

The Christian Visitor,

Saint John, N. B. March 17, 1880.

Rev. A. J. Stevens, A.B.

With profound sorrow we announce the sad tidings that the beloved pastor of the Fredericton Baptist Church is dead. He entered into rest, Monday evening, about six o'clock. He had recovered from an attack of diphtheria, and was prostrated by erysipelas in the head, attended, as it usually is, by delirium.

He was the son of the Rev. James Stevens, well known in this Province and Nova Scotia, a veteran who has seen over a half century of ministerial life. He was educated at Acadia College, and graduated in the Arts course. His theological training was received at Newton Theological Seminary. He preached for short intervals at different places during his College and Seminary course. In 1875 he was ordained at Kentville, N. S., but his first pastorate, and only one since leaving school, was at Fredericton, whither he was called, and entered upon his duties as pastor, in June, 1878. The affection of his church and congregation was secured in generous measure at once, and the bonds of union and love have been cementing yet more and more strongly during all the days of his short but fruitful pastorate. A gracious revival of religion, now progressing in the Church, attests the blessed results of his ministry.

Bro. Stevens was a young man of rare promise, cultured in head and heart, possessed of good judgment, tact, zeal for the salvation of souls, and withal, loyal to the faith and work of our denomination. We could seemingly ill spare him from our councils in these times, when men of his worth are so much needed; and the Church whose servant he was, in deep affliction bewails the mystery of that providence which has so suddenly bereft them of their cherished leader, dear friend, and well beloved shepherd. "O Lord, how unsearchable are thy judgments and thy ways past finding out." He was only in the strength of early manhood, aged thirty-one years. His last sermon seemed prophetic. His text was: "To die is gain." Yes, gain. Earth may present many tempting fields of service, which even an angel might covet, but life in heaven, with its ministry in the full blaze of the eternal presence is gain. Our Brother preached with faith in truth of the text. He now knows by experience the infinite gain. May all who heard heed the message, and be also ready. He leaves a wife and one child, and aged parents who leaned upon him as a strong staff. Now that it is broken may the solace of the promised Comforter be experienced by each, and the widow's God, and Father of the fatherless be very near with sustaining grace to bind up broken hearts, and cheer with blessed hopes of meeting "Beyond the waking and the sleeping Beyond the sowing and the reaping."

Love, rest, and home,—sweet, sweet home!
O, how sweet it will be there to meet
The dear loved ones at home!"

Life and Death.

As we returned to this city on the 2:30 Train from Moncton we were forcibly reminded of the fact that "In the midst of life we are in death." The Conductor Bro. Samuel Allingham, whom we had known for eighteen years, and whose voice we had in other days often heard in praise and prayer, seemed to be in the full enjoyment of perfect health, and girded as a strong man to do battle in the struggles of life. The outlook for length of days with him was exceedingly bright. He left us a few moments before reaching Quispamsis, and as we were watching the track from the rear window in the last car of the Train, we espied the mangled remains of a man upon the track. At first we thought that some victim of intoxication had been run over, but soon the cry was made that our Conductor was missing, and he was the subject of this melancholy accident. Rapidly we hastened back to find his fearfully mangled body lying across the Southern rail, his left hand off, as well as his right foot, and his head terribly bruised and nearly severed from his body. The accident occurred on this wise. He had climbed on top the forward cars and was walking to the rear when his head probably struck the Quispamsis Bridge, and he was hurled down beneath the cars instantly to yield his soul to God the giver. Truly with him it happened: "There is but a step between me and death." He has taken, without a moments warning, that solemn step. No voice of prayer escaped his lips, nor was it needed. Long years ago he had taken Jesus as his Saviour,

and now absent from the body he is present with the Lord. What all need is faith in Christ that begets right living, and where this is it makes no difference whether we have time to bid earth a formal adieu, and ask a heavenly escort or not. Jesus knows our every want, and guidance to his glorious presence shall never be wanting to any who have fled for refuge to the hope of the Gospel. To his aged parents in Shediau and relatives we bear our sympathy in this dark hour, with the prayer that for them at evening time it may be light.

