

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIII.

VOL. VI, No. 18.

Published Weekly by the Maritime Baptist Publishing Company.

SAINT JOHN, N. B., WEDNESDAY, APRIL 18, 1890.

THE CHRISTIAN VISITOR,
VOLUME XLIII.

Printed by G. W. DAY, North Side King St.

Rev. H. C. Applebarn, of New Brunswick, N. J., recently baptized three households on a single Sabbath, and no infant among them. And yet some of the most determined Pedobaptists cannot believe that Paul could have baptized a household in Corinth in a ministry of a year and a half not including an infant. The Baptist is the only self-supporting denomination in Siberia, numbering three thousand. By the way, some Pedobaptist D. D.'s have shown with surprising perspicacity, that immersion could not be scriptural baptism, because it could not be practiced in Arctic countries. Of course, as facts contradict the conclusions of these learned gentlemen, the facts must go! Christianity has but 420,000,000 nominal adherents, while other religions have about 1,000,000,000. Awake, awake!

A Letter.—Germany has evidently reached, if she has not passed, the limit of demand for educated intellect. While the attendance at her universities increased during the eight years from 1879 to 1887 from 19,769 to 23,763; the last winter there has been a decrease of 484 compared with the summer attendance. Our country has much advance to make, however, before she will be within bow-shot of the nation bearing upon her brows the laurel wreath for learning. Let us seek to instill the idea that learning is to be sought for what it brings into the man and not merely for what the man can gain because of it, and there will be no danger of a glut in educated intellect.

Dr. Delmon's Death.—This renowned Hebraist and brilliant scholar is no more. In his day he held the front rank in Old Testament scholarship. Few American theological students at Leipzig will ever forget the genial face framed in his snowy and flowing hair which beamed upon them in the celebrated English class. He had no sympathy with the extreme high criticism of his country, while yielding more, latterly, than the conservative scholars of England and America would admit. His last work was an another revision of his famous Hebrew New Testament. He literally continued his work until the pen fell from his hand at the touch of death. His memory will be as fragrant as his life work will be enduring.

Dr. Cuyler's Retirement.—Dr. Cuyler, the much beloved and honored pastor of Lafayette Presbyterian church, Brooklyn, closed his pastorate of thirty years on Easter Sunday. It was a memorable occasion. The immense audience room was packed to the door, and the sermon, in its appropriateness, was what might have been expected from Dr. Cuyler. Although so prolific a writer and responding to very many public calls, he was a faithful pastor, having made over 35,000 calls during his ministry. To this direct personal work, as much as to his preaching, he attributes the blessing God has given him in winning over two thousand souls to Christ. One paper mentions that during the service, he asked all present who had been members of the church when he began his ministry to rise, and less than a score responded, showing the swift changeableness of life. With a God bless you, Dr. Cuyler proceeded with his sermon. Tens of thousands will join in the hope that his freedom from pastoral care may permit him to enrich the religious press with his contributions, and that his life and vigor may be long continued.

Fault-finding.—The time has never been, and probably will not soon be, when everything in the churches of Christ, or the family, is just as it should be. This is so well known that it is folly to repeat it for the information of others. The folly is no less of fault-finding, and scolding in the church, because the members, or the management of affairs, is out of the way. When this habit of fault-finding is chronic in the family, or the church, it always demoralizes and never reforms—it increases always, and never removes any bad habit. For those who are in authority, in any circle, to scold, is to advertise their weakness and want of fitness for the position they occupy. Then it is observable that this bad habit, like others, is contagious. If the pastor of the church indulges in fault-finding, the members—especially that ubiquitous class, the leading members—are sure to take up the refrain; and the church will soon resemble a bear garden in this, at least, that the weak will suffer at the hands of the strong. It will be a dangerous, instead of a safe, place for the lamb. Observation will also teach us that we need no divine impulses in fault-finding. The fruits of the spirit are never gathered from the soil or soil out of which this bad habit springs. This is a tare of the

devil's sowing in the wheat field. Let us be careful not to cultivate it in our families or churches.

Gospel Testimony.—We are glad to publish the following from an able and candid correspondent of the *Morning Star*, the leading paper of the open communion Baptists of the United States. We are glad the writer sees the logical outcome of the denial he speaks of. It is not because of the open communion in itself so much as because of what we cannot but believe is its necessary consequence in breaking down all consistency in adherence to our most precious principles, that we object to it so strongly.

