

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XLII.

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The Independent is authority for the statement that about 1,200 of the native converts of the Lutheran mission in Central India have applied to the Baptist missionaries for baptism, and that the most of them have already been received into our churches there. Some educators are urging the United States government to found a great national university at Washington. Unless there were a change, there would be danger, should the institution be founded, that all the professors be turned out at each change of government. There has been trouble among the "King's Daughters." This is an organization by which it is sought to enlist young women in the work of aiding the poor and the suffering. Each member wears a badge a small cross, and has as a motto: "In His Name." The organization is undenominational. A goodly number of Unitarians have become members, and they have insisted that all references to the divinity of our Lord shall be eliminated from the writings of the society. The authorities have yielded, with the result that many devout believers in this central doctrine of the New Testament are withdrawing from the organization. Dr. Cuyler has been presented with a purse of \$30,000 from his late flock at Lafayette Avenue church, or \$1,000 for each year of his service as pastor.

**THE EDITOR.**—The editor spoken of below does not belong to the Messenger and Visitor, so don't any of you be alarmed.

An editor has invented an infernal machine, which he places in an envelope and sends to those who refuse the paper after taking it two years without paying for it. The machine explodes and kills the whole family, and the fragments that fall in the yard kill the dog.

Were it not that the machine kills the innocent dog, we might be tempted to get the use of this editor's patent.

**THE EXPLANATION.**—William Bucknell, Esq., lately deceased, gave over \$1,000,000 to various benevolent enterprises, chiefly to those of his own denomination. The explanation of this princely giving is found in his rule, adopted when beginning business, of laying aside a certain proportion of all his gains for the Lord's work. During the last years of his life his benefactions amounted to over \$1,000 per week. Who shall say his life of business was not consecrated to God in the most real way? How grand to feel that our life of toil is linked on to God's great purposes as really as that of a minister or missionary; because the great object of toil is to help on God's work. And yet this high privilege is in reach of all. Will not some who read these lines be stimulated to follow Mr. Bucknell's example and give a regular proportion of their income to the Lord?

**THE CHINAMAN ON THE BRIDGE.**—A grim illustration of civilized law is given in the circumstance of a Chinaman being recently driven out of the United States upon the Niagara Bridge, and the gates closed upon him. At the Canadian end of the bridge he also found the gates closed against him, only to be opened on the payment of fifty dollars, which our government, with bad taste, has imposed on Chinese immigrants. As he had not this sum to pay, there was no place for the poor fellow in "this land of the free" but on the bridge, where he was obliged to remain, without food or shelter, between two great Christian nations. This political squeeze is not likely to inspire the heathen Chinese with an unbounded admiration of Christian civilization. Nor does legislation, so cruel and unreasonable in its application to a foreign heathen people, square with our missionary endeavors for their evangelization.

**JAPAN.**—This island realm has been the wonder of the world during the last few years, because of the great progress it has made in the adoption of western ideas and improvements. Among other advanced measures was the opening of the whole country to foreign nations, on certain conditions. The danger, however, which ever attends very rapid and revolutionary measures, has been realized in Japan, and a reaction has set in. The treaties granting free intercourse to certain foreign nations, which had been negotiated, are refused ratification; the conservative, non-progressive party is in the ascendant; the liberal statesmen have resigned, some of them, apparently, having proved traitors to the cause they were apparently heading. The effect upon missionary work of all this can scarcely be otherwise than harmful. The reaction toward the old national ideas can scarcely fail to be accompanied by a reaction in favor of the old religions and against a foreign religion. The developments of the next few months will be watched with great interest.

**PROGRESSIVE CRITICISM.**—The Christian Inquirer raises the question why it is that after three quarters of a century of foreign mission work, there is not a single self-governing church in all the heathen world. The question is certainly a serious one. It would seem that in a country like Burma in which there are 30,000 Baptist church members, if these churches are ever to become self-governing the time has come for many of them to begin. It is a question, however, which requires to be considered with great care and gentleness, especially by those who have no personal acquaintance with the character and circumstances of these heathen converts. No harm can come of suggesting the question, if it is considered in the right spirit.

