

MESSINGER AND VISITOR.

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C. GOODMAN, St. John, N. B.

Messenger and Visitor

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A NOTABLE ARTICLE.

In the Baptist Review of July is a notable article on the Anabaptists of Switzerland, by Dr. Schaff, which is of special interest to us as Baptists. In his opening paragraph he sweeps aside the statements of men like Dr. Dexter, who have sought to make the Anabaptists of Munster the representatives of all who bore the name, in Reformation times:

The history of the Anabaptists of the Reformation period has yet to be written from an impartial, unsectarian standpoint. The polemical attitude of the reformers against them has warped the judgment of historians. They were cruelly treated in their lifetime by Romanists and Protestants, and misrepresented after their death as a set of heretical and revolutionary fanatics who could not be tolerated in a Christian State. The excesses of a misguided faction have been charged upon the whole body. They were made responsible for the Peasants' war and the Munster tragedy, although the great majority of them were quiet, orderly and peaceful citizens and would rather suffer persecution than do an act of violence.

In this he follows Dr. Ludwig Keller, who, as custodian of the archives at Munster, has had the very best opportunity to study the whole question from original sources, and who has published two elaborate works on the subject. This German layman has made all who love the truth, but especially all Baptists his debtors, by his long and patient researches.

The different views and aims of the Reformers and Anabaptists are well stated in the following:

The Reformers aimed to reform the old church by the Bible; the Anabaptists attempted to build a new church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age and ignored the intervening centuries as an apostasy. The Reformers founded a popular state church, including all citizens with their families; the Anabaptists organized, on the voluntary principle, select congregations of baptized believers, separated from the world and from the State.

From the standpoint of to-day, few evangelical Christians will deny that the Anabaptists are right, with this reserve in Dr. Schaff's statement, that the Anabaptists regarded as an apostasy only that part of the belief of after ages which was to conflict with that of the apostles. A church made to include all in a State, and, for that reason, under State control, has little in history as in the New Testament, to favor it. The Anabaptists of the sixteenth century were sixteen centuries too late or two or three centuries in advance of their age.

For these views they were persecuted unmercifully by both Reformers and Romanists, and hosts of them perished heroically for conscience sake. Luther had so little appreciation of their heroism that he called them martyrs of the devil.

The question of baptism was not the starting point of divergence between Reformers and Baptists. In their attempts to establish a church composed of believers alone, they found themselves face to face with infant baptism. Baptism introduced into the church, of that they had no doubt; but if all were to be baptized in infancy, then all were to belong to the church, and they could not restrict their churches to real believers without a rejection of a Scripture institution. They found, also, that the descriptions of a church, in the New Testament, so plainly ruled out those that infant baptism would bring in. This led to a study of the whole subject, and they became convinced that infant baptism, which brought such conflicts, had no Scriptural support. As Dr. Schaff says:

The first and chief aim of the Anabaptists was not (as is usually stated) the opposition to infant baptism, still less to sprinkling or pouring; but the establishment of a pure church of converts in opposition to the mixed church of the world. The rejection of infant baptism followed as a necessary consequence.

He adds in another place: "The mode of baptism was no topic of controversy, because immersion was extensively in use, and decidedly preferred by Luther and other Reformers as the most expressive and primitive (though not the only) mode." It is even true that the early Anabaptists, in their absorption in the greater question of infant baptism as involved in that of a pure church, sometimes practiced sprinkling and pouring.

After referring to the sufferings of the Swiss Anabaptists, Dr. Schaff proceeds: In Germany and in Austria the Anabaptists fared worse. The Diet of Speyer, in April, 1529, decreed that "every Anabaptist and rebaptized person of either sex be put to death by sword, or fire, or otherwise." The decree was severely carried out with the exception of Strasburg and the domain of Philip of Hesse. Hubscher was burnt at the stake. The most blood was shed in Roman Catholic countries. Hubscher was burnt at the stake in Vienna, March 10, 1528, and his wife drowned in the Danube three days afterwards. "In Tyrol

and Gora," says Cornelius, "the number of executions in the year 1531 reached already one thousand; in Ennsheim, six hundred. At Linz seventy-three were killed in six weeks. Duke William of Bavaria, surpassing all others, issued the fearful decree, to behead those who recanted, to burn those who refused to recant, throughout the greater part of Upper Germany the persecution raged like a wild chase. The blood of these poor people flowed like water, that they cried to the Lord for help. But hundreds of them, of all ages and both sexes, suffered the pains of torture without a murmur, despised to buy their lives by recantation, and went to the place of execution joyful and singing psalms."