Four years ago, the Rev. N. F. Ravlin, of Chicago, left our denomination, and endeavored to build up a Free Will Baptist Church in that city. He talked much about the larger liberty and broader church fellowship which he had attained, but the Chicago baptists did not see it, and he, after working on for several years to build up a Church in which baptism should be made much of, and at the same time made little of so far as the highest privileges of Church fellowship are concerned, has seen the impractical character of the course pursued, and been persuaded of its non-conformity to Apostolic precedents. He has applied to the First Baptist Church in Chicago for admission, and in his letter of application, makes the following statements:

Under influences which I need not here specify, I withdrew from the Baptist denomination; but I am satisfied the step I took was ill advised and hasty. I walked in unwise counsels and by so doing made a sad mistake. I am convinced I did wrong, though the error was one of judgment, not intent. What I have seen and known outside the Baptist denomination has not conspired to make me feel at home, or that I was in the place I ought to occupy. I desire now to return to the denomination, and take my place in her ministry with the same understood fidelity to the order of the regular Baptist churches as is pledged in the ordination of her ministers.

Rev. Mr. Ravlin is a man of considerable ability, and reputable character, and his experience shows the folly of insisting on baptism as a prerequisite to church membership, and then sleighting it by not letting it stand, where in the Scriptures it always stands before the Lord's Supper.

SINCE writing our article last week we have been asked to state the facts in reference to Bible Revision work in respect to the Telooogo Mission. The only version of the New Testament available in Telooogo is a tentative edition published by the Madras Bible Society. This version teaches that Baptism precedes regeneration. It renders the Great Commission thus: "Having gone into all the world, having baptized and having taught all things, make disciples." The chief reviser has told our Missionaries that this order cannot and will not be reversed. Baptists cannot use and circulate this version without stultifying themselves and giving their support to the propagation of grievous error. But one honorable course is left for us and that is to secure a translation that will faithfully set forth the pure Word of God.

ANY one who reads the secular or religious press to-day must frequently be convinced that many are writing under a *nom de plume*, who if forced to sign their own names to their articles would hesitate to make statements they do. Cowardly men resort to the practice and have their fling at institutions and individuals who would otherwise be unheard of, and their silence would be a public gain. If a man has not the courage of his convictions and is not willing to suffer the reproach of their proclamation, if need be, he had better wait for more light and more bravery. We have far too much fighting in the dark, and very often it is carried on with contemptible weapons. We would hail it as a positive gain to good journalism if there was more writing under ones own name.

MONCTON.—LAST Sabbath we spent in Moncton, and although the day was somewhat unpleasant, we were greeted with large congregations, that nearly filled the commodious edifice of the Baptist Church. The call lately extended to Rev. E. M. Kierstead, of Windsor, has been declined by him, and the Church still remains pastorless. Moncton, commercially, is still progressing rapidly. The Peters Lock and Brass Factory is nearing completion. The Sugar Refinery is being pushed. All ready contracts for building material are being made, and negotiations in reference to machinery are proceeding. Moncton is full of enterprise and thrift, and as it is situated in the midst of a country, largely Baptist in sentiment, our denomination must largely share in this growth.

News from England. No. 12.

YORK TOWN, SURREY.
February 24th, 1880.

OPENING OF PARLIAMENT.

The last session of the present Parliament was opened on Thursday, Feb. 5th, by Her Majesty in person. The "Queen's Speech" was read by the Lord Chancellor. There is much that is stereotyped in the "Speech from the Throne," which is prepared by the Queen's ministers, and is supposed to contain an indication of intending legislation. It excites little real interest, and does not in the present instance contain anything to surprise the nation. It has been the invariable practice for the Speech to state that the estimates have been prepared "with due regard to economy;" we observe this allusion has been dropped, perhaps wisely so, by the present Government. The fact is suggestive. Satisfaction was expressed with the course of events in Turkey. The reference to the Zulu and Afghan campaigns were just what the ministers might be expected to make; and they profess to be guided by the same principles which have ever characterized their policy. It is gratifying to find the Irish authorities charged to make ample provision and preparation for the distribution of food and fuel, and the employment of labor on more liberal terms. We hope there will be something more than talk in all this. We are reminded of the late Charles Dickens, who in 1854, sent the following letter, in reply to an invitation to be present at the opening of Parliament that year.

Tavistock House, Jan. 25th, 1854.

MY DEAR SIR.—I assure you that we are all extremely sensible of your kind remembrance and much indebted to you for your invitation; but though reasonably loyal we do not much care for such sights, and consequently feel that you ought to bestow the places you so obligingly offer us on some more deserving objects. The last ceremony of that kind I ever saw was the Queen's coronation, and I thought it looked poor in comparison with my usual country walk. As to Parliament, it does so little and talks so much that the most interesting ceremony I know of in connection with it was performed (with very little state indeed) by one man, who just cleared it out, looked up the place, and put the keys in his pocket.

My dear Sir, very faithfully yours,
CHARLES DICKENS.

Robert Rawlinson, Esq.

