

CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 12, 1879.

NO. 45.

THE CHRISTIAN VISITOR,

The largest Religious Weekly in the Maritime Provinces.

IS PUBLISHED EVERY WEDNESDAY

AT

No. 99 GERMAIN STREET,

Saint John, N. B.

Price \$2.00 per annum in advance, or 50 cts. extra if not paid within the year.

Rev. J. E. HOPPER, A.M.,

Editor and Proprietor.

All Correspondence for the paper must be addressed to CHRISTIAN VISITOR OFFICE, No. 99 Germain St., St. John, N. B. All payments or remittances for the CHRISTIAN VISITOR, from May 1st, '78, are to be made to REV. J. E. HOPPER, No. 99 Germain Street, St. John.

THE CHRISTIAN VISITOR,

As the representative paper of a large and growing denomination is a most

VALUABLE MEDIUM FOR ADVERTISING.

It circulates, more or less, in all the Provinces of the Dominion and United States.

TERMS:

Per square—first insertion, . . . \$1.00
Per square—subsequent insertions, . . . 50
Per Line—first insertion, . . . 10
Per Line—subsequent insertion, . . . 5
Business Card per year, . . . \$3.00

For special terms and yearly contracts apply at the

CHRISTIAN VISITOR OFFICE,

No. 99 Germain Street,

ST. JOHN, N. B.

The Everlasting Memorial.

Up and away like the dew of the morning,
That soars from the earth to its home in the sun,

So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name, and my place, and my tomb all forgotten,
The brief race of time well and patiently run,

So let me pass away, peacefully, silently,
Only remembered by what I have done.

Gladly away from this toil would I hasten,
Up to the crown that for me has been won;
Unthought of by man in rewards or in praises,
Only remembered by what I have done.

Up and away like the odors of sunset,
That sweeten the twilight as evening comes on,

So be my life—a thing felt but not noticed—
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness
When the flowers that it came from are closed up and gone,

So would I be to this world's weary dwellers
Only remembered by what I have done.

I need not be missed, if my life has been bearing
As its summer and autumn move silently on,

The bloom, and the fruit, and the seed of its season:
I shall still be remembered by what I have done.

Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?

The things we have lived for—let them be our story—
We ourselves but remembered by what we have done.

I need not be missed if another succeed me,
To reap down the fields which in spring I have sown;

He who plowed and who sowed is not missed by the reaper,
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,

Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done.

So let my living be—so be my dying;
So let my name lie, unlabeled, unknown.

Unpraised and unmissed, I shall still be remembered;
Yes, but remembered for what I have done.

—Horatio Bonar.

Rise and Progress of the Good Work of Grace at St. Martins.

During the protracted ministry of Rev. J. A. Smith, of some seventeen years, as pastor of the church, extensive revival influences had been enjoyed at different periods, and many had been baptized by him and added to the church. But years of spiritual declension had produced their legitimate fruit, difficulties had arisen and the pastor had resigned.

After our return from Europe in the summer of 1845, I came by invitation to spend a couple of Sabbaths, and here I am still. The church was not only without a pastor, but was in a fearful state of disorganization. So much so, that it was a

grave question with many, whether the old ship of Zion, tossed in the tempest of internal division and external opposition, would be able to withstand the fury of the surging billows or be dashed upon the rocks and smashed in atoms.

One thing was certain, that pastoral guidance in a conciliatory line with a special blessing from above, alone could save the church from ruin.

In the midst of the storm-cloud I consented, at the earnest request of the acting members to accept the pastorate of the church and see what could be done to resuscitate the cause.

The first thing to be done was to remove financial embarrassment. This, by the generosity of friends, was soon accomplished. Then came the effort for spiritual improvement. Solid work, and affectionate, faithful dealing with the conscience of saint and sinner, became the ruling spirit of the times and the seasons.

