

The Christian Visitor,

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EDITORS AND PROPRIETORS:

REV. J. E. HOPPER, St. John, N. B. REV. E. M. SAUNDERS, Halifax, N. S.

TO CORRESPONDENTS AND OTHERS. Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

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The Christian Visitor.

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CHILD PIETY.

Regent's Park College, London, is favored with a donation from a Mr. Ridley, which is to be expended in sustaining a course of lectures for the benefit of that Institution. The Rev. Dr. Green, of the Religious Tract Society gave the first lecture of the course. His subject was Child Piety. It would be difficult to think of a more important subject. Much labor is now put forth in families and Sunday Schools to give children a knowledge of God's word. Every device, lawful or expedient, is employed in this work. Everything possible is done to make the work attractive and profitable to the children. But while all this is as good as it is true, nevertheless are there not grounds to believe that while all this instruction is given, very little effort is made for the immediate conversion of the children? Very little is done to ascertain who among the children have given their hearts to Christ, and who still remain in a hard and loveless state. The mode should be varied. Instruction is good for children, as it is for persons in mature years. But when childhood is passed, then persons are pressed to decide for Christ. This pressure ought to be put on earlier. The appeals to yield to the Saviour ought to be made so soon as the child knows that it is by nature in a lost state, and that a Saviour has been provided. Earlier even than this mothers and fathers filled themselves with the Holy Spirit, ought to give God no rest till he filled the hearts of their little ones with the gracious influences of that spirit who dwells in them. When the children are old enough to go to the Sunday School and public worship, the teacher and minister unite with the parents in leading the little ones to Christ. The preacher's duty is to make the child feel that its salvation is sought by the sermon; that its piety is as important as the piety of the seniors. When Christians awake to the Bible-truth, that it is God's will piety should be implanted in children's hearts, and that the reason it is not more generally so implanted, is not because God is unwilling, but because neither the faith nor the labor of God's people come up to the measure of the divine requirements in this work, then it will be seen that the earliest dew of youth was intended to be consecrated to God. When the trust and labor of God's people are turned in this direction then will praise arise from multitudes of infant tongues; then will be seen, scattered through all congregations of worshippers, children whose up-turned happy faces will indicate their waiting for the rich droppings of the sanctuary, as the upturned flowers wait for the dew of heaven. It is just as much the duty of every pastor to preach to the children as it is to preach to adults. We were once in a community where the services were held in Gaelic; but in the congregation there were a few who did not understand that tongue; so a second service was held for these few persons. How many congregations have preaching Sunday after Sunday and not a paragraph in

the sermons within the reach of the child? Crumbs should be continually dropped for the little ones. Special sermons should be preached for them. It may not be possible to fix the time when every child is converted. Baxter and many other eminent servants of God were never able to determine the time when their hearts were changed by the Spirit of God. It is said that not one in ten of the Moravian children know when they were born again. The faith of this people, followed by their labors, results in securing the spiritual renovation of their children before they are old enough to understand what has been done for them. Even now among Baptists many of the cases of conversion just previous to baptism, are, no doubt, mere decisions to undertake christian duties. When efforts are made to turn the people to God in protracted meetings the momentary conversions, in not a few instances, are momentary decisions to obey Christ. The joys are the joys of submissive and willing hearts. Christ ought to be presented to the children from the pulpit in an attractive way, willing and ready to receive little children and to receive them at once. The holy spirit is, in his sovereign might, able to renew the heart of a child at any age. Christian mothers ought to place their infants at the feet of Jesus, not in ceremony, but in faith, and, filled with the Holy Spirit themselves, give God no rest till he fills the heart of their offspring with the same heavenly power. The children for Christ, should be the watchword in every pious household. The piety of children ought not to be pressed down with the responsibilities of mature years. Christian children ought to be taught that it is duty to play well, to be joyous and obedient.

PUBLIC OR PRIVATE?

