

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 18, 1885.

No. 7.

A sister suggests that \$1,000 might be raised for Foreign Missions by 40 ladies giving each the \$25 necessary to constitute life membership in the W. M. A. Society. She will become one.

Whether sisters shall speak or keep silence in the church, is the question which claims the attention of some of our exchanges. In 1 Tim. 2:12 and 1 Cor. 14:34, it is evident that Paul does forbid to women the right to speak in church. It is equally plain that in 1 Cor. 11:5 he tacitly admits it was the practice for women to speak and pray in public, neither does he condemn it. In the Old Testament we read of several women who were prophetesses, and one of the results of the outpouring of the Spirit was to be that the daughters and hand maids should prophesy, Acts 2:17, 18. In Acts 21:9 incidental mention is made of prophetesses, a term which means public religious teachers. It is evident, therefore, that Paul did not intend to forbid to women all kinds of public speaking in the church, even in his own day. Some are of opinion that even this partial restriction was out of regard to the spirit of the times and of the east, where, for women to appear in a public way, was considered altogether out of place, and therefore, that this restriction was not intended for all time and every place, without regard to the prejudices of the people. We are ourselves not satisfied with this view altogether, but it may have some force. The kind of speaking forbidden was, according to both 1 Tim. 2:12 and 1 Cor. 14:34, one which usurped authority which belonged to men. Outside of this limitation, from speaking. The recognition of the practice by the Apostle, seems to make it their privilege, if not their duty.

We refer to this question because some of our best Christian women feel in doubt whether it is their right to tell the feelings which press often for utterance, and also because others find in the words of Paul a very convenient excuse for the neglect of a confession of Christ which their hearts do not prompt. God's blessing rests upon the exercises of warm hearted sisters in our social religious services. We do not believe it is other than pleasing to the Master that they do their part in witnessing to the power and blessing of the gospel. We only wish expression to their warm love to the Saviour and those who need him were oftener given.

Some in Parrboro and vicinity will remember a Mr. and Mrs. C. Y. Snell. Mr. Snell once did business there, and Mrs. Snell was a Miss York, a native of the place. Mr. Snell entered the ministry, went to Ontario, and finally became pastor of a church in Dakota. Mr. and Mrs. Snell were members of our congregation in Woodstock, Ont., while he was attending the college there. The shocking intelligence has been received that Mrs. Snell and a 11-year old son were both brutally murdered by the hired man, last week. He has been captured, confesses the crime, and says he was mad through drink. The sympathy of many will go out toward this brother in his hour of deep sorrow.

Bro. R. M. K. struck the right key in his article on Systematic Benevolence. We need to have a system, and give in a regular, rather than a spasmodic way. The Lord's work requires continuous expenditure just as in that for the support of the family. Why then not make it as much a point to keep giving from the beginning to the end of the year, in one case, as in the other? We believe that many are only waiting for some systematic way of giving to be put before them, to do this. Are there not others ready with suggestions?

We are very thankful for warm words of encouragement which continue to come to us. In the arduous labors and many perplexities which

surround the beginning of an enterprise like this, it is grateful to be kindly remembered in this way. We do not want brethren to forget that the MESSENGER AND VISITOR will never be the paper that it should be unless they keep it near to God by their prayers.

Of course, in the confusion of trying to merge two mailing lists into one, and because of little omissions through press of work, there has been cause for complaint. But, on the whole, the subscribers have dealt with us in a very considerate way. Our paper is not what we hope it soon may be in typography. Gradually we hope it may grow to be what our people deserve, and what they will learn to love. We only wish they could say "the dear old MESSENGER AND VISITOR." Even though this cannot yet be, we hope it may rise the less prove a blessing in the families of thousands among our people. God helping us it shall.

Dr. McKennie begins a series of very valuable articles in our present issue. The letter from Bro. Arehild is also very racy. Details of a day's labor, such as he gives, affords the best idea of the work of our missionaries, and is very interesting besides. We hope our missionaries will keep our mission before the people. This is the best way to secure an intelligent support of this great enterprise.

At church fairs in Birmingham, England, there has been a great deal of gambling. The Congregationalists had a raffle for bank notes, and the Baptists announced an open raffle, "tickets three pence each," with a number of prizes, including bottles of wine and boxes of cigars, for the benefit of some church schools. At last the corporation has felt bound to refuse the use of the Town Hall, unless some guarantee is given that there shall be no raffling. It has further decided to prosecute all houses or in churches.

