

# Messenger and Visitor.

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THE CHRISTIAN VISITOR, XL

SAINT JOHN, N. B., WEDNESDAY, JANUARY 11, 1888. NO 2

**—ANOTHER OFFER.**—It will be remembered that an offer of \$50,000, we think, by Mr. Arthington, which decided the English Baptists to begin mission work on the Congo. He has just made another offer of \$75,000 to the Baptist Free Church of Scotland, and Congregational Foreign Missionary Society of Great Britain, providing they will establish a mission in South America, part to be applied to the purchase of a steamer to ply on the Amazon and its affluents. The offer is under consideration. It will be a wonder if a joint mission of the kind proposed should succeed. What would be the teaching of the missionaries? Would all truth not common to all be under a ban? If so, what man with a good conscience would put himself in such fetters? If not, could harmony be maintained, and what would become of the converts, should any be given?

**—STURGEONS OVERLAY.**—During the last two hundred years Great Britain has spent on her army and navy and her war the stupendous sum of \$6,225,000,000. During this time the nation has been about half the time engaged in war. The interest on war debts and the cost of the army and navy for the past six years have averaged \$294,000,000 annually, while the annual expenditure for education, science and art has been less than \$28,000,000. What an unaccountable waste!

**Why and How Some Pseudo-Baptists Became Baptists.**  
BY H. F. ADAMS, PASTOR OF THE FIRST BAPTIST CHURCH, YARMOUTH, N. S.  
(Conclusion.)  
Most decidedly we regret the isolation that exists between us and other denominations, but the cause of the regret is created by those who substitute a human ordinance for a divine command. If to take the simple English words of the New Testament, and the straight-forward meaning of their Greek derivatives, and give them their own natural and unbiased significance, necessarily involves separation from those who pursue the opposite course, then I do not see that the blame for this broad gulf, rests on the Baptists. If to prefer divine truth before human error on the great subject of baptism calls from men charges of being narrow-minded and bigoted, then we willingly bear any reproaches our position involves, for they are not acquired but imposed.

This contention between Baptists and other denominations is not a personal one, but is a contention between the Bible and tradition. We have no desire to be different from others, but are bound by loyalty to Christ, to conform to and "to contend for the faith once delivered to the saints." I know that I love all who love the Lord Jesus Christ, but at the same time, I am not willing to surrender truth, in order to make them love me. Many are unwilling to study this subject for themselves, because their fathers and grandfathers believed as they do; but God will not hold any responsible for accepting or rejecting a doctrine because their forefathers believed it, but he will demand accountability for accepting or rejecting his most holy word.

In the days when the Pope held sway in England, the Bible was written only in the Latin tongue, and even that version was confined to the use of discreet priests. In that age, it was not wonderful that errors existed among the people; but now that the Bible is accessible to all, the marvel is that any man will follow a belief which, as Dr. John Campbell, the great English Congregationalist, says, "Nothing supports it but blind custom."  
I know of ministers who will baptize or sprinkle people, just as they wish. But is that honest dealing with the word of God? Is it not a double policy adopted to get members into their churches any way, so long as they get them? Is it mainly to stoop to the whims and fancies of people, in order to swell the church roll? If ministers will thus trifles with the word of God, is it any wonder that the people imitate their teachers? Notwithstanding all the efforts to lead people away from the Scriptures, on the subject of baptism, the Word must finally prevail. In 1763, there were only about 50 Baptist churches on the whole of this great continent, from Halifax to California, and only 5,000 members. To-day there are thirty-one thousand five hundred and ten churches, with a baptized membership of two millions eight hundred and forty-four thousand seven hundred and seventy-eight, the adherents making the number about ten millions. How shall we account for this phenomenal growth of the one Baptist church? Whatever minor or local reasons may be adduced, I bring forward two as the result of my observation and experience, and they are these: a wide circulation of the Bible, and liberty to follow its plain teachings without a middle man between the soul and the Word.

Brethren, I thank God that the page cannot be found, where it is recorded that a Baptist ever persecuted a man or woman for holding religious views different from his own. If this be so, then I ask "Who are the narrow-minded bigots? The Baptists, who never persecuted others for their creed, and believe in allowing every man to follow the dictates of his own conscience; or those who in the states in the year 1651, named the Baptists to be unmercifully whipped, and the Quakers to be murdered and hanged?" Are you a Baptist? Then thank God for that glorious spiritual ancestry, to which you may lay claim. For they were men and women of courageous hearts, of deep convictions, and of abounding loyalty to the Word of God. We have great reason to be proud of those noble men and women, who have preceded us in this contention "for the faith once delivered to the saints."

