

REV. L. M. STOLBERG.

of them being in Sweden. Several of our brethren there are now in the "Ricksdag," or what we here call the Parliament.

The persecution of the Baptists in the Mother Country caused them to look for a land in which they would be able to worship God according to the teaching of their Bibles. Their attention was drawn to the United States of America. Then it came to pass that a few years after the Baptists began to appear among the Scandinavians in the Mother Country, they also began to appear on this side of the Atlantic. Not only did the ministers emigrate, but, in some instances, whole churches sought the new land in the West. Here they commenced a work among their unconverted countrymen, who were flocking to American shores in great numbers. Soon churches were established here, and the work prospered. The attention of the American brethren was drawn to these men from the North. Aid was given them to continue their work. There are in the United States now probably about 30,000 Scandinavian Baptists, in their own churches, beside a large number in English-speaking churches. It is estimated, for instance that in Minneapolis, Minn., there are about 200 Swedish Baptists in American churches. The Swedish Baptist church membership is about 650. Thus fifty-two years after the baptism of the first brother they number probably about 100,000 Baptists who are of Scandinavian parentage.

It need hardly be said that a people that have so well used the opportunities in the home land and the United States will do equally well here in our beloved Canada. Looking at the little Scandinavian work done in Manitoba within the last two years and a half, we will find that there also these people accept the gospel readily, and are quick to discern that the Baptist principles are the true Biblical principles. Two years ago we had one small church with fifteen members. Now we have two churches with seventy members, and every prospect of soon having a third Scandinavian Baptist church.

In 1893 a number of Baptists arrived in Winnipeg from Sweden. One thing which they very much desired, but did not find was a church home. There were Baptist churches in Manitoba, two of these in Winnipeg, but they were either English or German, and the Swedes could not understand what was said in either of them. The consequence was what could have been expected. They scattered, some even returning to Sweden. A number, however, remained, largely those whose means had given out. During the winter of 1893-94 Bro. Martin Berg, a zealous and spiritual young man, visited Winnipeg. Being a Baptist he commenced to work and plan for a church, and succeeded in organizing one on May 1st, 1894. It numbered thirteen members. This was the first Scandinavian Baptist church in Canada. Bro. Berg resigned, and in the spring of 1895 the church called N. E. Johnson, one of their own members, who had been baptized in Sweden. His work was blessed to the increase of the church. That fall he left for college. In July, 1895, the annual meeting of the Baptists for Manitoba and the Northwest Territories was held. Bro. L. M. Stolberg, District Missionary for Western Minnesota, having been notified to attend, did so and spoke to the Convention. He was invited to take charge of the Scandinavian church at Winnipeg, and have a general oversight of the Scandinavian work in Western Canada. He entered upon the work Oct. 8th, 1895. On the 1st of May, 1896, the church numbered fifteen members. On the 8th of February, 1897, it had fifty-two members, and the outlook is most promising. A lot has been secured at a cost of \$1,000 in a most desirable locality for a chapel, and the funds are in sight with which to pay for the lot.

The only discouraging feature of the work at present is that the appeal sent out last summer to the Baptist churches of Canada for aid to build a chapel has, by almost all the churches, been left without a reply, and

means are, therefore, lacking with which to build the chapel, which is a necessity if the work is to continue to prosper. In Feb. 1896, Bro. Stolberg received a letter from a Scandinavian Baptist at Scandinavia, Manitoba, who stated that he had not seen a Baptist minister for seven years, and he thought it was about time he saw one. Brother Stolberg went up to see them. He found five Baptists in the place, and had some very good meetings. Steps were taken to secure a student for the summer months, and Bro. Johnson was secured. He remained for the student term. Thirteen were baptized during that time and a church organized which, at present numbers eighteen members. In the fall the services of Bro. G. Freeman were secured as pastor, and he is now on the field. About twelve have signified their intention to be baptized and join the church as soon as there is open water. Scandinavia is about 150 miles northwest of Winnipeg. A most important work was commenced by Bro. Johnson while in Winnipeg, at Norman and Rat Portage. A husband and wife were baptized, who, together with a lady from the Old Country, joined the Scandinavian Baptist church at Winnipeg.

This work was continued by Bro. Stolberg, and has grown so that there are now twelve Scandinavian brethren and sisters who are members at Winnipeg. The gold boom, and the rapid growth of Rat Portage and the surrounding towns and country, make this place a most important field, for which a missionary should be secured at once.

There are several other places where the Scandinavians are very numerous, and where work ought to be done, as, for instance, east and northeast of Wetaskiwin, in the Edmonton District, Alberta, where there are probably between 1,500 and 2,000 Scandinavians. Among these there are a few Baptists who are waiting and praying for the Lord to send workers among them and the people, to spread the light of the gospel.

### Conversion and Experiences of a Missionary in Russia.

BY GEORGE BURGDORFF.

In my twentieth year a position as teacher and vestry keeper was accepted, which place I only held about one year owing to the fact of becoming acquainted during this time with believers, severed from the Lutheran Church. They were called "Hour Goers," or "Pray Brethren." After hearing the preaching of God's Word among them I was soon converted. Soon after my conversion, a large number of Lutheran Church members brought a complaint before their pastor, and asked for my exclusion, which was readily granted. During this time an invitation was tendered me from a small Separatist church to take a vacancy as teacher. This was accepted, and thereby bodily provision was secured. Here I labored for one year and a half, when suddenly my attention was directed to a pious man, as well as to Spurgeon's papers on "Baptism of Believers." After searching the Scriptures, with earnest prayer, light was given me on this subject. I was baptized on the 16th of August, 1871, by Andreas Hahnhardt. The following day I was excluded from church, house, and village. As my father-in-law was no friend of baptized believers, he at once took my wife and only child away from me, with the intention, as he said, to bring me back from my erring way. But he was disappointed therein.