Such records may well help to make us prize all the more the doctrines which have had such a baptism of blood. 'May the example set us by our forefathers also incite us to a sturdy loyalty to all the truth. If in any place, Baptists have to suffer for their principles, let them know they are not the first who have had this experience, and let them be glad to take their place in the long line of those who have made trial of all kinds of hardships and all kinds of deaths for the sake of the truth of Christ. They may then hope to help do for the future what our denominational sires have helped do for the present, as declared by Dr. Schaff:

The blood of martyrs is never shed in vain. The Anabaptist movement was defeated, by fire and sword, but not destroyed; it revived among the Menonites, the Baptists in England and America, and more recently in isolated congregations on the Continent. The question of the subjects and the mode of baptism still divides the Baptist from the Pedobaptist churches; but the principle of religious liberty and separation of Church and State, for which the Swiss and German Anabaptists suffered and died, has left its imprint upon the course of history, has triumphed in America, and is making steady progress in Europe.

AN INDIGNANT CRITIC.

The following letter was received some time ago. We did not publish it before, because of want of space. It is published now; because the editor does not care to hide behind his prerogatives to escape scourging:

SHEFFIELD, ENGLAND, July 30, 1889.

The Roman Catholic church seems, for some time past, to have been occupying a good deal of your attention, and whilst I do not propose to attempt any refutation of the many charges you have brought against her, yet there are two points on which I desire to make some few observations.

(1) I submit that it is equally opposed to the law of Christian charity and to principles of religious liberty, to hold up any man's religion in contempt in the manner that you do; and such conduct is more unpardonable when displayed in the columns of a paper representing a body which claims to have attained to a high state of Christian excellence, and has in the past unambiguously stood in the front of the battle for religious liberty.

I have noticed that you ridicule the Pope, the acknowledged spiritual head of 250,000,000 of people, one whose personal qualities alone have won for him the respect of the whole civilized world. You endeavor to stigmatize the Catholic church with the reproach of intolerance, to impute base motives to the supporters of her most sacred institutions, to cast doubt on the morals of her priests, and to throw open your columns freely to irresponsible correspondents, some of whom go so far as to question the right of Catholics to be regarded as a part of the Christian church! Moreover, you sing the praises of a man who has obtained notoriety by spreading abominable and demoralizing literature through the country on the pretence of exposing the private lives of priests.

Our Lord's mission was essentially one of peace and good will to mankind, and He prayed that all His followers might be one, as He and His Father were one. I beg to ask if you think that your references to those who differ from you in religious views are likely to conduce to that union for which our Lord prayed, or whether ultimate good can accrue to any cause that depends for its support on attacks such as have characterized the general tone of your paper for some time past.

(2) Experience proves that mere abuse and misrepresentation invariably defeat their own aims. How forcibly is this exemplified by the present condition of the Catholic church in America and elsewhere! You must admit that, notwithstanding the combined opposition of all religious sects, never in her history has she numbered so many adherents, and never were those adherents so intimately united with the chair of Peter.

Where is the triumph of the Catholic church more apparent than in your neighboring republic, where under a law of perfect religious equality she has a following approaching eight millions (7,700,000), with between two and three thousand priests. Where else do you find spiritual seed producing such abundant fruit? Do you recognize in these indisputable facts any signs of a Pentecostal ingathering to the Protestant fold? The position of the church in Canada is equally significant of her vitality, numbering among her adherents some of your most distinguished and respected citizens; and no one can truly say that the great body of your Catholic population are below the average in morality, intelligence and patriotism. Can any sane man believe that a religious community could live and prosper if it tolerated a fraction of the abuses whose imaginary existence so sorely vexes your righteous soul. My early years were spent in intimate connection with your religious body in the Lower Provinces; my most intimate friends, both in this country and in Canada, belong to your denomination; and I am quite sure that the general tone of your paper towards those differing from you in religious belief, is not approved by the great body of Baptists throughout your country. In conclusion, allow me to conjure you to no longer suffer your paper to be a vehicle for the propagation of charges which generally rest on no better founda-

tion than hearsay or the reports of persons whose antecedents seldom bear investigation. You will, by so doing, serve better the interests of truth, and better uphold the character of a Christian newspaper, whose greatest care should be to keep within the lines of Christian charity.