In religion, it is universally conceded that united exercises of worship should all be in public; but, in regard to the business, directly connected with church work, differences of opinion and of custom prevail. Many think, when the matter of discipline is under discussion, the world should not be admitted. The great Presbyterian body have adopted the principle, that church courts, like civil courts, should be public in their doings. This was seen in the recent trial of Dr. Robertson Smith before the Free Church Assembly in Edinburgh. The discussions at times were very heated; the scenes in the assembly quite unseemly for an ecclesiastical court; but no one could move for a private session in which to hear the case, for that would have been unconstitutional. Among Baptists there is no uniformity of view or practice. At times church meetings are open to the public when delicate cases are under consideration; at other times motions are made and carried to have the meetings for such business kept private.

What, in these days of opened seals, can be gained, in the way of privacy, by excluding the world from church meetings? The fact of an attempt at secrecy advertizes the trouble, and gives it greater currency. Worse than this, attempted privacy proclaims the fear of the church that exhibitions unworthy of Christians are likely to be made. It is, by fair inference, an avowal that the conduct of Christians at such times will not bear the inspection of the unconverted. In other words, that the religion of Christ does not afford the wisdom and self-control, necessary to conduct business in a decent and proper manner. Attempts at secrecy are sure to be followed by distorted and exaggerated reports of what the Christians have said and done; the end sought is defeated.

The confusion of opinion among Baptists was quite observable at the last convention held at Yarmouth. After some unseemly exhibits of temper and of intemperate language had been made, when the question of missions was up, a resolution was carried to exclude the public from the meetings of the body, while this matter was discussed; but no sooner had this been done than its unsoundness and its expediency so pressed upon the minds of the delegates, that

another motion was made which rescinded the first one. The second thought was evidently the most satisfactory for that occasion, for no one expressed any regret that the public had been re-admitted to the Convention. The doctrine of secrecy in church matters grows out of the doctrine of expediency; but, in this matter, expediency is inexpedient. No good is done and said by Christians. License is taken by some to say what they would not say if they were speaking into the ear of the world as well as the church. But beyond this is another consideration of far more importance; it is assumed that the church can be a private or a public institution at the will of a majority of its members; but for this not even the shadow of authority exists in the word of God. The church is a public body. Its worship is public; its meetings are public. One of its objects is to show the world that its doings can all be in open day; that its religion does not depend for its existence upon the perfection or imperfection of its members. Paul even published his contention with Peter and Barnabas. Open rebuke is the doctrine of the Scripture. The line of conduct in this respect is a public one; and to that line it will be safe to keep. The pressure of responsibility from this quarter is needed; the full confidence in religion is by inference declared; fair representations will be given to the world of what is done by the church. The world will know, as it has a right to know, what Christians do when they undertake to administer the laws of Christ, in the matter of discipline.

"THE SMALL-FAITHED MEN."

This is the translation of Matthew 6: 30 as made by Sir John Cheke. There is a quaintness about his rendering, but it is forcible. The race of "small-faithed men" has not become extinct, although we could wish it had, and that in their place there had arisen a race who showed by unwavering trust in God that they were the sons of faithful Abraham. The patriarch went out "not knowing" and herein was the grandeur of his trust. It needed no rationalistic basis. It was not controlled by probabilities or forbidding circumstances. And why should it be? Had not God, who cannot lie, bidden him do thus and so and was it not his duty to confidently go forward in obedience to the command of infinite knowledge and power. Human questioning of the propriety of immediate submission to Divine commands must in the nature of things be displeasing to God. What father is there but likes to be trusted by his children. Our heavenly Father delights to be trusted unflinchingly, and only thus can we enter into the kingdom of God, and thus only can we make any progress therein. Small faith is better than none, but how much better for ourselves as well as God-honoring is "the faith that laughs at impossibilities and cries it must be done." God can never bring the world to Christ by "small-faithed" men. Andrew Fullers are wanted in the home field, and William Careys in the foreign. As a test by which we may try ourselves we submit the demand of God: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Small-faithed men neither ask it, nor expect it, nor labor for it.

SLAVERY IN EGYPT.

