

The Christian Visitor.

Saint John, N. B. March 26, 1879.

Editorial Notes.

JOB PRINTING of all kinds done at the **VISITOR OFFICE.** Orders Solicited. Rates Reasonable.

SUNDAY SCHOOL BOOKS.—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.

SUNDAY SCHOOL PAPERS can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

ACKNOWLEDGMENTS will be made next week.

In Calcutta there are two Jewish Synagogues, 31 Christian Churches, 117 Mahometan mosques, and 199 heathen temples.

During the year 1878 Christianity made good progress in China, and the gospel was preached in one thousand towns or cities where it had never been heard before.

The Duke of Connaught has an income of \$100,000 a year and Parliament will give the customary extra allowance on account of his marriage. The annuities of the royal family now foot up \$2,735,000; only an occasional growl is heard over the expense.

Professor David J. Hill, the author of a late work on Rhetoric, and a gentleman of bright promise, has been elected President of the Lewisburg University. The appointment is considered to be a judicious one, and hope is indulged that under his administration there will be substantial prosperity.

We are in receipt of the first copy of a new aspirant for newspaper recognition, *The Tremont Baptist*. It is published at Rutland, and edited by Rev. J. K. Richardson. Its main aim is to further the work of the Vermont State Convention. With so good an aim, editor and field it perhaps deserves success, but we are inclined to think we have too many papers now, and the tendency of things is and ought to be not to multiply but to improve what we have.

Rev. Allan Curr, pastor, preacher, publisher, editor, lecturer, Presbyterian, Open Baptist, Presbyterian again, and then close Baptist, and now what? has after resigning the pastorate at Dubuque, Iowa, gone to California, the place where a certain kind of ministers like to go, and now finding his fair reputation impugned by the *Dubuque Herald*, has sued for \$100,000 damages. This is a *currageous* act, but we hope he may be induced to *curtail* the amount.

The *Baptist Reflector* makes this suggestive comparison: "The stars appear very small because we see them from a very distant point. If we could move out from them through the region of space to a still more remote point, we should find that as we moved off into the distance, they would grow less and still less bright, until at last they were swallowed up in utter darkness. And all this without any change in the stars themselves. They would still be as large, as radiant, and as beautiful as when we beheld their trembling light. So it is with a child of God. When he takes one backward step, as in the neglect of a single duty, the glory of God becomes less bright and the service of God less attractive, until at last they lose all charms for the soul."

The *Richmond Herald* says: "Perry Davis was a devoted Baptist preacher. After making two millions of dollars out of his Pain Killer he died, and now his son who inherits his millions, joins the Episcopal church." Well, how often it happens that an influential or wealthy Baptist father leaves an honored name or fortune to a son, who, minus his father's piety, soon discovers that a church claiming a regenerated membership is too exacting or unfashionable, and so takes the Baptist name and fortune off to a church where forme, ritual and fashion will lull the dreamy conscience and indulge the hope of heaven. We do not assert that all who make the change above indicated, do it from worldly motives, but we are inclined to think that few make such a change from a desire more fully and acceptably to serve God.

Bible Society.

In the year 1836 the Baptists of the United States—or the most of them—withdraw from co-operation with the American Bible Society, for the reason that the Board of Managers refused to aid in the circulation of any version of the Scriptures unless the translation conformed to the common English version. For instance the Greek word *baptizo* must be *transferred* and not *translated*. For this reason the Society refused aid to Judson when he translated the New Testament into Burmese. This resulted in the formation of the American and Foreign Bible Society, which has been managed exclusively by the Baptist body.

But on the 5th of March, 1879, the Managers of the American Bible Society held a Conference in the city of New York, and in their revision of the Bye-Laws, unanimously agreed to omit the clause to which the Baptists took objection, and which led to the separation in 1836.

There seems at present no reason why Baptists should not unite with all evangelical Christians, in giving the Bible, faithfully translated, and without note or comment to the world. Among our leading brethren in the United States who are desirous now to co-operate with the American Bible Society in its work, both at home and abroad, are:

M. B. Anderson, D.D., LL.D., President of Rochester University.

H. G. Weston, D.D., President of Crozer Theological Seminary.

A. Hovey, D.D., LL.D., President of Newton Theological Seminary.

J. A. Broadus, D.D., LL.D., President of Southern Baptist Theological Seminary of Kentucky.

The Act of Baptism.