**SHOULD BE GRATEFUL.**—Of all those who have been blessed by Christianity, none should be more grateful than woman, for it has exalted her to her true place. The contrast presented by the following is enough to arouse indignation:

The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things: "I was told by a Christian in Cairo, that he was once walking with a well-to-do Mahometan, with whom he was intimate, and who had often discussed with him the different positions of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side of her way, the follower of the prophet delivered a passing but well directed kick at her. 'There,' said the Christian, 'that is what I complain of; you kick a woman as we should not kick even a dog.' 'That,' said his companion, with a look of genuine astonishment, 'why, that is only my mother.'—*Youth's Companion.*

**CHURCH WORK.**—There is much work to be done in the churches besides the pastor's official labors, and the pastor's financial support. While we can scarcely over-estimate the cares and toils of a pastor, we must not overlook the fact that the proper estimate of his work must be fixed, in a measure, by the order and efforts of the church over which he presides. Well regulated plans will fix, for each member of the church, a place of usefulness. In this place the greatest amount of religious enjoyment will be found for the members who, to the best of his or her ability take up the work assigned them. Such reasonable and profitable order of work in a church can never be established, if the pastor's hand is not in it, and on it. It is but reasonable, therefore, that his reputation be somewhat involved in the reputation of the church he leads. If an apostle could say, "Brethren we live if ye stand fast in the Lord," a pastor of to-day can well afford to link his life to a church that is developing many forms of aggressive Christian work. Otherwise he cannot afford to be in the pastorate. In this then, as in all forms of intelligent toils, wise planning and diligent execution are sure of a good record: The pastor who overlooks this, and the church that fails to co-operate with him who wisely plans for their usefulness, are both on the downgrade.

**THE REWARD OF EARNESTNESS.**—The following is from a letter of a Baptist pastor in Sweden. If God's people were only in such dead earnest here, would not the same Pentecostal power fall upon the unsaved? In many places in Sweden there are similar grand displays of saving power. The Lord awakes us all to a vivid sense of the sinner's danger and sure refuge:

"I have great joy in saying that God, in answer to the prayers of His people, has sent an old-fashioned, Pentecostal revival. The work has been increasing from week to week, and the last was the best and greatest of all. Last Sunday we began the meetings at 10.30 a. m., and continued, with only one and one-half hours' interruption, till 10 p. m. God's people were full of prayer and full of tireless effort for sinners all the day. After the morning preaching there was an after-meeting, at which we prayed with three anxious souls, and many Christians stood up and covenanted that they would seek, by God's help, each to win at least one soul to Christ this week. Their covenant was blessed; for not only did the Lord use many to bring one soul to Him; but one brother was the means of leading four; and another, two.

"There was a children's meeting at 3 p. m., when the large chapel was filled with children; and in the after-meeting, which followed, the voices of the little ones could be heard in prayer for their comrades. From 5 p. m. till 6.30 p. m. the chapel was crowded with an eager and attentive congregation, many not being able to get seats. After the sermon, which was on 'Lost Opportunities,' there was a scene in the chapel which shall not soon be forgotten. God's mighty power fell upon the people during the preaching, and prepared them for the after-meeting; and this presented the appearance of a beehive, Christians, young and old, going around from one to another, busily engaged in leading souls to Christ. The glory be to God! His Spirit worked mightily!

"During three weeks, we have had the exceeding joy of praying with more than

150 souls, including children in the Sunday-school. A great many of the latter have come to Christ. One teacher has seen ten in her class converted. Twenty or twenty-five of these newly-converted children sometimes pray aloud in the children's prayer-meeting."