Like intemperance, slavery has an unlimited number of lives. It is the sum of all villainies. If not, add to it the strong drink traffic and no doubt can then be entertained that the totality of villainies is found in these two evils. The Sudan, about twelve times as large as Great Britain, is the country from which Egypt draws annually the greater part of her 40,000 slaves. For the most part they are employed in towns and cities. The field work is not wholly committed to them as it was in the United States. Abyssinia, Nubia, and Circassia contribute a part of the yearly supply of

slaves to the great Moslem system. It is shocking in the highest degree to know that in Circassia poor mothers sell their beautiful daughters to supply the harems of the Mohammedan world! This shameless traffic in human flesh and virtue is enough of itself to bring the dominion of the Sultan under the curse of God. Whatsoever a man sows that shall he also reap. This is sowing to the flesh. Corruption is the harvest. Was there ever a government and a people so thoroughly steeped in corruption as are the prophet's followers. The Sublime Porte is incarnate falsehood. The courts of law are base shams. Society is eaten through and through with every sort of vice. To all this is added the blot of slavery. Six years ago the Khedive promised to suppress the slave traffic. He may have made some attempts to do it; but nothing was accomplished. It still goes on. Its cruelties are crying to heaven. These heartless Mohammedans carry on the traffic in slaves in the interior of Africa not only for the East, but also for the South and the West. Livingstone found them in the dark land engaged in this infamous business.

In London, quite recently, a public meeting was held to agitate the question. Lord Shaftesbury and Mr. Forster, late Chief Secretary for Ireland, attended this public gathering. As England has now something to say about the Government of Egypt, it is thought to be a good time to stir this subject of the traffic in human beings. Mr. Forster said the old English enthusiasm which determined that this evil should be suppressed, must be aroused. A demand must be made on the Khedive to carry out his engagement to suppress slavery in Egypt. Its legal status in that country must be abolished.

BAD CONDUCT AND NOISE.

All who have read the account of the autumn opening of the Edinburgh University will conclude that the reckless rollicking and noise the thousands of students of that old seat of learning are without peers. On this occasion they had bountifully supplied themselves with peas. There was a post-mortem accompanied with all sorts of vocal and instrumental sounds such as fun-loving students would choose on such occasions. Professors were insulted on the platform with this ammunition and with hats drawn over their faces bid to retire. The audience was attacked in a similar way. Umpiremen were called into requisition for defensive purposes. Shoutings were indulged in, responsive to several passages in the opening prayer. Altogether the scene was boisterous and disgraceful. We have seen nothing like it in these Provinces where in our small colleges only a few dozens of students are assembled. Perhaps it is the power of numbers that is wanting! But we are of opinion that even numbers equal to those of that Scotch University, would not lead our students to indulge in such insane folly. The only attempts we have seen at imitating the pranks of the students at Edinburgh have been at the opening of Dalhousie College; but it was on a very small scale, and did not produce any effect, save that of momentary disgust in the audience.

REGENERATION AND CONVERSION.

The Western Recorder has the following remarks to make as to the relation of these two doctrines:—"Conversion, as applied to the practical Christian life, is the consequent of regeneration. Conversion has to do with the melting, and the giving of form and shape to the life; regeneration has to do with the streams of life and influence; regeneration has to do with the fountain; conversion is the turning of man from sin to holiness, from darkness to light, from chains to freedom; regeneration is the act whereby disposition and ability thus to turn are imparted. In a word, regeneration gives life; conversion converts it into form and character. Let us teach men that regeneration and conversion—regenerated hearts and converted lives—go hand in hand, and we are safe."

SEND your orders in applying your Sunday School for the coming year. We give you better discount on most and as good as others on all papers ordered. See special announcement in this paper.

GRAVER THOUGHTS.

Our righteous dead are still thinking, feeling, acting. The broken harp destroys not the life or music of the lyrist. He may still love melody and grasp other instruments more melodious and entrancing. The soul attuned to Christly service here revels in ever widening spheres of saintly activity before the throne of God and the Lamb.

God in mercy hides from us the future. He conceals what is painful because we could not bear it, and when it comes He sustains and cheers us by His promises and the assurance of His love.

God's comfort means not the removal always of the pain, but the nerving of us to bear it—not the substitution of something for the loss of the one we mourn, but acquiescence in the loss and a blessed faith concerning it.

Jesus sees us sitting beside our dead and says: "Sorrow not as those who have no hope," "I am the resurrection and the life."

HALIFAX MEETINGS.