The American Baptist Publication Society has just published our work "The Act of Baptism in the History of the Church." It is not a polemical work, it being our purpose simply to set forth chronologically, from testimony, the facts pertaining to the act of baptism in all the Christian centuries, and in different branches of the Christian Church. These facts, we think, warrant the following conclusions:

1. In the New Testament period baptism was administered by immersion and immersion only.

2. In the third century, in Cyprian's letter to Magnus we read for the first time of pouring as a substitute for immersion. It was practiced, however, in cases of necessity only, as when death was thought to be approaching and the person was unbaptized. It was not claimed that such an administration of the rite had Scripture authority.

3. Tertullian is the first witness to trine immersion—a practice which had its origin, evidently, in the discussion in reference to the Trinity, and which was soon generally recognized in the Christian Church, only the Eunomians practicing single immersion until the seventh century when Gregory the Great, and afterward, in 633, the fourth Council of Toledo, sanctioned single immersion in Spain.

4. In other parts of Christendom trine immersion held its place in the seventh and eighth centuries. In the ninth century, in order to prevent a schism, the Council of Worms reaffirmed the decision of the Fourth Toledo Council. With this exception, and the exception of the cases of supposed necessity, baptism, until the thirteenth century, was generally trine immersion.

5. Thomas Aquinas, who died near the close of the thirteenth century, was the first, so far as we can learn, to justify sprinkling or pouring as New Testament baptism.

6. At the beginning of the fourteenth century adult baptism had given place almost entirely to infant baptism, and in some localities, at this time, pouring had become so common that at the Council of Ravenna, in 1311, pouring and immersion were declared to be equally valid.

7. In the Greek Church, and in many places in the Roman Church, the ancient practice was still retained. In England, at the opening of the sixteenth century, immersion was the rule, while in Germany, except in the northern part, sprinkling or pouring had succeeded the earlier form.

8. In 1525, on the part of some of the Anabaptists of Switzerland, there was a return to immersion, and the older Protestant liturgies gave the preference to the primitive form. But Calvin threw the weight of his influence in favor of sprinkling, and the English and Scotch exiles who had adopted the practice of the Geneva

church, introduced the change on their return from the continent, and immersion gradually disappeared. In the Westminster Assembly in 1644, by a very close vote all reference to immersion was omitted in the Directory for Public Worship. Since then, in the Presbyterian Church, sprinkling has been the rule, to which, at the present time, there is hardly an exception.

9. Since the sixteenth century, in the Church of England, immersion has been less and less observed, though the ritual remains unchanged and still requires the ancient form, unless it shall be certified that the child is weak. But in the Church of England and in the Protestant Episcopal church in this country, earnest desire has been expressed by some for a return to immersion.

10. In the Greek Church there has been no change in the form of baptism, and trine immersion is still required. In the Roman Church, after the fourteenth century, pouring more and more became the rule, and now knows no exception.

11. In the Armenian church, during the past century, immersion and pouring have been united in the administration of baptism.

12. The appearance of the Baptists in England in the seventeenth century was a protest against the change from immersion to sprinkling. In this they have been followed by several minor religious bodies, while in some others there is an increased willingness to practice immersion. In the Methodist Episcopal Church, however, in which both sprinkling and immersion are allowed, the latter is more and more giving place to the former.—*Z. Herald*.

[The book is an 18 mo., of 252 pages, and will be sent from the VISITOR Book Room on receipt of the price \$1.00.]

(For the Christian Visitor.)

Jottings from Yarmouth.

YARMOUTH BAPTIST CONFERENCE.

The pastors of the different Baptist churches of this County have united in a "Ministers' Quarterly Conference," for the purpose of increasing brotherly union, and co-operation among themselves, and a more extended and fraternal reciprocation of Christian and kindly feelings throughout the churches they represent.

The necessity and desirability of some such organization as the above, has been plainly apparent for some time past, not only to our clerical friends, but also to many of the lay-brethren of our churches, in both town and country, and they regard the movement as one in the right direction.

As a denomination professing to believe and practice the same doctrines and ordinances of the Gospel, it is to be feared that in too many instances, there is not that harmony of feeling and concentration of action as should always characterize those of the same faith and order. While we labor professedly for the advancement of the same objects, it is to be feared we are too much isolated in our movement, and Christian sympathies to insure that general success so desirable. It is therefore to be hoped that the Yarmouth "Ministers' Quarterly Conference" will to a large extent rectify and remove whatever of wrong heretofore existed, and prove a blessing to all concerned.