A few weeks of earnest labor and agonizing prayer prepared the way and then came a gracious refreshment from above. In the space of a few weeks some forty persons professed a new born faith, were baptized and added to the church. Just at this juncture, the labor and anxiety of the pastor brought on physical prostration and special services had to be closed.

The church as a whole had not been thoroughly aroused, but a flame had been kindled that continued to burn in some hearts with increasing brightness.

But to go forward successfully, a new church must be built. How this was to be done became the all-absorbing question of the hour. Those having the means, came forward generously, made the necessary arrangements, and the work went forward to a successful issue.

From the day of our dedication of our new and commodious house to the worship and service of God, the aim of the ministry and the power of the church have concentrated on the one important object, a general revival of pure and undefiled Christianity.

The vision tarried but we have waited for it in faith and prayer until it has come in all the fullness and glory of a divine manifestation.

Feeling sad that I could not attend the Convention at Truro I resolved to commence special services at home, and did so on Monday the 25th of August, and they have gone forward with deepening and widening interest to the present. The church has come up nobly to the line of duty. Many who had been enwrapped in midnight spiritual slumber for long years have been raised to newness of life. Some that had been led very far astray have been graciously reclaimed, and scores of redeemed converts pressed into the kingdom of God.

Alienations which had disturbed the peace of the church for years, have been removed, and peace and harmony prevail to an extent seldom if ever before enjoyed in this place. The preaching from the beginning has been unusually plain, pointed, and earnest, and directed to the conscience through the understanding and judgment. The utter ruin and moral helplessness of the sinner, and his entire dependence for salvation alone on the Crucified One, and his obligation to surrender himself entirely and immediately to the claims of the gospel, and be reconciled to God's method of saving the lost, have been placed prominently and constantly before the people, and the unconverted have been given to understand that there is no middle course for them. They must either accept God's terms and be saved, or reject and be lost. So these vital facts have been urged and urged and re-urged upon the consciences of the people in every varying form of expression and illustration by the pastor and the brethren, souls have trembled as if upon the perilous edge of battle, or as if soon to stand before God in final judgment.

Your readers will form some idea of the richness, power, and freedom of our meetings when I tell them that at our last monthly conference on Friday evening, no less than one hundred and seven persons gave audible expression to their religious convictions and aspirations. The meeting was in progress with singing and devotional exercises, in addition to the speaking

only about two hours and a half. It was marvellous to see so many bearing their testimony for their Saviour in so short a time. After three sisters had spoken, one after another, their aged mother arose and said with great emphasis "Bless God I now see the answer to my prayers."

The pastor's hands have been greatly strengthened by the whole hearted co-operation of the deacons, and the members of the church generally. Many of the young converts have taken a most active part.

I ought to be thankful for the physical strength given in this time of special need. In the ten weeks, commencing August 25, I have held upwards of eighty meetings, thirteen of which have been held within the last eight days. This does not include baptismal seasons, which are more wearing than ordinary meetings, and still I feel as fresh and as vigorous for work as at the commencement of our special services.

My first baptism took place in the month of March 1829. The candidates, ten in number, were anxiously waiting my ordination. It was a cold blistering day and the thick ice in the Nictaux River had to be cut for the occasion, but the candidates were unwilling to wait longer, and so for the first time we administered the sacred rite. Stormy and freezing as it was, it was a day of mighty power to the souls of many. Since that time I have baptized many hundreds of people upon a profession of their faith in divers places, viz: Nictaux, Wilmot, New Albany, Dalhousie, Brookfield, Liverpool, Granville, Cornwallis, Granville street Church, Halifax. In Fredericton, Keswick, Mangerville, St. John, Salisbury, Moncton, St. Martins and in the old city of York, England.

These baptisms have occurred in a great variety of places. Such as streamlets, brooks, rivers, lakes, bays, harbors, mill-ponds; the waters of the Atlantic and baptiseries in churches. Sometimes amid the budding beauties of spring, the brightness and glory of summer, the blights and the chills of autumn, and the frosts and snows of winter. And "having obtained help of God I continue to this day" November 1879; and by His Grace permitted to baptize the same number of believers as at my first baptism in March 1829. After all these years of shade and of sunshine of dangers seen and unseen, of conflict and of victory, the gospel is sweeter, souls seem more precious, Christ more lovely the ways of God more delightful and heaven more attractive than ever.

