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J. E. HOPPER, Publisher.

The Christian Visitor,

Wednesday, April 27, 1881

BALTHAZAR HUBMEYER.

For the principal facts in the life of this distinguished Baptist of the early Reformation days we are indebted to a scholarly article by W. W. Everts, Jr., in the Baptist Quarterly. Mr. Everts, though quite a young man has made Baptist History a specialty, and the productions of his pen are now eagerly read.

Hubmeyer was born in Bavaria, and at the age of about 20 years, in 1503, entered the University of Freiburg. He graduated M. A. with highest honors, and soon after was elected to a Professorship in the University. He removed to Ingolstadt, where he received the *doctorate* from the hands of the celebrated John of Eck, the champion of Rome against Luther. Hubmeyer's fame as an eloquent and learned man spread widely, and he soon received and accepted a call to the Cathedral at Ratisbon. His career here as a preacher was brilliant, but he had become interested in the great controversy of the day between Luther and Rome, and in order to study the question he resigned his exalted post and removed to the little town of Waldshut, in the Black Forest. He visited Zwingli and other Reformers, and soon began studying ardently the Bible, and cutting asunder the bands binding him to Rome. He did away with the *salve regina*, and fasts. He sold the vestments and vessels of the mass, laid aside his robe for a plain coat, and burnt the pictures. He said: "Truth is immortal. Though it be bound and buffeted and crucified and buried yet in three days it will rise again. All the codicils attached by Rome to the New Testament or Will, he said, should be cut off, and among the first he clipped, was infant baptism. Zwingli admitted to him that the baptism of infants had better be postponed. Hubmeyer was baptized in 1525, and 400 of the citizens of Baden followed his example. He resigned his pastorate and was re-elected by the baptized, who alone henceforth were permitted to commune. Of the Lord's Supper he said: "He that dispenses only the bread teaches the commandment in two." In Waldshut he wrote 18 theses and issued a call to the clergy, to debate with him these questions. His bold advocacy of New Testament doctrines and exposure of Rome's corruptions soon brought upon him the malice of the rulers. He fled to Schaffhausen where he was joyfully received, and here again he said: "Set a day, send in the priests of all the cantons for a conference, and let me defend myself out of the Word of God. If I lose my cause I will submit to any punishment, but if my opponents are overthrown, I now entreat, for God's sake, let them be brought to a knowledge of their error, but in no case be punished. If I have taught the truth, why do my enemies persecute me? If error, I beg all Christians to point me to the right path by the Scriptures. I may err, for I am human. I will not be a heretic for I seek instruction.

The magistrates of Schaffhausen refused to surrender Hubmeyer, whom they highly esteemed. He left, however, after a short stay and returned to Waldshut, which welcomed him back with drums and bells and banquets. On the 19th October, 1524, war was formally declared against these towns for sheltering this reformer. The people organized throughout Germany and the uprising was called the Christian Brotherhood. One hundred and thirty-eight cities, with Counts, Knights and Bishops,

entered the Alliance. This "Peasants' War," so called, by defeat of the peasants ended in a tumult, but a victory for them would have caused us to call it the most glorious revolution of history. Their demands were just, moderate and Scriptural, one of which was that every parish should elect and dismiss its own minister.