The first public meeting of the above Society was held with the Baptist church at Tusket Village, of which the Rev. P. R. Foster, is pastor, commencing on Tuesday the 11th, and continuing until Thursday evening, the 13th, with very pleasing and encouraging results. I understand that the meetings held, some seven or eight in number, were all of a strictly religious and devotional character, and that ministers and people, of whom there was a good representation, experienced much of the Divine presence, and realized "how good and pleasant it is for brethren to dwell together in unity." The faithful preaching of the Gospel, prayer, Christian conference, and exhortation, were the principal exercises engaged in; nothing of business matters whatever were introduced to mar or detract from the religious enjoyment, which I conceive to be a very pleasant feature of the arrangement.

Brother Foster and his church, who have had some discouragements and up hill work, are now greatly encouraged by the results of the meetings, and hope for a still greater manifestation of the Spirit's power, that much good may be accomplished.

Rev. J. B. McQuillan was chosen President, and Rev. H. N. Parry, Secretary of the Conference, and its next meeting will be held with the Temple Baptist Church, commencing on the 27th of May ensuing.

A CORRECTION.

In my communication of the 22nd ult.

I stated that the Rev. James Stubbart was pastor of the Deerfield and Ohio churches; in this I was incorrect; he is only connected with the former church, as his pastorate with the latter terminated some time since, and our aged and worthy Brother Rev. John Rowe, is now pastor of the Ohio church, where I understand he is laboring with general acceptance.

I am glad to make this correction, and would also add in this connection, that the Rev. Aaron Cogswell is pastor of the Lake George church, having settled there during the past year, and is doing good service.

NEW CHURCH EDIFICES.

Our Beaver River friends have resolved to erect two Meeting Houses, one to be situated as shall be determined by that part of the church and congregation residing at Beaver River and Brookville, the other to be placed as shall be decided by the church and congregation living in Maitland and Richmond.

Thus the burning of the old house, however unfortunate, will give place for two new ones, and when built, will make it far more convenient and satisfactory to all concerned, than could possibly be the case with but the one meeting house located as formerly. I have no doubt that Brother Titus, with his church and people, will soon realize the accomplishment of their purposes, and although quite an outlay must be made, yet the means will be forthcoming.

POLITICAL OUTLOOK.

Our Local Government, and House of Assembly, now convened, appear to take hold of various matters by the forelock, and certain movements seem to indicate that we are to have some changes in our Legislative bodies, which will lessen very materially our public expenditures.

Mr. Renney, one of our Yarmouth members, has given notice to the house, that he intends at an early day to introduce a resolution to lessen the people's representation to about one-half their present number.

This also is a good measure, and should meet with the support of the House, as the country can dispense with one half their number, without any injury whatever.

The new tariff is likely to prove very displeasing to the people of this Province, in general, and to us here in Yarmouth in a particular manner, and some loud talk may be heard in reference thereto, from almost every quarter.

Yarmouth, March 17, 1879.

Regeneration and Conversion, not Equivalent.

In common language the terms regeneration and conversion are used synonymously, but in Scripture the two words have a different meaning.

In the passages where *conversion* occurs *e. g.*, Matt. xviii. 3, Luke xxii. 32, Jno. xii. 40, Acts xxviii. 27, etc., the Greek is *trepo* or *metaneo*. The meaning of these words is "to turn about," and is the work of man when he turns from the service of sin to the service of God. Peter, after the denial of his Lord, repented, *turned about*, and was restored to the favor of his Master. Conversion in this sense, may often take place—may take place as often as the child of God wanders away, and then *turns* again to the path of duty. The literal meaning of conversion, therefore, is a *turning around*; and a Christian may wander from God and turn to Him again many times.

Regeneration, on the other hand, is entirely different. It is a new birth. It expresses all that *conversion* does and much more. The original word, used in 1 Peter i. 3-23, Jno. i. 13, Jno. iii. 3-58, etc., means a *creation*, a *begetting*, a bringing into life of something which formerly had no existence. It signifies the creative act of God, the Holy Spirit, implanting in man a new-born principle.