Lewis Hunt, M. D.

Now is not this enough to make the hair of a meek and gentle editor stand on end? What are the facts, however? Dr. Hunt has been taking the MESSINGER AND VISITOR since May last. Since that time the editor has made but one reference to the Pope and those over whose consciences he professes to be lord. In it we merely mentioned the fact that there was a general movement, on the part of the Romish hierarchy, to restore the temporal power of the Pope. The only article published during this time, having any reference to the Papacy, was that of Bro. Wallace on "The Anti-Romanist Agitation in Massachusetts." All this fine frenzy of indignation, therefore, all this implication and insinuation of all kinds of ungentlemanly and uncharitable misdeeds, is almost altogether gratuitous.

We will now take occasion to write a few plain words. If our friend is so solicitous about "religious liberty," he had better have as little to do as possible with the Romish church. Her record of the past is lurid with flames of funeral pyres, black with dungeon darkness, and reeking with the blood of God's chosen ones. To-day, she is as tolerant as she is compelled to be, and no more.

We have no wish to ridicule the Pope. He may be an estimable old gentleman. We do wish to cast contempt on his pretensions, however. For instance, Cardinal Manning, in behalf of the Pope, makes this claim: "I claim to be the supreme judge and director of the consciences of men, of the peasant who tills the fields, the prince who sits on the throne, of the household that lives in the shade of privacy and of the legislature that makes laws for kingdoms. I am the sole, last supreme judge of what is right." If such claims were not so blasphemous, they might well provoke a smile.

It is just a trifle amusing for a champion of the Romish church to get into a fine indignation, because some deny to her the right to be regarded as a part of the Christian church. Of course our friend knows that the church in whose interest he is so solicitous stigmatizes all who are outside her pale as heretics, and hopelessly lost. Will he not write a letter, full of strong innuendo, to the Pope for his want of charity? Taking us to task for an imaginary want of the spirit of peace and good will is in the same line of comic effrontery. It implies that the church toward which he feels so warmly is a paragon in these respects. The Church of Rome does not persecute as formerly; but we fear, this is more because the secular sword is not under her control than that the spirit of her Jesuit rulers has changed. At least, if the doctor be grieved at this statement, he will show a case in which the Romish priesthood has led governments under its control in leniency and mercy.

Our critic is not well informed as to the progress of the Romish church in the United States. In an elaborate article by a scholarly Romanist, Hugh McElrone, published in the Independent of June 6th, after giving a tabular statement of the Irish element in the United States, and its growth by immigration, prepared by the editor of the Irish World, he says:

It seems to me that this table is complete and irrefutable. During the eighty years since 1870 the population of the United States has increased from 38,500,000 to about 65,000,000; and if the Irish element has kept pace with this increase—as there is every reason to believe it has, since they are a most prolific people—there are not much less than 25,000,000 persons of Irish lineage in this country. At least one-half of the Irish element before 1790 and three-fourths of the Irish immigrants since 1790 were Catholics, and therefore, had they remained true to their faith, there should now be over 15,000,000 Irish Catholics in the United States. But what is the fact? Our Catholic population is divided about as follows:

Table with 2 columns: Nationality and Population. Irish: 7,000,000; German: 3,000,000; Other nationalities: 2,000,000.

Here, then, is a clear loss of 8,000,000 souls to the Catholic church. In other words, of the Irish element alone, the church in America has lost about two-thirds as many followers as it can count, all told to-day.