This is shameful for the churches and honorable for the corporation. Are churches on this side the Atlantic altogether pure from this gambling diabolism? If we do not mistake we have heard of such things as grab bags, and fish ponds, and post offices, all intended to induce people to run the risk of getting nothing, by the hope of getting much more than they give. This is the essence of gambling, whether it be in a gambling hell or at a church fair. People who think to beat Satan with his own weapons make a sad mistake.

The Presbyterian pastor located at Saultillo, Mexico, has left, declaring that he was going to hunt a place where there were no Baptists; stating that as soon as the Baptists came to a place the people began investigating as to whether much or little water was required. Bro. Powell told him it was not so much a question of water as it was one of obedience or disobedience to Texas Baptists.

Very true, Bro. Powell; but if the dear brother had followed the example of his people, he need not have gone at all. All could have held together.

Rev. J. E. Roberts, who lost his Baptist pastorage at Kansas City, Mo., by a sermon denying eternal punishment, has started an independent church, and now denounces all preachers in denominational pulpits as narrow, dishonest, hypocritical, unclean, mortgaged as to mind, dogmatic, etc.

Probably he judges others by himself, poor brother. He is quite a young man too, and seems inclined to become the free thinking here of the hour. We help to spread his fame.

The Indebtedness of Human Knowledge to Missionary Endeavor.

BY REV. W. G. MCKENNIE.

No. 1.
"The Autumnal Conference," which held its last and third assembly in Philadelphia, asked me for a paper on "The Contribution of Christian Missions to Human Knowledge." The limit prescribed by the managers of that Conference, and rigidly enforced upon each speaker, made it necessary to abridge to such an extent, that a large amount of the materials which had accumulated on my hands in the process of preparing my paper, could not be presented. From these materials a selection is made to be offered to the readers of the MESSENGER AND VISITOR, in a few brief articles, which it is hoped

will prove to be interesting and instructive to those who may peruse them.

The field here entered is a broad and fertile one. It would require the scope allowed to a treatise to make anything like an adequate exhibit of the harvest which human learning has reaped, both from the direct and the incidental literary labors prosecuted by missionaries. These labors have been carried forward by missionaries, without neglecting the higher and holier purpose of their work as the messengers of Christ to sinful men. Indeed, the performance of their legitimate work, and the success of their purpose as missionaries, have demanded a large amount of purely literary and scientific labor. Few definitely know to what an extent the learning of the world has been augmented, rectified, and enriched, by means of missionary endeavor. It is a fact, very generally recognized, that the men who labor as missionaries, especially those sent into foreign and heathen countries, have made, and are making, valuable additions to the varied stores of human knowledge. But how copious and excellent have been the additions thus obtained, few, even among the most intelligent could inform us.

It might be of some advantage to the cause, which makes its appeals for a financial support almost exclusively to the wealth of the Christian church, if the men and the societies specifically and zealously devoted to the promotion of learning were made more fully aware of their obligations to the scientific investigations and literary acquisitions of missionaries. It is true that some of the scholars and scientists, whose names and attainments have won for them a cosmopolitan celebrity, have frankly and gratefully avowed themselves to be indebted to the missionary endeavor of the Christian church for the knowledge they have been enabled to acquire. In the publications they have given to the world, their equity and generosity have found a prominent and emphatic expression. The names and acknowledgments of some of these men will be cited in those articles.

In pursuing this subject we ought to take some notice of the gains to human knowledge derived from the labors of men who made themselves memorable for their missionary zeal and activity, long prior to the establishment of the modern enterprise of missions. The primitive missions of the Christian church contributed somewhat to the stock of human knowledge. The Apostles, and their successors, for nearly four hundred years, not only traversed the Roman empire, but, in their zeal and fortitude, pushed out on every side into the remotest regions which were then accessible. Thither they went to convey the glad tidings to the unprivileged and perishing. Thither they carried not only the blessings of the new religion, of the cross, but also much of the illumination and refinements of secular learning. Says a recent author: "The staid and mystic Oriental, the untutored African, the rude barbarians of northern and western Europe, including our own indomitable ancestors, were not only brought under the humanizing teaching of Christianity, but were also taught the rudiments of learning by these primitive missionaries." If our space would permit this review to be extended, it could be shown that the service rendered by the earlier heralds of the gospel to the cause of man's intellectual improvement and elevation, was but little inferior to that which they did for his moral purification and advancement.