Conversion, therefore, as the word is used in our English version of the Scriptures, is an outside work. It is man's turning to God. Regeneration is an inside work, a new birth from above. It can never take place but once, any more than the natural birth can take place but once.

Regeneration is a spiritual change, an exhibition of Divine power upon the natural heart. Conversion the putting of that power into exercise. In regeneration man is *passive*—acted upon, in conversion he is *active*. Regeneration is a new principle implanted in the unrenewed soul causing it to turn to God and love Him. Conversion is the actual turning. But let us remember that God will create us entirely anew, the moment we humbly go to Him for aid.

The Death of Rowland Hill.

The following is gleaned from "Belcher's Life of Whitefield."

During the last two or three years of this good man's life, he very frequently repeated the following lines of a well-known poet:

And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why;
But this I can find,
We two are so joined
That he'll not be in glory and leave me behind.

"The last time he occupied my pulpit," writes his friend and neighbor, the Rev. George Clayton, "when he preached excellently in behalf of a Charitable Institution, he retired into the vestry after the service, under feelings of great exhaustion. Here he remained till all but ourselves had left the place. At length he seemed with some reluctance to summon energy enough to take his departure, intimating that it was probably the last time he should preach in Walworth. I offered my arm which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound, nothing indeed was heard but the slow majestic tread of his own footsteps, when in an undertone he thus soliloquized:

And when I'm to die, etc.,

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of the hallowed, sacred shuddering sympathy which it first awakened."

When the good old saint lay literally dying, and apparently unconscious, a friend put his mouth close to his ear and slowly repeated his favorite lines:

And when I'm to die
Receive me I'll cry, etc.

The light came back to his fast fading eye, a smile overspread his face and his lips moved in a vain effort to articulate the words. This was the last sign of consciousness he ever gave. We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory and weave them into the web of his Christian experience. Confidence in Christ and undeviating adherence to him, can alone enable us to triumph in life and death.

T. M. MUNRO.

Newcastle, Mar. 2.

Tea Meeting.

The tea meeting at Brussels St., Church, Thursday evening was well attended, and was a most enjoyable entertainment. The tables were presided over by Mrs. Wilcox, Mrs. Wm. Allwood, Mrs. James A. Estey, Mrs. Fritz, Mrs. Mahoney, Mrs. Thos. Currie, Mrs. James Clerke, Mrs. Thos. Clerke, Mrs. Hay, Mrs. Woodworth, Mrs. C. C. Parker, Mrs. Chas. Parker, Mrs. Steadman, Mrs. Mott, Miss Smith and Miss Wright.

A pleasing selection of literary and musical exercises contributed to the success and enjoyment of the evening.

News from the Churches.

NEW BRUNSWICK.

HAMMOND.—Rev. S. W. Kierstead writes: "I have resigned the pastorate of the 2nd St. Martins Church, and my engagement will close June 1st, thus leaving the Church without a pastor. May the Lord direct some one of his servants in that direction. He will find many warm hearted Christians to welcome one who comes in the name of the Lord."

THE NORTHUMBERLAND QUARTERLY MEETING, according to appointment, met with the Baptist Church at Doaktown, on Friday, 7th of March, at 7 o'clock, p. m. [The meeting was opened with a sermon preached by the pastor, Rev. W. M. Edwards. Owing to the bad state of the roads, the other ministers did not arrive in time to hear the announcement of the text by the Apostle of Blissfield; however we had the privilege of participating in the closing service. The meeting was interesting and profitable.]

On Saturday the business of the Quarterly meeting was discharged, but few were present, enough however to claim the promise the Master.

In the evening we met for the worship of God. The Rev. Mr. Tozer was present with us. This venerable servant of God took part in the service, also Brother E. Hatfield licentiate. The meeting was one of promise and interest.

The services of the Sabbath were divided between Doaktown and New Salem, and were attended with God's rich blessing. There are good indications of a work of grace in New Salem. May the Lord come in mighty power, and make the heart of Blissfield's bishop glad in seeing souls redeemed and saved.

Our next meeting will be held with the New Salem people on the second Friday in June. The collections during the services amounted to \$1.60.

No doubt some will be astonished when they hear that the Rev. W. M. Edwards and Mr. Wm. Swin are contemplating a trip to Jerusalem, the capital of Israel's land.

T. M. MUNRO, Sec.