**ROMANIST AT HOME.**—W. H. Gaist-well is travelling in Europe and has visited Italy and Rome. He tells in the National Baptist some facts learned from Protestant workers on the ground—facts which many in America will not believe, when told them:

They (the Catholics) leave nothing undone to counteract and destroy all Protestant work, even resorting to the basest methods of deception and fraud. For instance, a gospel work is begun in a place, and the priests quietly advise certain people to convert! They unite with the church, become leaders in the work, and when they get everything in their hands they destroy all that has been done, covering, perhaps, the work of several years. Schools are opened; from among the converts, teachers are chosen, and oft-times these teachers are Romanists in disguise. "I am on my way to," said a minister to me, while riding together from Genoa.

"There is trouble in a school we established there. The teacher is a secret foe of the priests. I must discharge her to-night." An Italian pastor whom I met was anxious to learn English. A lady called at his house, telling him she heard of his desire, and would teach him gratis. After a few lessons, he learned that she was a disciple of Rome sent to do him harm, point of his mind, and if possible, turn him away from the truth. This reveals one of their most subtle methods of work. They see a young lady, a daughter of a wealthy family. She has wealth in her own right. He lays his traps for her; and see the result. Through a long, far-away course, they in some way gain an entrance into that family. It may be several years before the plot works out; but the result is sure; the family send the daughter to be taught in a Catholic school, and the end you know. This is done to a frightful extent in America. Many a Protestant family has a daughter in such a school. How did they get there? Oh, some lady friend advised it, little knowing that that lady friend was the delish fool of the priests. A certain man wrote about some of these things here. He went on a journey, but he never came back. What became of him? No matter; yet a daily newspaper said that the Roman church had better learn that the day for such things had forever gone. Perhaps it has; but he never came back!

**FRANKLY SPOKE.**—Dr. Twombly, in Zion's Herald, speaks out very frankly and strongly on the question of a union of the denominations. He thinks the agitation to this end is by the smaller denominations, whose methods have not proved a great success. His own denomination—the Methodist—and the Baptist (who are each larger than all these denominations put together) have never taken any stock in any movement of the kind. He also thinks that experience with union organizations of the denominational type does not recommend a union of the denominations to Methodists:

So far as my observation extends, they are of little, if any, benefit to Methodism. The American Sunday-school Union and the Y. M. C. A. are regarded by many as detrimental rather than helpful, and the Y. P. S. C. E. the child of a heart agony to help Congregationalism in one of the dark hours of its history; it is effectually accomplishing the special object for which it was formed; but loyal Methodists apprehending all the relevant facts, will be slow to make it the training-school for the Methodists of the coming generation.

We are convinced that Baptists, even more than Methodists, can make the same statement. Mr. Twombly is also convinced that the strong setting forth of peculiar truth is not responsible for inattention to the means of grace:

Positively, nay certainly, some Methodists doubt the current notion that if Christians would discard denominationalism, the multitudes of non-church-goers would eagerly flock to the sanctuary. This I consider one of the basest delusions of the times. The Methodists have uniformly preached definite doctrines, and the Baptists, who stand next in number, proclaim clean-cut, positive opinions. They believe something, and boldly assert their faith. In fact, that great and vigorous denomination stands mainly on two dogmas which are constantly and stoutly affirmed, though not essential to piety or to good morals. People want something positive. They are waiting for Christians who believe God's great truths with all their hearts, to come, in strong faith and with tearful eyes, to preach to them the words of everlasting life. To the "believer-outing" Christians they are ready to cry out in the spirit of another, "Call it a name, and Wesley we know, but who are ye?" A man whose denomination is faltering in the rear, or whose doctrines are at a discount, is very likely to deary "denominations." What a man believes is his creed, and he who has no creed believes nothing. Such a person in moral work is the merest cipher.

While our denomination does not constantly affirm its distinguishing dogmas, does not affirm them as constantly as it should, we fear, yet we can endorse these strong utterances, and believe them to correspond with facts.

"Orient Pearls at Random Strung."

BY A WAYFARER.  
All is best, though we oft doubt  
What the unsearchable dispose  
Of highest wisdom brings about,  
And ever best found in the close.  
—Milton.