Mr. McElrone also states that had all the German Romanists and their children remained true to their old church, there would now be 5,000,000 of them in the United States, whereas there are but 3,000,000. On the question as to how Romanists compare morally with Protestants, we do not care to give an opinion. If Romanists are intelligent, it is not to be credited to the Romish church. This has ever been opposed to full and free education: In countries where she is dominant, the people are still kept in dense ignorance. On the matter of patriotism, it may be said that all true Romanists are trained to obey the behests of the Pope, and to be subject to him in all things. How can they then be loyal and patriotic, when under the control of one who seeks to make the welfare of states bend to the welfare of himself and his longing for universal political, as well as religious, sway?

OBITUARY.

Another of our ministers has fallen at his post. As reported last week, Bro. J. F. Kempton was brought to St. John on Monday, 23rd, seriously ill. He grew worse and worse until Friday night, when he passed away to his rest and reward, and his remains were taken to Wolfville for interment.

This dear and devoted brother was born in Kempt, Queens Co., N. S., in 1835. Feeling a desire to prepare for enlarged usefulness, he attended Acadia College, from which he graduated in 1862. His first pastorate was at Mira and Sydney, Cape Breton. The first convert he baptized was Bro. C. H. Martell. After a pastorate of four years he accepted a call to the Margaree field, where for about four years he labored with the fidelity for which he was ever noted. After another pastorate of four years at Biltown, he studied at Newton for two years, to fit himself for more efficient work for the Saviour and for men. Since his return from Newton he had pastorates at Sussex, Parrbro, and surrounding churches, Freeport, Chester, and finally in Hopewell, from which the summons of God has called him to the higher service.

During the years of his ministerial labor, he was privileged to baptize over 500 believers, brought to their Saviour in connection with his work. His pastorate in Chester was wonderfully blessed. During the four and a half years stay here, he baptized 200, and was the means of establishing a strong interest at the Western Shore. During the most of his life, he has labored on fields too extensive for the strength of one man to meet the demands. Too devoted to allow the cause to suffer, if it were possible for him to prevent it, he overworked, he has worn out his life and come to the end at an age when many are prepared to do years of the most effective service.

No one who has had any acquaintance with Bro. Kempton can have failed to have been impressed with his piety and devotion. He was instant in season and out of season in personal, hand to hand work with and for souls. His humility was equal to his consecration. He was ever ready to wait upon the sick and the dying by night or by day. His selflessness in self-sacrifice was so complete that he was not conscious of it. His example should stir us all to greaterfulness of surrender to Christ and His work. Multitudes will feel that they have sustained a personal loss in his death.

He leaves Mrs. Kempton and four children, three sons and one daughter, who will have the sympathy of all.

THE WEEK.

For the last few weeks, rumors of approaching war in Europe have been quite rife on the Continent. A despatch from London says:

The war scare which was predicted in these despatches a fortnight ago is already upon us. The Berlin and Vienna papers are full of the most alarming reports about a large and fresh concentration and advance of Russian cavalry upon the northeastern frontier of Austria. It seems established that this latest movement involved six whole regiments, so that now, out of a total of fifty-six cavalry regiments in the Russian army, forty are ranged close along the German-Austrian border. Accompanying this revelation of what has happened since the 21st, the Cologne Gazette, and such a serious and semi-official paper as the North German Gazette, state that Russia is about to raise another loan for the purpose of double-tracking a number of her strategically important railroads, and paying for the half million of the Lobel repeating rifles which have been made to her order in France. Later reports state that it has just been discovered that there has been a heavy increase in the infantry regiments from the Caucasus on the Austrian frontier, as well as of the cavalry, and that the whole district facing Gallicia and the Bukovina gives the impression of a great army on the march. Observation towers are being hastily constructed, and flotillas of pontoons are being brought up for use.

There seems to be an impression that these rumors may but show the hand of Bismarck, who uses means like these to gain consent from the Reichstag to add a little to the already stupendous force of Germany, or to head off the Car in his attempts to raise money from the capitalists of Europe.

Italy has succeeded in her African aspirations. The death of King John of Abyssinia, and the accession of Menelik, the powerful ruler of Shoa, to the vacant throne, has paved the way for Italian influence as no war could have done. A treaty has just been concluded by which the new king accepts the protectorate of Italy over the whole territory of Abyssinia and Shoa, and acknowledges Italian sovereignty over Massowah on the Red Sea, and Keren and Asmarah in the Abyssinian highlands. This is a rich prize for King Humbert's government.