It is well known that most open communion writers have deemed it necessary to deny the orderly antecedence of baptism to the Lord's supper, which close communists insist upon. Denying the antecedence of baptism to the supper, open communists have proceeded to deny its proper antecedents to church membership, church functions, etc., dangerously depreciating baptism in their zeal for open communion. . . . Baptists cannot deny the antecedence of baptism to the church and all that pertains to it, including the Lord's supper, without compromising about everything essential in baptism and in a Baptist church.

Could Not Stand the Test.—A noted Professor of Philosophy in the University of Copenhagen was, until recently, an apostle of atheism, trusting in human wisdom for guidance and happiness. In the introduction to a second edition of his works he makes this confession:

"The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundations upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the mooring, the cable of science, broke like a thread. Then I sought upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

We clip the above from the *Index*. It is the glory of Christianity that it supplies the soul's utmost needs. It is just here where all else fails. Is not this one of the strongest evidences that our religion is divine? Could we suppose that God could give to men anything which would fail to help the soul in its greatest stress of trouble and dread? Is it possible that what is the greatest help under these circumstances can come from a lower source than Him?

Literary Notes.

Christian Thought for April, edited by Charles F. Deems, D. D., is packed full of articles of great value. Austin Abbot, Esq., contributes an able paper on "The Uses of Retaliation in the Mosaic Law;" President J. E. Rankin, a lecture on "Man of Letters and Christianity;" Rev. George C. Yuley, "The Uses of Imagination in Historical Science;" Mr. E. C. Morris, Rev. J. J. Smith's, Rev. George W. King's and Prof. Morris Holden's names add vigor to this number, by scholarly papers. Dr. Richard Wheatley also furnishes a paper up to his usual high standard, called "The Philosophy of Christian Theology." Other articles serve to make up a most interesting number of this popular magazine, now its seventh volume. Every layman and preacher should take this magazine. Yearly subscription, \$2.00; Clergymen, \$1.50; Single Copies, 40 cents. Wilbur B. Ketcham, Publisher, 13 Cooper Union, N. Y.

The Missionary Review of the World for April greets us with a rich and varied table of contents. "The Christian Dawn in Korea" is a graphic sketch of that country as the rays of Christianity fell upon it. Mrs. Armstrong's description of "Life Among the Karens in Burma," as she saw and experienced it, is intensely vivid and interesting. Dr. Pierson's second letter, descriptive of his work abroad, is replete with interest. Rev. Mr. Leonard's brief paper on Utah ("Babylon is Falling") ought to thrill every heart with joy. Dr. Happer, of the Christian College, Canton, shows that there are still vast unoccupied territories besides Tibet waiting for the missionary. Dr. Ellinwood excels even himself in this month's article, "Missionary Churches," and in his Monthly Concert department. Mr. Starbuck's translations from foreign missionary periodicals are a unique and highly valuable feature of this *Review*. "The Missionary Intelligence" is of unusual interest, and so is the "Correspondence." The International section contains, among other papers, a valuable one on Japan, by Rev. H. Loomis, of Yokohama. The Editorial Notes are full and varied, and the Monthly Bulletin gives the latest news from the entire field of missions. Published by FISK & WAGNALL, 15 and 30 Astor Place, New York. \$2 per year; in clubs of ten, \$1.50.

A Model Missionary and His Preaching.

BY H. B. SHAW.

It is believed by many of the most earnest of the Lord's workers in this day, that the present living Christians of the world should feel it their imperative duty to give the Gospel to all those living in this day who have it not. That seems to have been the way Paul felt about it, and one in examining the records of his life, cannot help believing that he had the very best of reasons for feeling as he did in the matter. Paul had been changed, made over, so to speak, from being hard and cruel, not to speak of bloodthirsty, toward some very harmless people, whose darkest crime consisted in loving and reverencing, even to the death, the memory of the life and words of one who had died for them; he had been softened and humbled in spirit; had lost many old friends, but had gained one friend, even Jesus, whose name he afterward extolled above every other name, in heaven or on earth.