To Adam Paradise was home. To the good among his descendants' home is Paradise.—*Ascha Hara.*

Religion is a necessary, an indispensable element in any great human character. There is no time without it. It is the tie connects man with the Creator, and holds him to His throne.—*Wibster.*

Father Almighty, thou hast made me man,  
And bad'st me look to heaven, for Thou art there;  
Accept my sacrifice and humble prayer:  
Four things which are not in thy treasury  
I lay before Thee, Lord, my nothingness,  
My wants, my sins, and my contrition.  
—R. Southey.

But mighty nature bounds as from her birth,  
The sun is in the heavens, and life on earth;  
Flowers in the valley, splendor in the beam,  
Health on the gale, and freshness in the stream.

Immortal man! behold her glories shine,  
And cry, exulting, they are thine.  
Gaze on, while yet thy gladdened eye may see,  
A morrow comes when they are not for thee;

And grieve what may above thy senseless bier,  
Nor earth nor sky shall yield one single tear;  
Nor clouds shall gather more, nor leaf shall fall,  
Nor gale breathe forth one sigh for thee for all;

But creeping things shall revel in their spoil,  
And fit thy clay to fertilize the soil.  
—Byron.

I never knew a man to escape failure  
In either body or mind, who worked  
Seven days in a week.—*Sir R. Peel.*

We often do more good by our sympathy  
Than by our labors.—*Canon Farrar.*

I will tell you what to hate. Hate  
Hypocrisy, hate cant, hate indolence,  
oppression, injustice. Hate Pharisaism,  
hate them all as Christ hated them, with  
a deep, living, God-like hate.—*Robertson.*

Spirituous liquors: Liquid fire and  
distilled damnation.—*Robert Hall.*

Certainly in the day of judgment we  
shall not be asked if we have talked well,  
but whether we have lived well.—*Thomas a Kempis.*

Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean  
bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness in the desert  
air.  
—Gray.

Life is strong! and still  
Bears with its currents onwards us who  
fain  
Would linger where our treasures have  
gone down,  
Though but to mark the ripple on the  
wave,  
The small disturbing eddies that betray  
The place of shipwreck; life is strong  
and still

Bears onwards to new tasks and sorrows  
new,  
Whether we will or no.—*Trench.*

The love of Christ is like the blue sky  
into which you may see clearly, but the  
real vastness of which you cannot compre-  
hend. It is like the ocean into whose  
bosom you can look a little way, but its  
depths are unfathomable.—*M'Cheyne.*

Do not philosophize over the contra-  
dictions which beset you; do not dwell  
upon them, but strive to see God in all  
things without exception, and acquiesce  
in His will with absolute submission.—  
*Francis de Sales.*

Good taste rejects excessive nicety; it  
treats little things as little things, and is  
not hurt by them.

The desire for sympathy exists in  
every human heart. We all feel that we  
need some one to whom we can go in the  
fullest confidence, who will sympathize  
with us, who will bear a part of our bur-  
den by becoming acquainted with them.

No sin is small, no grain of sand is  
small in the mechanism of a watch.  
Retribution may be slow, but it is un-  
failing.