DEFEAT OF THE LIBERALS.

The Liberals have been defeated in the two prominent elections of Liverpool and Southwark. If this were an honest expression of political opinion, we should not have a word to say in opposition to it, but we are painfully convinced it is nothing of the kind. The fact is, the publicans of England are welded into a solid conservative mass; they are boasting that "thanks to the personal advocacy of Sir Stafford Northcote, Chancellor of the Exchequer, their interests are now perfectly safe against all attack;" they are holding meetings, pledging themselves to support a conservative candidate, not because they share his political views, but because he may be trusted to protect their monopoly. These publicans possess the most powerful electioneering agency which the world ever saw. Every public house is a club and a centre, and every publican practically a well paid election agent. The publicans have at their command certain methods, of influencing votes by corrupt means but which no law can reach. It is well to look these facts in the face, when we hear the talk about Conservative victories. It was a humiliating sight at Liverpool to see the Church of England temperance party fighting side by side with the publicans. Strange, but true. The Tories boast of having the "parsons" and the "publicans." The Lord deliver us from such an unholy alliance. Alas! for England when Beer and Bible are connected in unhallowed association. Where should we look, and what our hope, if our confidence were not in God, in righteousness, justice and truth.

MR. SPURGEON HOME AGAIN.

It is impossible to any one to realize how strong a hold the Pastor of the Metropolitan Tabernacle has upon the affections of his people, who is not an actual witness of the hearty welcome accorded to him on the occasion of these returns from enforced absence. Nor is it a matter of surprise that it should be so, to any who are privileged to possess the personal friendship of our honored brother. The fact is, he is so "genuine," that word goes far to describe the great preacher, his utterances and his actions are characterized by so much honesty of purpose, and a spirit so purely unselfish, it is no wonder he is so greatly loved by all who know him, and by a multitude who have never seen "his face in

the flesh." It will be a matter of great joy and thankfulness to friends on both sides of the Atlantic, and all the world over to know that Mr. Spurgeon is safe home again, and that his own statement is that "he has returned greatly refreshed, and hopes to have a long spell of active, happy, and useful service amongst his people." The Lord grant to our brother the desire of his heart, is the prayer of a vast multitude who "glorify the grace of God in him," who deeply sympathise with him in sufferings, and who confidently believe that in answer to prayer, his life will be spared, and his health improved, to render yet valued service to the Church and the world.

JOHN EDMUND CRACKNELL.

For the Visitor.

DEAR EDITOR,—You know that I am on the North side of all our brethren in the Province, and hence have to contend with more cold and frost. A winter's morning over here is really bracing, especially when it is thirty degrees below zero, and you have to ride eight or ten miles to fill an appointment. It would lead you to feel that you were in a region akin to that of Old Mount Blanc. The snow banks here are not altogether perpetual, but they are exceedingly perplexing. This is my third winter in this country, and if Providence will be kind enough to let me go out of it I promise you I will not spend a fourth here. I decidedly object to a frost-bitten nose any way. However I rejoice in the prospect of being thawed out pretty soon.

There is another thing we have over here, and have it in abundance, that is, Bass and Smelts. These beautiful fish are caught in great numbers in the winter season. In the summer we have plenty of splendid salmon. Just allow me to extend an invitation to some of my brethren in St. John to come and dine on a good Bass with me, I want to return the compliment to those especially who meet me in their city, say about dinner hour and express every great gladness to see me, and there leave me standing on the corner of some street: saying "we will see you again, good day." I hope they may take comfort out of the few last verses of the 25th chap. of Mathew, particularly where it says "I was hungry and ye gave me meat"—"And these shall go away into everlasting punishment."

The chief business here is, that of lumbering and fishing. There is another kind of business transacted in this region that turns out all kind of things. Such as *delirium tremens*, poverty, shame, disgrace, misery and death, all of which is sanctioned and tolerated, supported and defended by legal power. So you see that we have abundance of everything in the "cold North except money, religion and Baptist Ministers. The two last mentioned articles are like the silver in Jerusalem in the time of Israel's wisest King, "not much accounted of." I believe I am the only Baptist Minister between the Gulf of St. Lawrence and Blissfield, situated not exactly "by the Brook Cherith" but on the Miramichi; and am waiting for the "ravens" to come and feed me for I have but little hope of being fed by the *Convention Scheme*.