Coming forward into later centuries we find that the Nestorians, celebrated for the fervor of their zeal and the inflexibility of their determination in the missionary enterprises which they conducted, in the sixth and seventh centuries, penetrated

Central Asia, from the farther bounds of China to the Euphrates and the Caspian Sea. Mosheim says of these Nestorians: "After they had obtained a fixed residence in Persia, they were as successful as they were industrious in disseminating religion in the countries lying without the Roman empire." According to this historian these Nestorians had numerous societies and schools in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries. That was in the sixth century. In the seventh century, as recorded by Mosheim, the Christian religion was diffused by these zealous missionaries far beyond its former bounds, both in the east and in the west. With incredible industry and perseverance they propagated religion among the barbarians inhabiting the deserts and the remotest shores of Asia. It is said the vast empire of China was enlightened with Christianity through the efforts of these indefatigable Nestorians. These facts suggest some very important questions, if they do not supply answers to the questions. But it does not come within the scope of my present design to trace the strictly religious and missionary endeavor of these brave Christians. My single aim is to bring out the fact, that these missionaries not merely subdued the ferociousness of savages by inculcating religious truth, which, as they apprehended and taught it, was more or less blended with and weakened by serious errors, but they also, and very materially, enriched the minds of the natives with the learning they carried with them and widely disseminated. It was to these Nestorian missionaries—and this fact is yet more pertinent to my aim—that the renowned Venetian traveler, Marco Polo, was almost wholly indebted for the vast and useful knowledge which he brought back with him and gave to the world, on his return from his excursions and investigations in the east.

It is, perhaps, better known that the Roman Catholic missionaries of the sixteenth and the seventeenth century made large and superior contributions to human knowledge. Their religious labors and the results flowing therefrom, in the more enlightened judgment of Protestant Christians are open to criticism. And yet it may be hoped that some spiritual and commendable fruitage was gained from their missionary endeavors. That, however, is not the matter with which I am here concerned. Their efforts, so far as they aided in the mental improvement of the nations and tribes among whom their zeal was expended, and so far as they made contributions to human knowledge, deserve our approval. One writer, referring to the labors performed by Roman Catholic missionaries in Asia, in Africa, in Mexico, and in South America, says that "nearly all the accurate knowledge which the world possessed of these great countries, until the last twenty years, was derived from those men." I find it stated by another author, that the literary publications of the French missionaries alone, amounted to more than fifty large volumes, and that the schools in Europe pronounced these productions to be invaluable acquisitions to the knowledge of the day. The first and best maps of China, of Tartary, of Tibet and of Japan, were constructed by Papal missionaries from original investigation. Since the construction of these maps, more minute and accurate knowledge has been obtained, leading to numerous and important revisions. The earliest accounts of the Congo and of Abyssinia, proceeded from Roman Catholic missionaries. It was from the productions of these men that Mr. Bruce obtained the information which so greatly aided him in his travels and explorations in those countries. Papal missionaries, in their tours through South America, explored and described regions which had never before been visited by a Euro-

pean. The historian, Robertson, advertising to a work prepared by a Romish missionary in South America, says of it: "This work contains more accurate observation, and more sound science, than are to be found in any description of those countries published in this country."

But the main design contemplated in these articles is to point out the indebtedness of human knowledge to the missionary enterprise which began among Protestant Christians in the closing years of the last century; an enterprise which is now being pushed forward with a vigor and a success most inspiring and truly marvellous.

Joseph Cook's Habits of Work.

His intensity of quest surpasses his intensity in imparting. It is not created by the presence of an audience. The first-are vestal fires—they burn perpetually. At Chautauqua he gathered up a great bundle of papers, periodicals, reports and what-not, and went away full of the statistics and methods and principles of Sunday school work. At Quebec he had a history of the city in one overcoat pocket, and Howells's "Wedding Journey" in another; and quoted Howells's beautiful description of the quaint village of Beaupre and the ride to the falls of Montmorenci. He carries a railroad "Shakespeare," and prepared his quotations of his unique lecture on "Shakespeare on Conscience" on the cars. He picks up everywhere; gathers everything; it seems as though he forgot nothing. But in private he bewails his treacherous memory. I never knew a student yet who did not seem to grow indignant with himself over the undue proportion of all he ever learned that he habitually forgot. Mr. Cook is an exception to the rule. He marvellously preserves and utilizes the results of his reading. His methods are peculiar. I violate no confidence, and I may give aid to students, lay and clerical, if I report here these methods as he told them to me.