In the Slave Shed

These hungry creatures form a truly  
pitiable sight. After suffering in  
captivity for a short time they become  
mere skeletons. All ages, of both sexes,  
are to be seen: mothers with their babes;  
young men and women; boys and girls;  
and even babies who cannot yet walk,  
and whose mothers have died of starvation,  
or perhaps been killed by the Lu-  
fembes. One seldom sees either old  
men or old women; they are all killed  
in the raids; their marketable value  
being very small, no trouble is taken with  
them. Witnessing groups of these poor,  
helpless wretches, with their emaciated  
forms and sunken eyes, their faces a  
very picture of sadness, it is not difficult  
to perceive the intense grief that they  
are inwardly suffering; but they know  
too well it is of no use to appeal for sym-  
pathy to their merciless masters, who  
have been accustomed from childhood to  
witness acts of cruelty and brutality, so  
that to satisfy their insatiable greed they  
will commit themselves, or permit to be  
committed, any atrocity, however great.  
Even the pitiable sight of one of these  
slave-wards does not half represent the  
misery caused by this traffic—homes  
broken up, mothers separated from their  
babies, husbands from wives, and brothers  
from sisters. When last at Masankusi  
I saw a slave woman who had with her  
her one child, whose starved little body  
she was clutching to her sunken breast.  
I was attracted by her sad face, which  
betokened great suffering. I asked her  
the cause of it, and she told me in a  
low, sobbing voice the following tale:  
"I was living with my husband and three  
children in an inland village, a few miles  
from here. My husband was a hunter.  
Ten days ago the Lufembes attacked our  
settlement; my husband defended him-  
self, but was overpowered and spared to  
death with several of the other vil-  
lagers. I was brought here with my  
three children, two of whom have already  
been purchased by the traders. I shall  
never see them any more. Perhaps they  
will kill them on the death of some chief,  
or perhaps kill them for food. My re-  
maining child, you see, is ill, dying from  
starvation; they give us nothing to eat.  
I expect even this one will be taken  
from me to-day, as the chief, fearing lest  
it should die and become a total loss, has  
offered it for a very small price. As for  
myself," said she, "they will sell me to  
one of the neighboring tribes, to toil in  
the plantations, and when I become  
old and unfit for work I shall be  
killed." There were certainly 500 slaves  
exposed for sale in this one village alone.  
Large caroes were constantly arriving  
from down river, with merchandise of all  
kinds with which they purchased these  
slaves. A large trade is carried on be-  
tween the Ubangi and Lungu rivers.  
The people inhabiting the mouth of the  
Ubangi buy the Balolo slaves at Masankusi  
and the other markets. They then  
take them up the Ubangi River and ex-  
change them with the natives there for  
ivory. These natives buy their slaves  
solely for food. Having purchased slaves  
they feed them on ripe bananas, fish and  
oil, and when they get them into good  
condition they kill them. Hundreds of  
the Balolo slaves are taken into the river  
and disposed of in this way each month.  
A great many other slaves are sold to the  
large villages on the Congo, to supply  
victims for the execution ceremonies.  
Much life is lost in the capturing of  
slaves, and during their captivity many  
succumb to starvation. Of the remain-  
der, numbers are sold to become victims  
to cannibalism and human sacrifice cere-  
monies. There are few indeed who are  
allowed to live and prosper.—*E. J. Glass  
in the Century.*

The Jews may not yet own Pale-  
stine, but they seem in a fair way to pos-  
sess the rest of the earth. The Roths-  
childs furnished in loans during ten  
years, \$205,000,000 to England, \$50,000,  
000 to Austria, \$40,000,000 to Prussia,  
\$130,000,000 to France, \$50,000,000 to  
Russia, \$12,000,000 to Brazil, besides  
many millions to smaller States. About  
one-fourth of the railway system of Rus-  
sia is owned by a Jew known as the  
Russian railway king. There are official  
statements which show that a large por-  
tion of the land in the States of Eastern  
and Central Europe has passed into Jew-  
ish hands.

Where lives the man who hath not tried,  
How nirth can into folly glide,  
And folly into sin?  
—*Sir Walter Scott.*

A THOUSAND DOLLAR FUNNEL.—A  
high licensed believes in putting whiskey  
into a boy through a \$1,000 funnel, and  
then putting the boy in the gutter; a  
prohibitionist believes in putting the  
whiskey into the gutter and saving the  
boy.—*Selected.*

W. B. M. U.

"Be ye steadfast, immovable, always abounding  
in the work of the Lord, forasmuch  
as ye know your labor is not in vain  
in the Lord."

PRAYER TOPIC FOR APRIL.  
"That the treasury may be filled."—  
Mal. 3: 10.

Very interesting meetings were held  
in Truro on Monday, 14th April, in con-  
nection with the formation of an Aid  
Society in the new church.