Naturally, you and I would say, if Paul believed Jesus had done all this for him, he would wish to please so dear a friend as far as it lay within his power to do. As a matter of fact that is exactly the principle that prompted every movement and every word of Paul. Was Jesus' blood shed for many? Then, if Paul could bring it about, the many should hear the story. How he did push over the country! Cyprus, Pamphilia, Pisidia, in fact the whole of Asia Minor, Macedonia, Greece, Italy, parts of Africa, the Mediterranean Isles, in all these he sought out a people for the Lord, and before he died the aged veteran could say without boasting: "I have fought a good fight . . . henceforth there is laid up for me a crown of life." He had preached the gospel to as many people, of as many nationalities, as the whole of Protestant Christendom from the Reformation to the beginning of the present century? What a record! What a model for missionaries in these present times. Was Paul a model in action? In the same degree was he a model in his preaching. He seems to have been a man of one idea. "I determined to know nothing among you, save Jesus Christ, and Him crucified," he wrote to the Corinthian church, and it mattered not to whom he might be speaking, however high in authority, however lowly in occupation, he always told the same story. He would embellish it to suit his auditors' thought. When he began to preach to the Jews of Antioch in Pisidia he carried them back over their history as a nation: God had led them out of Egypt, bore patiently with them in the wilderness, established them in Canaan, gave them judges, afterward a king, set him aside, raised up another king even David (now Paul is ready to push in the gospel), "From this one seed, God, according to promise, brought to Israel a Saviour—Jesus" (Acts 13:23). "He was killed by your rulers in Jerusalem, but God raised Him from among the dead." "Be it known to you, therefore, men, brethren! that through this one man—Jesus—remission of sins is declared. When a few days later the apostle was facing a congregation, at Lystra, composed of heathen, pure and simple, he tells them: "We are men affected like you,—delivering the joyful message unto you to be turning from these meaningless things, unto a Living God." At Athens Paul was in his glory. He was the missionary to Gentiles. Here they were, educated, refined, and puffed up with self-conceit, but anxious to hear some new thing. On Mars Hill, surrounded by many majestic and wonderful works of art, Paul discourses to them of the known God, who did not need human, hand-made temples to dwell in; He was their father, though, by creation, as some of their own poets had said, but while overlooking to some extent the times of ignorance he was calling now upon all men, everywhere, to be repenting; "Inasmuch as He appointed a day in the which He is about to be judging the inhabited [earth] in righteousness, in a man whom He marked out, offering faith to all [by] raising Him from among the dead." The gospel according to Paul was all-comprehensive as it was simple and easily understood. He sets it forth to the Corinthian church in few words, as that which "he himself had received," as that through which "they were being kept safe": "That Christ died for our sins, according to the Scriptures; and that He was buried; and that He was raised, on the third day, according to the Scriptures" (1 Cor. 15:3-4). If all our church members understood the gospel as Paul did, even in the measure adapted to their capacity to receive, and then, in that same measure, determined to carry, or send, it out to destitute regions, who knoweth where the end might be?

The Missionary Outlook in Africa.

BY W. W. EVERTS, D. D.

After the fall of the Roman empire the Saracens, driven out of Europe, found a hiding place amid inaccessible regions of the dark continent. He bore with him the Koran and the Crescent, and for a thousand years has dominated, enslaved, and demoralized primitive races of Central Africa. Catholic missions, following the commerce of Portugal, began in Western Africa 400 years ago, met Mohammedan fanaticism, with the polygamy it allowed and the slavery it had promoted, as impassable barriers to Christian missions as seacoast mountain ranges to travel, and commerce between the coast and the interior.

Protestant missions, following the commerce of Protestant nations on the western and southeastern coasts, met the same obstructions in attempts to penetrate the interior. They were associated with the traders in the dread of the natives, whose villages were precipitated into internecine wars, their homes being burned, and their country devastated to facilitate the robbery of commerce, the debasement of the rum traffic, and the horrors of the slave trade. The whole continent seemed instinctively to shrink from the approach of the white race, dreaded as instigators of its miseries and hopeless oppression, and made the progress of missions hopeless. Europeans and Americans founded missions along the coast where commerce had opened the way. But the interior was not reached, the climate was inhospitable, and with the exception of some small colonies, and a few successful missions, there seemed little promise of evangelizing Africa.

The prophetic Livingstone's saw that other methods of work were necessary before Africa could be reached by the gospel. He withdrew from the service of the societies that he might undertake a work of exploration and general evangelism. He blazed his way through trackless forests, and left waymarks of his travels through desert and perilous lands to guide those coming after him. At length, after traversing unknown sections of the continent, fixing boundaries of rivers, and homes of numerous powerful races, he was found dead, kneeling by his bedside in the night, offering his last prayer for the redemption of Africa.