In January, 1872, I was ordained as a missionary. Without any promise of compensation or salary I went, with cane in hand, and Bible and hymn book in my fur coat, preaching the gospel.

After my first public service I was arrested, and, after being tried before different magistrates, was transported to my birthplace, which was by them and others considered as a disgrace inflicted upon me. Many delightful as well as sad instances of my experience could be mentioned here, but it may suffice to give only a few.

First. I was thrown out of houses several times.

Second. My ear was boxed, the light blown out, my beard badly torn out, so that my blood ran, and my face spit upon, during a meeting. At the same time my enemies tried to break my neck. My Bible and hymn book were trampled in the snow.

Third. After baptizing six persons, and before I was properly dressed, I was arrested and brought before a judge, and was compelled to leave the place within an hour. Here a great number of smoking pipes were used to beat my head with. About fourteen days later I was taken before a large crowd of old and young, stripped of my clothing, and beaten with a Siberian rod so that the blood ran on the beach. Then I was thrown into prison.

Fourth. Was arrested more than twenty times. Another time nothing was given me to eat for two days and a half. The places of imprisonment differed in their capacity, but all were miserable. One Sunday afternoon, after service, I had the privilege of being placed in a pigsty, where upon my knees, I prayed God to forgive my

enemies. An hour later I was transported across the line in an outrageous manner. There nine new converts were baptized.

Fifth. A very respectable man, whose children were converted, absolutely objected to their immersion. They being baptized nevertheless, he took in his hand a piece of iron of three pounds weight, and threw it at me with intent to kill, but missed his aim.

During my whole career as missionary in Russia I received no salary, except during the last six months. With the exception of those six months my wife earned some money by sewing caps. For a whole year we had no bed, table, or chairs. I took the position of running a wind-mill, grinding grain, for three months, after being apprenticed two weeks to learn the trade.

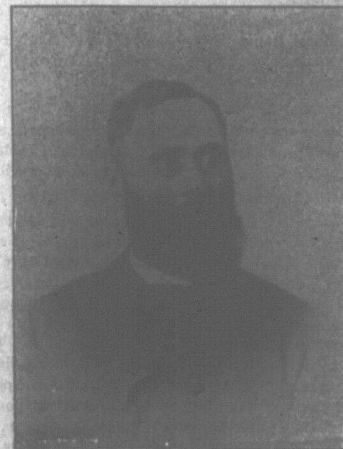
P. S.—This brother is now doing a great work amongst the Mennonites in Manitoba. H. G. M.

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### Importance of Baptist Principles to Manitoba and the North West.

BY PROF. J. H. FARMER, TORONTO.

The writer is among the ever-increasing number of those who believe that millions of people are yet to find their homes in our Canadian North-West, and that the character and influence of those million will largely determine the future character and influence of our beloved Dominion. It becomes then a question of absorbing interest to every Baptist and Christian how national life in the West is to develop. Few in our country will doubt, few anywhere will dare to deny, that the nations blessed with Christianity will develop a higher type of life, more enlightened, truer, stronger than the nation not so blessed. Of this fact, the map of the world is the over-whelming proof. Take two world maps. In the one color the different countries according to their nearness religiously to Christianity; in the other color according to their intelligence, morality, wealth, and power; and you will find a striking resemblance. And what is true of the world at large, is true also of the countries of so-called Christendom. Roman Catholic countries are darkest and poorest, and the countries rise in all the elements of a worthy civilization according to their wealth in evangelicalism. Of all the great evangelical bodies, the Baptists are farthest removed from Rome. We are Congregational in government, have no tincture of the weak superstitions of sacramentalism, exalt the individual conscience, and champion soul-liberty, and this because one is our Master, even Christ, and all we are brethren, and because we believe that in Him as he is delineated in His inspired word we have the way of salvation, the mould of truth, and the model for life. These doctrines intelligently embraced and faithfully lived make the highest manhood and develop the loftiest type of citizenship. In their wake will be found intelligence, morality, energy, thrift, self-reliance, freedom. Such a people will fear God, and possess that self-respect and mutual respect which make possible a genuine brotherhood and a true democracy. Let our great western domain be leavened with these principles, and it will solve the living problems of the present and the rising future on the sure basis of righteousness and brotherly love. This is one of the most pressing duties of the Baptists of the older provinces to-day. The opportunity is before us: the people there, cut away to a great extent from prejudice and traditionalism, are open-minded to-day; the vigorous young life of the West is hospitable to the robust common-sense of our teachings; indeed, our principles are already widely accepted, as is abundantly shown by their discussions of the school question, and the relations of Church and State; and now is the time to act. Our own people there are open-eyed, clear-headed, earnest and hopeful. They are doing nobly. Let the 80,000 Baptists of the East rally to their support now with a hearty and sustained good-will, and with generous gifts in men and money, and future generations will call them blessed.



REV. GEORGE BURGDORFF.

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