At the close of the "Peasants' War," in 1525, Hubmeyer fled to Zurich. Here Zwingli was supreme, and to his discredit he had Hubmeyer imprisoned. Previous to this he had married, and in prison he learned of his wife's imprisonment. Under the pressure of the nipper and pincer, as some suppose, his will gave way, and he consented to recant. This news filled the cathedral, and when Hubmeyer was brought forth to make his recantation he began a defense of himself and his principles. Amidst great confusion he was stopped and dragged back to prison. After three months longer imprisonment he was released on a compromise. At Ratisbon he was presented with a boat and allowed to pass down the Danube, toll free. He reached Moravia, and as here, toleration was enjoyed it became the home of Anabaptists. Here he lived till 1527 when Moravia passed into Austrian possession. Then Hubmeyer was taken to Vienna and imprisoned. Soon the Court condemned him to death for rejecting the mass and infant baptism, and being connected with the revolt in Waldshut, that is, as Mr. Everts says, for being a heretic and a seditionist, or in other words for being a Baptist and a Republican. He refused the consolations of his old school friend, Fabri, who was now confessor to the King, and accompanied by his heroic wife he walked to the stake. She cheered him on as the glowing tongs of the executioner tore his quivering flesh. The flames soon formed for him a chariot of fire and his ransomed spirit fled heavenward as the people cried bitter tears and shouted, "A Christian martyr! a second Huss." Three days after this his disconsolate wife was seized, tied to a heavy stone and thrown alive over the long bridge across the Danube. Thus these right loyal and Christ-like souls entered glory through the terrors of fire and water and joined the great company who have washed their robes and made them white in the blood of the Lamb.

Hubmeyer was a born controversialist. He challenged even the famous Dr. Eck, from whom he had received his *doctorate*. He wrote a pamphlet on Baptism which called forth a bitter reply from Zwingli, but says Stern: Hubmeyer showed moderation, respect for his opponents and force, not in coarse or violent language, but in thought.

Hubmeyer in a letter to Ecolampadius the Reformer of Basil said: "I believe, yes I know, that Christianity will never truly prosper unless Baptism and the Supper are restored to their original purity." In a dialogue with Zwingli he says: "We must do as God please, consult the Word, not the church; hear the Son, not Zwingli or Luther. The church is built on the Word, not the Word on the church. There are many passages on Baptism: can't you find one that mentions infants? What advantage is it for you to use German instead of Latin when you are baptized? The babe will understand one as well as the other." Again he says: "If you can introduce infant baptism without divine authority, you can establish a church order entirely based on the will and opinions of men. If faith alone were enough, then Christ has added baptism for nothing, and you have the right to summon Christ to school to reprove him for his useless Word, and teach him the right way to speak. I have spoken in simplicity, and my words may be, shall be, must be true, for the carpenter's son commanded me to utter them, and with his carpenter's hatchet he trimmed the pen with which I wrote them down." And so he proceeds with such grand enunciation of the principles and practices of true Christianity that we are forced to love and cherish his name. These statements may well challenge anything ever ut-

tered by Luther or Calvin, and they certainly show that Hubmeyer is more justly the Baptist and New Testament Reformer than either of the others. The faith and practice for which he contended is to-day making itself felt as the truest expression of the teaching of Him who spake as never man spake. We are not given to canonization of saints, but should we think of setting a distinguished mark of approval upon some of our forefathers in the faith we should certainly mention the name of Hubmeyer among the first. He espoused the truth as we hold it, and he held it in the face of much persecution both Catholic and Protestant, and in the end he died for it. His life and death were seed corn and it has brought forth an hundred fold. Be it ours to have his boldness of utterance, and loving and confiding attachment to the Word of Truth.

THE WESTMINSTER ASSEMBLY AND BAPTISM.

A PASTOR in one of the neighboring Provinces sent us an extract from the sermon of a celebrated Pedobaptist, in which he spoke of the Baptists as misrepresenting the action of the Assembly. At some pains we have now secured the facts as to the action of that august body, on the subject, and append them herewith:

Dr. John Lightfoot, a member of the Assembly, kept a journal of the proceedings, and on August 7, 1644, he says: "And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution, or in the Jews' custom. Mr. Coleman, (one of the ablest Hebrew scholars in England,) went about in a large discourse to prove *taweleh* to be dipping overhead, which I answered at large."

After a long dispute it was at last put to the question whether the Directory should run, "The minister shall take water and sprinkle, or pour it with his hand upon the face or forehead of the child;" and it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded, that *the vote came to an equality within one; for the one side was 24, the other 25,—twenty-four for the reserving of dipping, and the twenty-five against it.* And there grew a great heat upon it; and when we had done all, we concluded upon nothing in it; but the business was recommitted." *Vide* Lightfoot's Works, XIII: 300, 301. London, 1824.