There seems to be little doubt but that the report of the explosion of dynamite in the railway station at St. Petersburg, just as the Car was starting for Copenhagen, was the work of Nihilists, and was intended to take his life. The most mournful feature of these attempts is the wholesale deportations to Siberia, which are almost sure to follow.

It is said that a new order of things is beginning in Russia. The Car hitherto

has been controlled by the nobles; but the new Minister of Finance, Vischnigradsky, it is said, has drawn upon himself the bitter hatred of the nobility and officials, whose corruption he has succeeded in partially checking and exposing. Threats and intrigues have not availed in inducing him to alter his course. The Car has promised him his continued support; and the elevation of the middle classes at the expense of the nobility, the declared scheme of Count Vischnigradsky, may be regarded as having commenced. Young men of promise are to be conciliated instead of being driven into the ranks of the Nihilists, and the old system of nepotism and corrupt bureaucracy is to be ended. In this same line, it is stated that pardons of political prisoners will soon take place, and that the treatment of those who remain in Siberia will be greatly ameliorated.

The blockade of the East African coast has been raised. This will leave the slave trade greater liberty to pursue its diabolical course.

The Prince of Wales is in poor health. A clot of blood has gathered in the brain, which threatens serious consequences, unless the greatest care is taken.

There seems to be no little fear, on the part of European nations, in view of the conference of American nations, at Washington. A despatch from Washington says: "The State Department is receiving from the United States representatives in Europe a great many extracts from European journals, expressing alarm over the effect upon European trade of the coming conference of American nations. Some of them are hysterical in their appeals to the South American republics to distrust our advances, and continue to trade in Europe. Europe is waking up to the possible results of the Congress in earnest." It is said, however, that this fear will prove groundless, as the South American states have no reason to feel any special partiality for the United States, and their trade relations are more advantageous with England.

The elections in the new States of the Union have gone generally Republican. South Dakota has adopted Constitutional Prohibition.

St. John has been horrified by a crime which has seldom been equalled in mercenary brutality. On Wednesday morning last, Mrs. Macrae, wife of Dr. Macrae, was taken with convulsions and was shortly dead. After her death, a package of candy was found, of which she had evidently partaken. This, in connection with the nature of the convulsions, which led the physician who was in attendance to believe that the deceased had been poisoned with strychnine, induced an analysis of the contents of the box, when it was found that the candy was full of this deadly poison. This package had been received through the mail, and was addressed to Dr. Macrae.

On further inquiry, it was found that three other packages, similar to this, had been sent respectively to Rev. J. DeSoyres, Episcopalian; Rev. T. J. Dienst, Methodist; and Rev. J. L. Shaw, Baptist. It seems a special interposition of Providence that none in the families of these latter were injured. The little girl of Mr. Dienst had reached out for a piece of the candy, but her mother, just as she was handing it to her, had a premonition of danger, and the package was taken to a chemist and was found to be saturated with the poison, while holes had been made into some places, and been filled with it. Mr. Shaw's daughter took a piece from the package received by Mr. Shaw, into her mouth; but it was so bitter with the poison that she ejected it. It was also tasted by Mr. Shaw with a like result. The poison was so strong, however, that Miss Shaw was made quite sick for a time. When it came out about the other cases, Bro. Shaw took his package to the chemist, with the same result as the others.

All that is positively known is that the deadly packages were mailed in the St. John office. The provincial government have offered \$1,000 for the apprehension of the fiend, who is willing to bring women and children as well as ministers of the gospel to a wretched end.

There is no imaginable motive for the terrible attempt, and there seems little hope of bringing the perpetrator to justice. Detectives are at work, however.

(Since the above was in type, a Mr. McDonald has been arrested on suspicion. He has been insane for a time in the past, but was dismissed from the asylum as cured. Since then he has been a clerk in the drug store of T. B. Barker. If he should prove the guilty party, it will be a relief to know that the crime may be attributable to insanity.)

Dr. S. L. Caldwell died at Providence, on Sept. 26, in the 69th year of his age. He was long pastor of the First Baptist church, Providence, then professor of Homiletics at Newton, and finally, president of Vassar College. He was a man of more than ordinary ability, of fine literary taste, and a refined Christian gentleman.