This preserving machinery consists of three pieces:

(1) He always carries with him a cheap memorandum book. In this he jots down, wherever he happens to be, a thought, a sentence, a figure that strikes him. The book fills up quickly. Then a new one takes its place. These books are dated and filed away. He trusts his memory to serve as an index to suggest to him the date of the reading, incident, or the thought there noted.

(2) He also carries with him a package of commercial note paper. Any extract in a book not in his own library, any fact or figure worthy of more careful preservation, he notes on a half sheet of paper. These are sorted according to a few large titles. The homogenous ones are pinned together. As the pile increases they are sorted "I am to lecture to-night," said he, to me, "on Ultimate America. I put in my bag my package of excerpts on America—a hundred or more—and look over them this afternoon as a last preparation before I go on the platform." This method gives him the full use of his resources in each subject in each lecture.

(3) He has not the contempt of some would-be scholars for the newspaper; he reads and uses them. With a red crayon he marks whatever strikes him as suggestive; throws the papers in a corner; once a week, or oftener, Mrs. Cook, who is a sort of private secretary to him, as many another wife of many another busy literary man, cuts out the marked articles and lays them loose in an indexed scrap-book. When a large store has accumulated Mr. Cook goes over them, calls out those of permanent value, and pastes or otherwise preserves them; the rest are destroyed. "Permanent journals are useless. They are a waste of time. When I was in college I bought an Index Rerum, but there are not twenty entries in it. A

note-book for suggestions; loose sheets of paper easily classified for extracts; a scrap-book for newspaper cuttings, are my simple means for preserving the results of reading."

He made light of my suggestion that his methods would be of value to others; but the readers of the Christian Union, will not agree with him.—Dr. Lyman Abbott, in *Christian Union*.

FROM OUR EXCHANGES.

—Let Christian men beware of the breaking down of conscience. Let no shadow of sin or of uncertainty rest upon the heart of life; but let simplicity and godly sincerity, fidelity, steadfastness, and uprightness, control the heart and guide the conduct of the man who has been redeemed by precious blood from all the vanities and falsities which men delight in, but which God abhors.—The Armory.

—On a street car, the other day, reference was made to the rich Methodists in this and other Virginia cities, when a Methodist pastor replied: "What a man has is nothing to his share, except as you can get it from him. A rich man is worth only what you can make out of him for God's cause." He might have added that the fact that he is rich makes it all the worse for the church if he does not give accordingly, since in that case his example discourages others, less able to give. The more money a church has the worse for the church, if it is not consecrated money.—[Rel. Herald.]

—Blessed and beautiful beyond measure is the Christian theory of life. The life I now live is not my own; it is Christ living in me. I am identified with Him. He died for me, and now He lives in me; and my death will only bring me nearer to my Father in Heaven. The body becomes old and weak. Beauty fades. Strength falls. Pain becomes a close companion. But all the while God is near, guiding and guarding us; and the falling of the "natural body" is but preparing for the triumph of the spiritual body. In this body of humiliation we suffer; but in the spiritual body we are prepared to enjoy all noblest joys intellectual and spiritual.—Pres. Witness.

—We are the children of a God who puts all His heart into the creation of a tiny moss or a microscopic insect. He does nothing by "contract-work," nor should those who are "imitators of God, as dear children." Trifling should be fit to worldlings, for whose little day it may suffice as an ignoble pastime; but to immortal men earnest, hearty work is alone suitable. Let us put all our hearts even into a conversation with a little child, or a talk with a peasant, or the writing of a letter to a friend, if we feel called upon to seek usefulness by any of these methods. Let "thorough" be our watchword; and let all that we attempt for God and truth be carried out in such style that we may not be ashamed to see it all again by the light of the great white throne.—[Christian Guardian.]

—You can buy almost anything at a dollar store for one dollar, and get cheated at that," says a writer in the *New York Evangelist*; and then he adds: "A large and ably conducted religious periodical is cheap enough at three dollars, and I am not at all surprised that you refuse to cut rates with competing papers. God bless the *Evangelist*. May it never become a shadow at one dollar per annum.—[Rel. Herald.]

—The Indian Baptist, after saying that "the most discouraging feature in the future of India is the ignorance which prevails in England about it," goes on to say that the exact truth about the matter is "that the teeming millions of India are on the verge of starvation. It is, as we are practically reminded constantly, but a step between them and death at the best time. Ninety-five per cent. of the population of Hindustan are incoherently overestimated at five pounds per head annually. These are the people of India."

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