Courage, courage, young men in the ministry, cherish a passion for souls. A love for the cross, confidence in the oath and promise of your covenant God. A spirit of self denial and of holy living, and press on to the heavenly prize.

Sunday evening just returned from the house of God. We had a bright shining day for the baptism. Bro. Washburn kindly aided the pastor, and at the close by the pastor's request baptized his own daughter.

After the sermon from the passage "Let your light so shine before the world that others seeing your good works may glorify your Father which is in heaven," nineteen persons received the hand of fellowship. Many of them stalwart young men prepared to render good service for Zion's King.

After the reception came the Lord's Supper. A brother, who took a survey thinks there were two hundred and fifty present.

During the ten weeks of special services upwards of eighty have been added to the church. Sixty-six by baptism, and the remainder by letter and restoration. "It is the Lord's doings, and marvellous in our eyes."

Meetings to continue every evening of this week. We long for a greater measure of the Spirit's power to draw reluctant hearts. Brethren pray for us. I. E. BILLET, St. Martins, Nov. 8, '79.

Spurgeon's great London church has over five thousand members and a constituency numbering fully twenty thousand. There is also a college of young men and an orphanage, which was originated by a woman's gift for that purpose of \$100,000. Mr. Spurgeon has also ninety salaried peddlers of religious books.

Dr. John Clark the Founder of the First Real Baptist Church, and the Father of Religious Liberty in America.

Being desirous to give Dr. John Clark all the honor due him, and at the same time not to rob Roger Williams of even the smallest part of his, I have collected a number of what may be regarded as being reliable statements, concerning them and their relation to the founding of the first Baptist Church, and religious liberty in America, but, when on the eve of committing those statements to paper, I have concluded to give an extract from the pen of one who has studied and digested this whole subject, and who gives in his own frank and condensed style, all the honor due to both of these men. "It was not until the restoration of Charles II, that Dr. John Clark, as the recognized agent of Newport, and the Providence Plantations, applied to the haughty Earl Clarendon, the Prime Minister of Charles, to secure the royal favor. He presented his suit at court for three years, and at last was successful; the charter drawn up by Clark received the broad seal of England. It was in this that, for the first time, religious freedom was secured by fundamental law, and for this achievement, the world is indebted to the indomitable boldness and perseverance, for long years, under the most trying discouragements to one man, John Clark, the pastor of first Baptist Church in America. Surely, if Copernicus is held in perpetual reverence, because on his death bed, he published to the world that the sun is the centre of our system, if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion, if the genius of Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies in a balance, let there be for the name of John Clark at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind. There is a final conclusion due to a man, Dr. John Clark, as well as to the Baptist denomination. One of the wrongs resulting from the false date of the Providence Church, is the undue prominence given to Roger Williams, as a Baptist, while the life, and prominent labors, and sacrifices of Dr. John Clark, and Holmes are scarcely known.

It is greatly to be regretted that any one was ever so misled as proclaim to the world that Roger Williams was the first man to conceive and advocate the idea of religious liberty, and that he was the founder of the American Baptist Churches. Both of these statements are utterly false. The Baptists of every age have been the sole advocates of religious liberty in its fullest sense. They advocated it in opposition to Papists and Protestants in England, in the pulpit, by the pen, and by martyrdom. Williams confessedly borrowed his views of soul liberty from them. He was indebted to the Baptists and not the Baptists to him. He has no claim to be acknowledged a Baptist, and better would it be for his memory, if his short and abortive religious life was obliterated from the pages of history, and the memory of men.