There certainly were a good many Baptists in the Presbyterian body in that day, and we hope there will be again. Their scholarship and reverence for the Bible are indicative of such a result. In the Lutheran and Anglican Churches the best scholarship already concedes that baptism is immersion. The Romish Church asserts that the sprinkling of infants is her device, and that she finds it not in the New Testament but in the decrees of the church. Protestant Churches which deny the power of the keys ought to rid themselves of this rag of Romanism.

The Church Guardian cannot be complimented on the intelligence of some of its contributors. For instance: one affirms that Baptists had origin with Roger Williams, and that the ordinances as administered by Baptists are simply human institutions, our baptism being a mere water-washing. Men who know no better than this ought not to be allowed to air their ignorance in the public press, and we are surprised that the editor of *The Guardian* did not append some comment to this statement, especially as a whole denomination of Christians was implicated in it. Though Baptists were especially singled out as a target, all other denominations are in one additional sentence put in a churchless category.

The Guardian correspondent ought to know that in Cromwell's day there were plenty of Baptists. That our principles were held by Milton, the Lollards, the Anabaptists, Paulicians and others up to the very days of the apostles themselves, one of whom wrote a letter to a church and reminded them that they were

buried with Christ by baptism into death, etc.

It is all very fine for Episcopalians to harp about apostolic succession but it can only be secured in the Church of Rome, and now there seems more disposition in the English Church to fraternize with Rome than with other denominations. Alas! that it should be so.

The Baptist Review for April, May and June by Dr. Baumes is received and is an unusually good number. The table of contents is as follows:

"Testimony of the Mesopotamian Monuments to the Reliability of the Sacred Scriptures." By Rev. G. E. Leeson, Pastor of the First Baptist Church Framingham, Mass.—"The Acta Johannis"—The new edition by Prof. Zahn—By Professor H. M. Schaffer, Rochester Theological Seminary, Rochester, N. Y.—"Commerce and Literature." By Wm. Carey Crane, D. D., LL. D., President of Baylor University, Independence, Texas.—"What Latitude of Belief is allowed by the Doctrine of Inspiration." By Rev. O. P. Eaches, Pastor of First Baptist Church, Hightstown, N. J.—"Balthazar Humbeyer." By Rev. W. W. Everts, Jr., Pastor of Third Baptist Church, Providence, R. I.—"Theism." By Wayland Hoyt, D. D., Pastor of the Strong Place Baptist Church, Brooklyn, N. Y.—"Thomas Carlyle." By Rev. Philip L. Jones, Pastor of the Broad Street Baptist Church, Philadelphia, Penn.—Books—Reviews and Notices.

The minister who needs intellectual stimulus and mental girding, ought to take this Review and read it. If he don't like the subjects he ought to make himself like them. If he is too poor his church ought to buy it for him, and they will be the gainers by the transaction, for it will quicken his thought, and give him apt matter for illustration, and show him how little he knows and the great need of study to become a workman that needs not to be ashamed. Price \$2.50 a year.

From the last *Evangel* we clip the following.

Next Sunday being Easter, Bro. Francis in the morning will give a talk appropriate to the occasion, and the music will be suggested by the day. In the evening there will be a grand Easter Praise Service, conducted by Prof. Knopfel, and which will be the most interesting Sacred Concert ever given in the Temple. The Temple should be thronged. Only the usual price of admission, 10 cents, will be charged.