Sent out by an enterprising journalist to find the lost Livingstone for the curious and anxious world, Stanley, impressed by the career of the great Christian explorer, took up his life-work as Joshua did that of Moses, and has already crossed the continent twice, furnishing the data for a geography of its unknown land, and opening the way for the establishment not only of the Congo kingdom, but also of the Christian civilization over the last quarter of the uncivilized globe.

As revealed by these explorations, Africa is now divided by Guinness into North, South, East and West Africa, and the Congo and Soudan Territories. Africa is separated from the central section of the continent by a desert larger than Europe; and South Africa from the central section of the continent by another vast desert plain. West Africa is bounded on the east by a range of mountains for thousands of miles separating the partially civilized coast region from the less known if not more barbarous interior. East Africa is separated from the interior by a chain of lakes. The continent is twice as large as America, with higher mountains, larger rivers, and grander lakes.

The Congo river is larger than the Mississippi and Missouri combined, and is equalled only by the Amazon, ranging in the same latitude. The Congo kingdom alone is larger than all India.

The population of Africa, as now explored, is classified into six groups of nations; the Semitic Arabs, the Abyssinians and other Arabic speaking peoples; the Hamitic Berbers, the Egyptians, the Lybians, the Ethiopians; the group of Foulah tribes dwelling on the Senegal, the Niger, the Gambia, and Lake Chad; the negro races proper, extending from the Atlantic to the Nile in the Sahara and Soudan latitudes; the Bantu group, occupying Central Africa from above the equator to Cape Colony across a third of the continent, and including the Congo tribes, the Zulus, Kaffirs, and countless others, making one-fourth the population of Africa; and the Hottentot group in the south-west, including the Bushmen and other original and degraded races. Since the recent explorations of the Congo region, increasing attention is being given to the Soudan north of that region, and between it and North Africa proper, the home of tens of millions of Berbers and kindred races, the scene of the civil and

military triumphs of Hannibal, and the theatre of the early triumphs of Christianity. There flourished Origen, Tertullian, Cyprian, Clement, and Augustine, shaping the culture and science of that period. Thus Africa is opened as the last and greatest, and perhaps most important mission field of the world.

In the new missionary movement, some leads of the first Catholic and Protestant missions may be traced and their work developed. Some of the most efficient missions of European and American Christians will become the bases of new and more adventurous enterprises. The report of the assassination of Bishop Hannington a few years ago in Eastern Africa while making explorations for enlarging missions so thrilled the Church of England that in a few weeks a score of young men offered themselves to go to the front and take up the work so nobly planned by the martyred bishop.

Guinness was first on the Congo, and eight years ago transferred its mission of eight or ten stations and eight or ten missionaries of the forty or fifty he had sent out, and properties costing one hundred and fifty thousand dollars to the American Baptist Missionary Union. Eight years ago he commenced a mission in North Africa, and already some fifty missionaries have been sent out, including the mission of Baldwin, and hundreds of converts have already been reported, and brightening prospects through Algiers, Morocco and Tunis. Perhaps the most important factor in the evangelization of Africa will be the emancipation and education of the colored race in America. As Israel emerged from bondage to found the most important political institution in history, and bear the glad tidings of the world's Saviour to all men, so the emancipated negro race may redeem their fatherland, and hasten the spread of the gospel in both hemispheres. Facilities of schools giving credentials of character and education: might not one or two hundred a year be sent to Africa? They would gain readier access to their kindred races, would endure the climate far better, and the expense would be nominal under a proper arrangement; or, however great the expense, it would be easily met.—*Western Recorder*.

Demand and Supply.

The Apostle Paul indignantly disclaims the idea that he could make it his object to "please men" by his preaching. He affirms that in his habitual practice he acted in disregard of that motive. "As we were allowed of God to be put in trust with the gospel," he says, "even so we speak; not as pleasing men, but God, who trieth our hearts." We are some centuries removed from the age of Paul, and it may be thought in some proportionate degree, from his principles of action. We hear much of the preaching demanded at the present time. And it is intimated that ministers must meet the demand or be "left." But if the law of demand and supply is to apply to the pulpit, the theme of Paul's preaching must needs be superseded. To "preach Christ" will hardly answer, unless it be "Christ, the Socialist." The end of faith is not to be as of old, "the salvation of souls." On the contrary, men are uncertain whether they have any souls to save, but they have bodies to feed and cloth, add the only good they crave is plenty of food and better clothing, with less work. The pulpit is called upon for the preaching of the new gospel of the secular life.