For a man, only four months associated with a handful of informally baptized men, and then renouncing his baptism, and all existing church organization and ordinances as illegal and void, to be lauded and eulogized as the father and founder of American Baptists, is more absurd than silly. As a man and statesman, we admire him as a bold and powerful advocate of civil and religious liberty, and for all he did in conjunction with Clark in framing and securing the charter of Rhode Island, we do him homage; but as a Baptist we owe him nothing. As a religionist, he had the courage to suffer, but he was uneducated, unstable and visionary. There is another name, long too long consociated by Williams, being placed before him, who will in after times be regarded with unmingled affection and respect as the pioneer of the Baptist cause in the New World. That orb of wreat lustre will yet shine forth, and Baptists, whether they regard his spotless character, his talents, his learn-

ing, the services he rendered, the urbanity and modesty that distinguished him, will mention John Clark as the real founder of the first Church upon the American soil, and the first man who ever incorporated into constitutional law the idea of absolute religious liberty. Again we say, all honor to Williams as a statesman, and gratitude be his for what, as a man, but not as a Baptist, he did. He indeed reached forward and grasped at the Baptist standard, but his heart faltered, and his hand trembled and fell. That banner was reared and sustained in defiance of prison and stripes unto blood by hands in Newport, and its conquests carried into the very heart of Massachusetts, and a work was commenced by John Clark and his suffering co-adjutors, which will continue to spread and triumph, till the waves of the bay, where the Mayflower lay, shall foam and freeze no more!"—See the editorial of the *Baptist*, Oct. 2, 1875, by its editor, J. R. Graves, L.L.D.

Before laying down my pen, so far as this subject is concerned, for the present, permit me to express the desire that God may sanctify the memory of both Dr. John Clark, and Roger Williams, each in their proper sphere, through all succeeding years.

Respectfully,

J. C. BLEAKNEY.

Lawrencetown, N. S., Oct. 31, '79.

* See Orchard's History, of Foreign Baptists, vol. I. English Baptists, vol. II. Every Baptist should procure and read these; and every man who wishes a correct knowledge of Church History.

Items of Interest.

The capital stock of the Western Union Telegraph Company amounts to \$41,073,410.

A London clergyman advises Dean Stanley, after his recent article on "Baptism," either to join the Baptists or go over to the Quakers.

Dr. Pulsford, of Glasgow, has been invited to the pastorate of that Weigh House Chapel, London, of which Rev. T. Binney was for forty years pastor.

In a recent autobiographical address, Mr. Spurgeon stated that, if he were to write his life, it would seem to be fiction, so marvellous were some things which had occurred. He well remembered a little old woman, poorly dressed, coming into the vestry, some years ago, at a time of great straits, which not a soul in the world knew, not even a deacon of the church; and she said to him, in the most strange way: "Thus saith the Lord, Behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the day of judgment. He supposed she would be in heaven now; it was some years ago, and she was very old.

In almost the last letter that Dr. Joseph Mullens, secretary of the London Missionary Society, wrote before leaving England for Africa he said: "I leave for Africa tomorrow; do not you envy me? I cannot understand some Christians. They call me rash in going. For the chance of a battle in South Africa, or a fight in Afghanistan, hundreds volunteer, and long to go—it is not rash for them. Are there to be no volunteers for Christ's service? Shame on us all. As Livingstone says—'Pathetic plants are often panned about laying bones on a foreign shore by those who never thought of making aught of their bones at home, and there is a never ending talk and wringing of hands over what are called missionary sacrifices.' Then, too, some say of me, as I know they have said of you—that I have Africa on the brain, and that I am forgetting India. Well, the best of my life has been spent for India. I have worked, prayed, and struggled for India, and must do so to the end, but thank God, my heart is big enough to take in Africa as well. Oh, for more of the spirit of the Master, who said, 'Go ye,' not only to India and Africa, but into all the world and preach the Gospel.' Well, brethren, let us work until the shadows deepen, and the day is done." And as he wrote shadows were deepening, and the day spent, and now he rests from his work and his works follow him.