**—PUNORI.**—The following are some of the pungent utterances at the Alliance Conference at Washington:  
The kid glove is a non-conductor.—Pierston.  
The saloon is an organized hunt for weak men and boys.—Haygood.  
The wine cup is an opaque affair, at best, and God can never be seen through it.—Bishop Hurst.  
Let the church see to it that her mouth is not stopped with a peg of gold.—Seth Lee.  
No ingenuity of statement can separate drunkenness from the traffic that supports it.—Haygood.  
Let the church extend her open sympathy to flesh and blood rather than to dollars and cents.—Seth Lee.  
This church of Christ was born at the cross, but her muscles have been developed by toil.—Hurst.  
Men are beginning to be convinced that the heathen world will eventually be converted to God; but are they converted that the Christian word will ever be converted?—Bishop Hurst.  
The man who idly lives on what his father earned and stored up, occupies the same relation to society as does a pauper.—Gates.  
If the money spent for liquor, by wage-earners, were saved, the hard times would be at an end; if used in business, it would no longer be possible for speculators to organize a panic.—Haygood.  
All must admit that the teachings of Christianity result in the purest patriotism, in the most scrupulous fidelity to public trust, and in the best type of citizenship.—President Cleveland.

**—DISCREETS OF CRIME.**—Baron Huddleston, in his charge to the grand jury of Nottingham, referred to the decrease of crime in England during the last twenty years:  
During the five years ending 1869, with a population of 21,000,000, 1,978 persons were convicted and sentenced to penal servitude; while in the five years ending 1886, with a population of 27,000,000, the number was 968. He added, "Drunkenness was the cause of almost all the crime in England now."

In connection with this we insert the following:  
In thirty years, from 1850 to 1880, the number of prisoners in the United States increased from one out of every 3,442 of the population to one out of every 837. There were 6,737 at the first date, and 95,258 at the last. A startling fact!

**—CALVIN'S REASON FOR INFANT BAPTISM.**—John Calvin, in the fourth book of his Institutes, teaches that the children of believers do not require the regeneration of the Spirit, and are to be baptized because already in a state of salvation. He says:  
"Our children before they are born, God declares that he adopts for his own when he promises that he will be a God to us and to our seed after us. In this promise their salvation is included."  
"Hence it follows that the children of believers are not baptized in order that, though formerly aliens from the church, they may then for the first time become children of God; but rather are received into the church by a formal sign, because in virtue of the promise they previously belonged to the body of Christ."

**—THE BAPTIST SOCIAL UNION OF BOSTON.**—This organization has raised and expended the following sums during the past year:  
\$250 for the German Baptist church, Rev. Wm. Papenhansen, pastor; \$1,000 for Trinity Baptist church, East Boston, Rev. N. R. Jones, pastor; \$2,000 for Dearborn Street Baptist church, Boston Highlands, Rev. F. J. Bellamy, pastor; \$3,000 for Harvard Street Baptist church, Rev. J. B. Gunning, pastor. The Social Union is to be congratulated upon the uniform success of these devoted pastors and their flocks.

**—BAPTISTS OF GREAT BRITAIN.**—The Baptist Handbook of Great Britain has just been issued. The following are the general statistics of the body:  
There are now 2,164 churches, an increase of 22 in the last year; 9,701 chapels, decrease 22; 1,198,037 chapel seats, increase 5,753; members 304,885, increase 1,770; Sunday school teachers 467,786, decrease 384; Sunday scholars 468,200, increase 1,506; local preachers 4,118, increase 77; pastors in charge 1,860, decrease 8.  
Fifty-three ministers and missionaries have died during the year, at an average age of 63.88. Ninety-five have entered the ministry, and 263 have resigned their charges, about one-sixth of the whole number of pastor. This would make the average length of pastorate six years—much higher than with us; but all too low. It may be added that there are probably 16,000 more members, and 26,000 more Sunday school scholars than given above, belonging to the non-reporting churches and schools.

**—BOHEMIAN BAPTIST MISSION.**—There is a large population of Bohemians in Chicago. Very little has been attempted for their religious welfare until recently. The Congregationalists have established a mission among them, and now the Baptist Home Mission Society have appointed a Rev. Ludwig Luyi, a converted Bohemian, to labor among his countrymen, on condition that the Chicago Baptists assume his support. The Baptist Social Union of the city has made an appropriation to the mission, and the work is to go on.

**—A BAPTIST.**—Bro. S. H. Cornwall, of Little River, Digby Co., N. S., desires to sell his set of Appleton's American Encyclopedia. It is the latest revised edition, bound in cloth with Morocco backs and corners. We saw it at Little River, and can testify it is just as good as new, the regular price of which is \$7.00 per volume. We would advise any one wishing to secure this most valuable of encyclopedias to correspond with our brother at the above address.