I see by the VISITOR that many of the Baptist Ministers in this Province are visited by brighter winged creatures than ravens, that not only bring to their partries bread and fish but to their pockets money. This is very pleasant indeed; but I really wish they would try some other plan of communicating it. I mean that it would be better to write it down in their journals, and let these "sunny sides" shine out after their death. I hope they won't think I am jealous, because they are fed by angels and that under better shelters than juniper trees. This is not so. The reason is here, I pity the columns of the VISITOR for they are made to groan under such Gospel burdens and responsibility in aiding to break one of our Saviour's injunctions: "Let not your left hand know what your right hand doeth." I also hope Mr. Editor you will not be cross at me when I make this humble request, that you do not feed our intellects any more on these stereotyped accounts of donation visits. But I forbear saying any more on this subject, as I will have so many to contend against. It is not the donations I am opposed to, but this everlasting blast of the trumpet.

Yours as ever, without a donation,

T. M. MUNRO.

Home Missions.

The monthly meeting of the H. M. Board was held at the vestry of the 1st Baptist Church, Yarmouth the 8th inst.

Reports were read from Missionaries, Normanday, Rossiner, Coldwell, Spencer, Trimble, Kempton, Fletcher, Crandall, Foster and Edwards.

Several of the Mission Fields are enjoying revival blessings.

Treasurer reported receipts for the month \$66.28. In consequence of the smallness of the receipts we are unable to pay the quarterly grants of the Missionaries as they become due. Orders are now in the hands of our Treasurer amounting to about \$900.00. The Missionaries are in great need of their money. Will not all who read this do something at once to assist in paying this debt?

GRANTS.

1. To the Jeddore Church to assist in sustaining the work at the Head of Jeddore, a subsidy of \$40.00 per year.

2. To the New Maryland Field, York Co. N. B., a subsidy of \$75.00 per year for one year, Bro. Manzer, Missionary.

3. Rev. M. Ross a mission of six weeks to Appion Road and vicinity, P. E. Island. Hebron, N. S. A. COHOON,
Mar. 10th, 80. Cor. Sec'y.

To the Members of the Church at—

GREETING.—Among the choice blessings of my pilgrim life is the privilege of reading regularly the CHRISTIAN VISITOR. My heart is kept in sympathy with the objects of the Convention Scheme; which is of necessity our own scheme, or plan; because we are part of the Convention. I hope you have, as a church already taken up the matter of raising one dollar per member for the 100 members of our church. Perhaps it is already done. If not, surely you cannot permit it to be known, that our church would refuse to do its part in so grand and wise a work. Are we not a part of the denomination? Will not our example be felt either for or against so glorious a movement. Can it be possible that we should be found against it? Pedobaptists everywhere are in the partial darkness of error. Are they not waiting for us to bring them the light of the Truth? *Hear their cry*—that rings full off in my ears. "Why dont a Baptist Minister come this way and preach to us." With shame and sorrow we have to answer, we have a great many more churches formed, and fields of labor staked out than we possibly can get pastors for now, and the annual receipts of our Mission Treasuries scarcely more than half supplies the real demands of fields already opened, Brothers and sisters,—does not Jesus demand of us now to show proof of our love to His Truth by exercising the grace of *giving money*; that the Lord's Treasury may be filled. When we have permitted the Lord to open our hearts and hands to give money liberally, then we will be praising Him for increased love for His cause. What joyful times then! for we cannot help but pray for the success of missions, and for the students and Professors of Acadia College and for all the other objects of the Convention.

Why this fresh and joyful spiritual life? Because we have obeyed the teachings of God's Word and Spirit and complied with God's Call, even the Convention call, and raised our \$100. But there I am talking as though I was among you. I must stop. As I read and thought of this matter, it at once occurred to me, that I was a member of the—church, and therefore still one of the parties that is responsible for its action in raising the money, asked for by the Convention. Ought it not to be our chief joy to promptly collect and forward the amount? I enclose \$4.00. One dollar of it for myself, the other three dollars will help pay for some who may not be able to give the dollar. Might not the matter be presented to absent members by letter; they would gladly give the dollar.

I am yours
Joyfully in Christ,
AN ABSENT MEMBER.

Temperance Lessons.

The International Lesson Committee in arranging the series of lessons for 1880 have placed the review on the twelfth Sunday in the quarter, and have left the thirteenth Sunday entirely open for each school to fill up as it may deem best. The National Temperance Society will issue four lessons, one for each of these four Sundays, which will be carefully prepared. The subject selected for the last Sunday in the month of March is "Forgetfulness of God" (Matt. xxiv, 45-51), and is now ready for distribution. The price of the Lesson Leaf is 50 cents per hundred for each quarter. Address J. N. STEARNS, 58 Reade Street, New York, or VISITOR office, with cash in advance.