And if this demand be complied with what result may be expected? The approbation of men, perhaps; if anything more, what? The approbation and help of God can be looked for only in preaching the "gospel of God." That preached "in demonstration of the Spirit and of power" won believers whose faith stood "not in the wisdom of men, but in the power of God." The "everlasting gospel" has not been shorn of its power. It was never more evidently owned and blessed of God than it is at the present time, both in Christian and in heathen lands. Another gospel may win applause, but will it gain enduring honor? How long will the present fashion last? The truth is that the demand of compliance with popular opinions and the echo of "the public voice" is a demand that is insatiable. The newest fashion of to-day will be succeeded by a still newer fashion to-morrow. Preaching for the times must needs be ephemeral preaching, while the abiding interests of the immortal spirit are neglected. He who labors to be approved by God, will, with His favor, gain also the approbation of good men. But he who makes general popularity his aim is likely to miss it, or if he gains it, to find it a perishable possession.—*Watchman*.

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.

A private letter from Mrs. Churchill, dated Feb. 21, says her health is much improved. Mr. Churchill had just returned from a three weeks' tour, and expected to go out again to visit the Jeyapore country and other places, which would occupy the time until the last of March. Mrs. C. says: "We thank the Lord and the dear sisters at home for sending Miss Fitch to us. She is making good progress in studying the language. Do not spare your prayers for her or us, or for the perishing thousands around us."

Cumberland Notes.

On March 13th, a mass missionary meeting, representing the Aid Societies of Cumberland Co., was held in the pretty town of Paraboro, situated on the Basin of Minas, and becoming so well known to tourists. The pastor, Rev. I. W. Porter, presided, and in a few introductory remarks, welcomed the visiting friends in behalf of the president, who was absent from illness, the sisters of the Aid Society, and members of the church. Realizing the importance of our people becoming acquainted with our mission work in detail, the ladies in charge gave special attention to this fact. On the wall was a large map with all the mission stations standing out in clear characters. A paper prepared by Mrs. J. A. Christie of Amherst, brought each of our stations clearly to mind, and also gave the early history of our independent mission, showing the overruling Providence in taking us from the East side of the Bay of Bengal and placing us on the West. Vivid touches on the people and religion, with all the geographical boundaries well defined, made us feel we had visited our own mission field in Telugu land. Then Mrs. Steele of Amherst, introduced us to each of our missionaries, giving sketches of their work, their joys, their sorrows; pleading an interest in and for them, making us realize as never before they were our representatives, doing our work. Our beloved sister, Mrs. George, was with us and in her graceful, impressive manner gave us many interesting incidents in her own and her husband's work in Burma; closing with an earnest appeal for Telugu land with its 3,000,000 of souls looking to us for salvation. Following this was a forcible and eloquent paper by Mrs. B. Smith, on the Needs of Missions, presenting Christ's claim on us and our relations to the heathen world. Excellent and touching recitations were given by Mrs. Lewis and Miss Spencer of Paraboro, and choice music was given by the choir. The pastor made some interesting and encouraging remarks on woman's work in missions. And this very interesting service was brought to a close by the congregation joining in singing the grand old missionary hymn, "From Greenland's icy mountains," followed by prayer and benediction by the pastor.

Preceding this meeting there were two very helpful sessions, Mrs. George presiding over the first. Questions arose as to the ways and means to interest more of our women in mission work. The Port Grove sisters gave us their plan of work. When a member is absent from a monthly meeting, the president makes it a point to inquire after her or sends a note, as to the cause of absence, and each one answers to the roll call by repeating a passage of Scripture.

Much is accomplished by the distribution of the *Link* and other missionary intelligence. Others spoke of pledging themselves to bring another with them to the monthly meeting, and many other suggestions were given that were very helpful. Thus by talking and praying about that which is dear to us, others are impressed of their responsibility. A sister said more than two-thirds of their membership are regular attendants at the monthly meetings, although living long distances apart, some driving fourteen miles to the place of meeting. The afternoon was a devotional service, Mrs. MacLeod presiding. Prayer was requested for the missionary family lately received by the Board; also for the missionaries on the field, and that missionary spirit may have a deeper hold upon the women in the churches, and for the young men and women in our colleges and schools. A sister said the two cents per week should be an expression of our gratitude that we were not born in Telugu land, and this should not detract from the giving to the general fund. After earnest, importunate prayer by a number of sisters, believing the promise, "Whosoever ye shall ask in My name that will I do," the meeting closed by singing "Blest be the tie that binds."