We are glad to chronicle the following: Dr. Benjamin Rand, of Cornwallis, Nova Scotia, lately of Harvard University, has received the appointment of professor in English at the Boston school of technology.

The Late Rev. S. T. Rand.

A unique character has passed on before us. His make-up was altogether out of the common lines. He had the air of a sage, as his personality presented itself to us anywhere, on the street, on the platform, or in our homes. Instinctively the feeling arose, this man cares nothing about the common pursuits of men, and the intuition was not at fault. For dress, equipment, display of any kind, he seemed not to have the slightest desire. He lived in a world of ideas, rather than in the actual world. His mind was literary to a degree unknown to most men. Books were his companions. He read them in the tongue in which their authors intended to write them. Hebrew, Greek, Latin, French, Italian, were familiar to him. Often have I found him carrying round in his poor pocket a treasure in some foreign language, willing away the hours in the cars with a passage of it. Although not college-bred, he was far away beyond graduates, in general, in that which a generation or two ago formed the staple of a course—"the languages." While the ordinary college man could, perhaps, slavishly, and with the aid of a "notes" and a dictionary, make an uncouth translation, our friend would smilingly take the book and, so to speak, express the contents without any other aid than his own marvellous memory. He thought in Latin, when it suited him, he dreamed in Miao-mac; he wrote poems in other languages as readily as in his own.

His acquisition of the Miao-mac language and legends is one of the marvels of literary adventure. We can see him sitting in the camp of the Indian, asking them the names of things, the meaning of this English word in Miao-mac, pronouncing it till the Indian was satisfied; or listening enraptured to the long stories of Gloos-cap and other legends, and committing them to orderly English writings. He was the only soul in all the world who held all this aboriginal language—legends, history, and related subjects. Some of it he has left us, notably his dictionary of the Miao-mac language, and translations of parts of the Bible, as well as some of the traditions and stories. But the Miao-mac oracle will speak no longer. It is utterly improbable that another will arise to succeed him.

To the pushing, practical 19th century this is a suggestive picture. An old man, with hardly means to live by, dressed in defiance of all conventional rules, with little "influence," as men say, yet holding the universal respect of the country in which he had lived for four-score years, from the archbishop of the Roman Catholics to the most obscure member of his own faith; receiving letters from the grandees of politics and science, and letters—Gladstone, e.g., writing him that his (Dr. Rand's) translations into Latin of the "Rock of Ages" was better than his own,—welcomed by Sir Wm. Dawson, and the *sarans* of Canada, whenever he appeared among them; and the colleagues of the land showering upon him their doctorates in divinity and in laws; and bearing all this, as of "native and to the man born," naturally, for Mr. Rand was instinctively a Christian gentleman.

Dr. Rand in his earlier years, and indeed down past mid-life, had a certain degree of fame as a preacher. His sermons were generally of the dramatic cast, though frequently there were hortative passages of great power, when he would plead with men as God's ambassador with great yearnings for their souls. He was the antipodes of his uncle, the Rev. Charles Tupper, the close, practical preacher—in sober prose setting forth the gospel. The nephew was essentially practical, and this faculty would burst forth upon all occasions. He once described the difference in this way: Speaking of his uncle Charles, he said, "If he had visited John Paul (the subject of a pathetic poem by Dr. Rand), he must have stooped down to examine the material of which I had said,

"Upon his bed of clay,
The dying Indian lay."

He must be sure that it was actual clay, not gravel, or sand." The one was literal, the other imaginative, yet both were of the same stock. Each had the same passion for languages, and the same veneration for talents to the great Master. Dr. Rand's piety was of a simple type, but was indeed New Testament Christianity. His faith was unbounded, his doctrinal views clear, his devotions habitual. Prayer seemed to be his native atmosphere. He offered his petitions, expecting them to be answered. For these many years, he was in receipt of no salary. So firm were his convictions on this point, that he severed his connection with the old Miao-mac missionary party, and looked direct to heaven for support, and he was not disappointed. Though not altogether agreeing with my venerable friend in this matter, I would still point to him as an example of that faith in God which we all would do well to cultivate more implicitly.

"Servant of God well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
Amherst, Oct. 5. D. A. S.