**—ROMAN CATHOLICISM IN THE EAST.**—The activity of the Papacy in the East can be seen from the following statistics in the Independent:  
In the various provinces of China the Roman Church has 483,403 baptized Christians, 47 European missionaries, 321 native priests, 8,429 churches and chapels, 6,719 colleges and schools with 26,319 scholars, 25 seminaries with 654 students. In Corea, Japan, Manchouria and Thibet Romanism has 130 European and 16 native priests, 227 churches and chapels, and 77,254 nominal or baptized Christians. In the Indo-China peninsula there are reported 674,306 Roman Catholics, and in India 1,185,538. The total working force of the Papacy in these countries is 3,440,481 baptized Christians—3,639 missionaries and chapels, 7,393 churches and chapels, 4,409 colleges and schools with 113,359 scholars, and 78 theological seminaries with 2,746 students.

**—THE MARTYRLOGY OF THE CHRISTIAN CHURCH.**—The martyrlogy of the Christian church would not be nearly so brilliant a record of the triumph of faith, if John Fox and other honest historians, had omitted the Baptists who have sealed their testimony with their blood. It can be truly said, that Christians holding Baptist doctrines, have been persecuted from the days of John the Baptist until now. And the nineteenth century is no exception to the other eighteen that preceded it; for only last year several Baptists were executed in Russia for their belief. That noble Apollonius man, Rev. A. R. Schiewe, who has lately been in the United States asking for help towards building a new church in St. Petersburg for his growing company of baptized believers to worship in, was seven times hurled into the vilest of prison dungeons, forced to mingle with the worst of characters, for holding and preaching Baptist views. For three years he and five other Baptist ministers were exiled from their native land for the same reason. Yet even in prison they preached Christ, and the prisoners heard them, so that Mr. Schiewe tells of having "most blessed days" in dungeon dungeons, and where prisoners were "melted to tears." The authorities allowed all six to return on account of their exemplary lives among the other exiles. And during the six years he

was neither in prison nor in exile, he baptized six hundred souls into the Lord Jesus Christ. Having no church in which to preach, he had to occupy his private dwelling. At last the attention of the authorities was directed to his house on account of the diseases that were generated in the place, caused by the over-crowded state of the rooms (which he had thrown into one) when preaching the gospel. Though they grant him full religious liberty, on account of his great work among the masses, they forbade the meeting being held in such unhealthy quarters. The American Baptists gave him enough encouragement to go home and undertake the erection of a church building, right in the heart of the Russian Capital, that will be equal to the requirements of his work. Glory be to God, the spirit of the past martyr-heroics of the church is still in our midst, for the story of our dear brother Schiewe sounds like another chapter of the Acts of the Apostles.

**—THE WILLING AND OBEIENT NOT THE GOOD OF THE LAND.**—Spurgeon says, "Hook on anywhere."  
It is said if every Christian in our world were the means of the conversion of but one other each year, and this continued by the rule of progression, there would be none to convert in 25 years.  
Every Christian man, woman, and child ought to aim to lead some other to the fountain of life. Possessors of true piety really desire to have to enjoy the same, yet too many seem at a loss to know how to do the good work.  
A true Christian is "an apostle known, and read of a man." Remember this, the quiet influence of such is so far reaching as the ripple caused by the pebble cast into the glassy lake, reaching over the distant shores.  
Who can estimate the value of this influence when exerted over the young? To turn a soul in early life from the path of death to the path of life means more than words can express.  
The humblest Christian can labor in the youthful harvest field; there is ample room. Let all who read these lines here claim to refresh the "whole armor," and accept employment in the vineyard; then the reward and rest will come, and the golden sheaves be gathered in. W. J. O.

**—THE ILLUSTRATED LONDON NEWS.**—American edition, comes to our sanctum, and is one of the most welcome visitors. Its table of contents is always rich and varied, while its fine illustrations cover a range of subjects wide and interesting. Those who desire to obtain this splendid illustrated publication at a low rate can do so by sending \$4 to the Illustrated London News Co., Potter Building, New York.  
The January Wide Awake is the New Year's issue, a fine holiday number, delightfully pictorial, giving as it does a doses of the beautiful pencil pictures of child life by the English pencil-artist Warwick Brooke, together with an autograph letter of Mr. Gladstone's. Mr. Letterson's account of him is very interesting. But the most valuable article of the number is "The Foster Children of George Washington," the first of Mrs. Harriet Taylor Upton's series, "Children of the White House." Another delightful contribution is an illustrated article by Maud Howe (daughter of Mrs. Julia Ward Howe) entitled "My Friends, the Days," this furnishes the frontispiece: Prof. Roberts of King's College, Windsor, furnishes a good true story, "The Ball and the Leaping Pike." Olive Ridley Seward gives an exciting story of her "Journey to Peking. There is in addition a fine variety of the most interesting reading for young people.  
Wide Awake is only \$2 a year. D. Lothrop Company, Publishers, Boston.

**—GO WHERE HE WILL, THE CHRISTIAN IS NEVER WITHOUT HIS INFLUENCE.**—He cannot do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one not his weakness of temper, another his tenderness of conscience, a third his large-hearted charity, a fourth his marks of a spiritual mind. Therefore the Christian should exhibit much of the mind of Christ, and be a remembrance to many of his blessed example.—Rev. David Moore.

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