Why all this gush about Easter. Bro. Francis used to be a simple minded earnest gospel minister when we knew him. Why does he try to ape Rome with its ecclesiastical calendar nonsense. We are also surprised that a Baptist place of worship on a Sunday evening is turned into a concert room and an admission fee charged at the door. Brethren is this Easter observance, business worthy of us as Baptists? Halt! *Obsta priusipiti.*

Rev. MORLEY PUNSHON, D. D., the great English Methodist preacher, has entered into rest. He was an orator of high order. We doubt whether he had any superior in the easy and elegant use and combination of the English language. His best sermons and lectures were highly wrought and finished productions. In England, Canada and the United States his death will be felt as a great loss to our common Christianity.

The Morning News has taken a new departure and henceforth will be issued as an evening paper. This change meets a want long felt, viz. an evening journal whose principles contrast with those of the *Globe*. Already the demand for the *Evening News* has largely increased. Its editorial work both general and local, is a credit to the ability and enterprise of all concerned.

To Robert Sears Esq. of Toronto, we are indebted for a beautiful photograph of an oil painting owned by him of the city of Saint John, painted in 1835. The point of view is the flag staff adjoining the old fort in Carleton. The harbour looks quite natural and makes a good commercial showing. We shall value the picture as a souvenir of other days.

The anniversary exercises of Acadia College occur this year June 2nd. A large class will graduate and a select choir from this city will have charge of the music. There should be a large attendance from this Province. The authorities will arrange for reduction of rates of which due notice will be given.

R. J. BURDETTE of the *Hawkeye* has been announced as coming to the Province this summer but we regret to say there is at present no truth in the rumor. He greatly desired to do so, but the fates he says are adverse.

For the Visitor.

MISSIONARY BIBLE READING.

BY WM. ASHMORE, D. D.

The following is only an extract from the Doctor's excellent Bible Reading on the Temple. It will commend itself to our readers.

The question is heard, "Why not work at home?" There is enough to do here. Why send our men abroad to toil and pine in uncongenial heathen lands? Why become an exile from home and all its pleasures? Why send our money away to be spent on those whom we shall never see, rather than in destitute neighborhoods near at hand? The answer is the same that Solomon would have given. Because the house to be built is to be "wonderful great." It is not enough that the dwellers in Judea should come in. It is necessary that the Greeks and the Romans should furnish their trophies. It is not enough that Britain and America alone should furnish cedar and alnum trees. Japan and China and Burmah and India must also furnish their precious materials. "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob. I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." All nations shall serve him.

And so you send your missionaries abroad. They have gone into the forest to cut cedar trees for the living temple.

You are at home while your missionaries are far away in the forest. Do not forget that they need your support. You who furnish the measures of wheat and barley are as needful to the building of the spiritual temple as are they who are heaving timber in the far off jungle. If you do not send the barley they cannot stay and hew. And be willing also to let your workmen have rest sometimes. The snows of Lebanon are chilling, but far more destructive are the miasma and burning heat of the tropics.

And is your labor lost? Are your contributions gone forever from your sight when you send them far away to Asia? No, you will see the result. Christ is gathering his material now out of every tribe and kindred and tongue of all them that dwell on the face of the earth. In the course of time the amount will be completed. The gold, the silver, the brass, the precious stones, the ivory and the cedar wood will all be collected together. The redeemed of all nations will be gathered together before the Lord. The great Architect will himself put them together. Every man will have his place. God will dwell in the midst of them and the glory of God and the glory of the Lamb will lighten it. You will see incorporated in that house the ransomed heathen for whom you, perhaps, have personally toiled, or on whose behalf you have sent forth the wheat and barley while others toiled in your stead. You will go in and out of the glorious temple while you yourself are a part of it. You will live in it and possess it forever. Your bread cast upon the waters will be found again. Your money paid for the wheat will be returned to you in the sack's mouth. Your prayers and petitions that so often have seemed like water poured on the ground and have disappeared, will under the power of the sun reappear in a halo over your head.

And now will you help build the house of the Lord? Will you furnish a handful of the wheat or a handful of the barley wherewith God has blessed you?

FOREIGN MISSIONS.

The following is a continuation of what appeared in the *Visitor* of last week.

