentioned above. B. B.

W. B. M. U.

"Arise, shine: for thy light is come."

Mission Work Among Heathen Women.

(Continued.)

Passing over India for a little, we will look at

PERSIA.

Marvellous indeed are the varieties of leavening influences used by the Lord. Persia has one in the shape of a totally blind man, whose blindness is a protection to him; he rides on an old donkey, which is guided by a one-eyed man who is perfectly deaf. The people collect in large numbers everywhere to witness the wonder of a blind man reading. He goes from village to village preaching the Gospel. Another is the lady who, leaving a very honorable and lucrative position, went to Persia, into the denseness of heathenism, and there toiled on. At the close of 13 years she had the unspeakable joy of sitting down at the Lord's table with 92 whom she had been the instrument of leading to Jesus. A glorious outpouring of the spirit of the Lord was in all that place, every household was visited with salvation. Persia missions have been more richly blessed during the past year than ever before, both in the accessions to the churches and in the general prosperity to their work. While as to opportunity for the extension of the work, they seem literally without limit.

SYRIA.

The first girl's school opened in the Turkish Empire was in 1833, by American ladies, in Berriet and Mount Lebanon. The first boarding school for girls in 1846.

In 1863 British schools were commenced. There are now 29 schools superintended by English ladies, and the results shown in the training of those girls is most marvellous; 90 of them are now teaching schools, and their influence is being felt for good and for God far and wide.

In connection with the work in Syria it may be further said, at Beirut, in 1886, 19,331,750 pages of Scripture were printed. Since the press was established there, about 350,000,000 pages of God's word have been printed, enough to cover a carriage road round the earth at the equator. These Scriptures are being scattered broadcast all over the land; its sweet messages of love and good cheer are being borne to the hearts of thousands of weary women.

A very pleasing account of the opening of a hospital at Joppa has been given recently. The ladies who had been instrumental in bringing the work to such a satisfactory completion, were very highly gratified in seeing present at the opening about 150 of the principal officers and leading men of Joppa. This Hospital opened with a staff of six ladies and was wholly manned by them. The Medical Mission is carried on five days in the week, the patients often beginning to gather around the gate as early as six o'clock, a. m. The total attendance for the year was 11,178, and during the same time 231 were being nursed in the Hospital. The Word of God is read and explained in the wards every evening, accompanied with prayer, and a very deep interest is taken in these little services. Such of the patients as are able to rise generally gather around the lady, sitting on the nearer beds, or squatting Eastern fashion at her feet; others sitting up in their bed wrapped in their blanket, their dark eyes fixed intently on the reader as if they would drink in every word, and the reverent stillness during prayer is a continual source of satisfaction and thankfulness. One Missionary says, it is truly touching to hear the benedictions that follow the ladies as they leave the ward after prayer. My peace go with you passes from lip to lip in such tones of heartfelt sincerity. The Sabbath-school here is composed of women and children and number 120, the majority of whom being Moslems, are forbidden by their religion to receive any religious teaching, and who nevertheless come willingly and gladly for the sole purpose.

A mother's meeting is held every Friday. About 40 women gather on these occasions.

EGYPT.

A most remarkable history attaches itself to the Mission work in Egypt since its very beginning. Along the valley of the Nile from Alexandria to the first cataract are 79 regularly established Mission stations and 70 Sabbath-schools numbering 4,017 scholars. The 65 day and boarding schools number over 5,200 scholars. A recent American traveler after looking into the faces of the 337 native students of Assout Training school said, this is the grandest sight I have seen in all the East. The steady growth in the evangelistic and educational departments is almost without precedent. The opportunity for such work is to-day greater than ever before, and never in the history of Egypt has there been such a demand for the Bible. During the past year 9,629 copies of Scripture, 8,993 volumes of religious books, and 19,179 volumes of educational books were sold by colporteurs and shopmen.

Four Woman's Missionary societies have been organized among the natives, with a membership of 217. These four societies contributed last year \$165 towards the extension of Christ's Kingdom. The total amount paid last year by natives for all purposes, church, schools, books, Sabbath-schools and Zenana work was \$29,188, an average of \$14 for every professing Christian.

Literary Notes.

Harper for February contains illustrated articles of Dakota, Norway and her People, the Hotel Drouot, Nepal and the Land of the Gorkhas, short stories by distinguished authors, poetry of a high order, besides the usual departments. It is fully up to the high average of this old and popular Magazine.

The Missionary Review of the World for February is promptly issued and is fully up to the high-water mark which this monthly has reached. In the Literature Section we have a masterly "Vindication of Missions" by Dr. Pearson, and "Miracles of Missions" (The Blind in China) from the same facile pen. The 34 paper on "Missions to the Levant" by Mr. Bliss from Constantinople, is very interesting. Prof. Schodde on the "Semite-Centennial of Delitzsch's Hebrew New Testament" is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey on "Woman and Woman's Work at the London Conference" will excite attention, while Dr. Cust's "Missionary Heroes in Africa" is a thrilling and inspiring contribution. All the other seven departments of *The Review* are as usual crowded with matter specially adapted to their several purposes. Published by Funk & Wagnall, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

"Is there anything I can do for you?" inquired a nurse of a little boy lying in a hospital bed. "Only smile upon me, please," was the touching reply.