The meeting in the afternoon was pre-  
sided over by Mrs. P. H. Foster, county  
secretary for Colchester. Between forty  
and fifty of the sisters were present.  
After the devotional exercises of half an  
hour, Mrs. Foster in a few earnest words  
explained the object for which we had met,  
and read the constitution. About thirty  
names were enrolled for the new  
society, and the following officers were  
elected: Mrs. Adam Johnson, Pres.; Mrs.  
G. O. Gates, vice-president; Mrs. John  
Hay, 2nd vice-president; Miss Ross,  
treasurer; Miss Rosie Upham, secre-  
tary. Short addresses were given by  
Mrs. Brown, of Onslow; Miss King and  
Mrs. Rees, and earnest prayers went up  
both for our missionaries on the field  
and the work at home. The secretary  
explained the use of the mite boxes and  
a doxology was distributed.

In the evening a mass meeting was  
held in the same place, the Y. M. C. A.  
hall, which was well filled, considering  
the very unpleasant weather. The meet-  
ing was presided over by the Rev. Mr.  
Dimock; and after prayer, reading of the  
scripture, and the singing of the mission  
hymn, an address was given by the  
secretary, after which Mrs. Foster read  
the leaflet, "Mrs. Pickett's Missionary  
Box," and then followed an address by  
Rev. Mr. Hinson, to which we wish every  
reader of the column could have listened.  
To attempt to give here would be im-  
possible, and only spoil what was the  
best mission address we have ever list-  
ened to in these Provinces. The differ-  
ent objections to Foreign Missions were  
taken up, and consigned to oblivion in  
such forcible language, while every argu-  
ment was so fortified with Bible com-  
ments, that if any one in the audience  
had objections to Foreign Missions be-  
fore coming to the meeting, they must  
have fled before the earnest, soul-inspir-  
ing words to which he listened. We  
trust indeed that a rich blessing will fol-  
low the exercises of the day.

A. E. J.

The Cross.

"I was thinking the other day whether  
I could not find out one single force, act-  
ing for the benefit of the human race,  
that did not come from the Cross—that  
had not its origin from the Cross. I can-  
not find one. Who discovered the inter-  
ior world of Africa, and set in motion the  
intellect of that people, and made them  
an intelligent people? Missionaries.  
Who has solved the problem of reach-  
ing liberty to the women of India? Mis-  
sionaries and their wives. Who first  
brought into modern geography the hid-  
den lands and rivers of China, unsealed  
for inspection the scholarship, and opened  
the greatest empire of the East? Mis-  
sionaries. Who first dared the cannibal re-  
gions—the cannibal shores of New Zeal-  
and, Tonga and Fiji—and converted  
wolves, whose appetites were for  
blood, into a nation? Missionaries.  
To come nearer home, who are those  
in Europe who are now lifting up their  
voices against war, that horrible  
perversion of the intellect, and of the  
serv of man? Who are devoting their  
means and influence against rice in the  
high places, and vice in low places, and  
against the infliction of wrong upon the  
defenseless? Who are those whose ex-  
ample of righteousness and purity and  
gentleness conforms with their own  
spirit, the legislation of governments and  
the sentiments of society? The followers  
of the Nazarene. 'The foolishness of  
God is wiser than men; and the weak-  
ness of God is stronger than men.'—  
*Selected.*

When John A. Broadus was pastor  
of the Charlottesville, (Va.) Baptist  
church, a new Methodist preacher came  
to the place. The two preachers met  
one day in a bookstore when the Metho-  
dist said: "Well, I suppose it will not be  
long before you will give your congrega-  
tion a discourse against infant bap-  
tism." Broadus replied: "Now, I will  
propose a bargain with you. I will pro-  
mise now and here not to say one word  
against infant baptism, during the two  
years of your appointment here, if you  
will promise to preach one sermon a year  
in its favor. Now, if you dare?" But  
the Methodist brother declined. We for-  
bear to comment.—*J. C. Hildreth, in Bap-  
tist Weekly.*