On the 21st Feb. Mr. Sanford wrote from Chicaeole thus: "We have successfully accomplished our preaching tour thus far.

Our route across from Bobbili is nearly in a direct line, forty miles in all. There is no highway, but bandies come with difficulty through a way worn by the traffic between the village. We made the distance in three days, preaching as we came. On the first day, Saturday, we

stopped at a village in order to eat. The people crowded around us, giving us no opportunity to satisfy hunger. We spent three hours in preaching the way of life, singing and reading to them. Still they lingered until we left. I presume there were 300 in all.

On Sunday we stopped at a village called Kagan. Here the people from all the surrounding came together to hold a Fair. They brought all sorts of produce from their fields and manufactories, besides metals, fish, toys, foreign cottons. We estimated the number present at a thousand.

A good opportunity was afforded to dispose of scriptures, tracts and handbills, and to proclaim the gospel. Here was one congregation all ready for us though we had nothing to do in calling the people.

My three native helpers and myself had our work here for the day. There was toil, but there was joy also.

At several other places we had seasons of deep interest.

Vinkatasamy, whom we left behind at Bimlipatam on account of his child's illness, came to us this morning. He had taken a different route and had preached in some twenty-five other villages.

Now that our brethren in India have after much necessary delay, occasioned by superintending building operations, been permitted at last to commence the long desired work of itinerant preaching, let all the churches follow them, with prayer, and let their prayers be accompanied by liberal gifts for our Foreign Mission Treasury is nearly depleted of available funds.

W. P. EVERETT, Sec. Treas.
April 18, 1881.

The following anecdote of Prof. Diman of Brown University is too good to be lost, and shows that the late Professor had an eye to see the ridiculous side of things.

"A mutual friend, who was a staunch adherent of the Episcopal church, was once pressing the importance of the use of ecclesiastical vestments in public worship, and after a long array of reasons, historical and otherwise, concluded: 'Diman, you are an uncommonly able preacher, but you would be much more effective if you wore a surplice in the pulpit.' 'I don't know but what you are right,' he replied; 'I wore one the last time I preached.' 'You did,' said the surprised and gratified advocate. 'Where?' 'Under my coat,' he answered, with a twinkle of the eye, and the discussion came to an abrupt end."

Correspondence.

We do not hold ourselves responsible for the opinion of our correspondents.

For the Visitor.

WINNIPEG CORRESPONDENCE.

DEAR EDITOR:—In my last letter I gave some notes of the progress and status of the first three denominations who occupied Manitoba and the North West as mission fields. The next in order of time that begun mission work here were the Canada Methodists.

For quite a number of years they have had missionaries among the Indians in the North West, but since the addition of Manitoba to the Dominion, their number has been greatly increased, until now there are nine Indian missions, having eight missionaries and two native agents. About twelve or thirteen years ago the C. M. Church sent their first missionary to Fort Garry (now Winnipeg) and its surroundings, in the person of the Rev. George Young (now Dr. G. Young), who proved to be to their cause the right man in the right place. During the temporary rebellion in the country in 1869, with his considerate, calm, conciliatory spirit, he proved very serviceable in allaying the inflamed temper of many of the injured, as he visited them within the jail walls, and met with them at large. After peace was established and a white population began to flow into the country, their missionary staff of workers for the farming settlements was strengthened by numbers of zealous, earnest, self-denying men. From year to year the corps of workers has increased till now their missionaries among the settlers in Manitoba and the North West number nineteen, in addition to quite a number of local preachers. They labor in some twenty mission fields, which are divided into four districts, known respectively as Emerson, Winnipeg, Portage la Prairie and Saskatchewan. They have a membership in all, both the Indian and white missionaries, of about 1350. Eight or ten years ago, an embryo College was begun in the city of Winnipeg with primary and higher departments. For a time, so long as the common schools of the city were poorly conducted, it seemed to accomplish a good work, and supply a felt need, but with the establishment