The Union meetings of the Baptist churches in Halifax have proved a great blessing. The seed had been sown in former years by self-denying pastors and they had waited in hope for the harvest. Bro. Chubbuck as a faithful co-laborer came to the help of these brethren and with his forcible manner of presenting gospel truth, his full, clear voice in song, and his earnest methods of pressing home immediate submission to Christ, there has been many gathered into the churches and many more to follow. We rejoice with our brethren in all the triumphs of the Redeemer's cross. Bro. C. we learn leaves Halifax this week for Amherst. May a rich blessing there be enjoyed.

IN MEMORIAM.

The funeral of Captain Fritz whose body was found in the hold of the Steamship "Cedar Grove" took place last Sunday afternoon and was the largest we have ever witnessed in this city. Rev. J. E. Hopper, as pastor of Brussel St. church, where the Captain had worshipped ever since its organization, made an address in which he recounted the worth of the man and the basis of our hope in his death, and drew some lessons which the sad event seemed to emphasize. Rev. Messrs. Cross, Spencer and Dr. Bill assisted in the service. The sad scene will not fade from the recollection of our citizens for many a day, while his widow and children will ever cherish the memory of a loving husband and a fond and indulgent father. Many a heart has breathed the prayer that the God of all comfort may graciously sustain them.

On Monday afternoon the funeral of Deacon John Fisher aged 84 years was held in the Germain St. church. Rev. Mr. Cross and Dr. Bill made addresses and Revs. Messrs. Payson, Spencer and Hopper took part in the solemn service. Deacon Fisher was a good man, of more than average intelligence and was for many years a pillar in his church. His widow and family have the sympathy of many in their sorrow.

An obituary prepared by Dr. Bill will appear next week.

The Lord's Supper is not a sign of sectarian confraternity. Open communion is a declarative exhibition of good feeling. The Lord's Supper, says G. D. Boardman, D. D., is commemorative; this do in remembrance of me. Representative; this is my body; this is my blood. Proclamative; as often as ye eat this bread and drink this cup, ye do proclaim the Lord's death till he come. Covenantive; this cup is the new covenant in my blood. Communicative; the cup of blessing is the communion of the blood of Christ. Associative; we who are many, are one loaf; for we all partake of one loaf. Anticipative; I will not henceforth drink of the fruit of the vine until that day when I drink it new with you in the Kingdom of God my father.

EDITORIAL NOTES.

The Episcopalians of Boston, are actively in favor of free seats in houses of worship.

The Baptist churches in Wales have a total membership of 81,000. In ten years they have increased 18,000.

We regret to learn that the Presbyterian Church, Great Village, was destroyed by fire, Monday morning 11th inst. No insurance.

The largest and most varied stock of S. S. BOOKS in the City is at the VISION STORE, and they are sold at prices as low as the lowest. Call and see.

In 1786 there were in Wales 1,000 unconverted churches, and nine million. The latter are now all lost or scattered. This is declared by Dr. Price to be substantially true.

We give this week through the courtesy of Bro. Harrington of Morgan Park Seminary the Sermon of Dr. Henson preached at the ordination of Bro. B. F. Simpson. Read it.

PRESIDENT ROBINSON of Brown University will deliver a course of twenty lectures at Andover Seminary on the doctrines of inspiration, atonement, and eschatology, beginning Jan. 5.

THE VISITOR BOOK STORE represents the great publishing house of D. Lothrop & Co., Boston. They publish the celebrated "Penny" Books. Send for catalogue giving lists of books and prices.

The English and Welsh Baptist Unions have become very demonstrative. They proclaim their presence in a town by large red lettered posters, giving the place and time of their meetings, and their subjects to be discussed.

Dr. ELLIS, a distinguished Unitarian of New England, has produced no little stir among his co-religionists by publicly avowing his belief in the inspiration of the Bible. Since that he has made some modifying explanations.

The Baptist Churches of Wales have always held together in associated capacity. Twenty years ago the Baptists of England made but little of general associations. More is done now in the matter of coming together.

Never before in modern times has the duty of all the followers of Christ to carry the gospel to others been better understood and acknowledged than at the present time. Go ye into all the world, means know all believers in the Saviour of the world.

Mr. MOODY has created much interest in Paris. Theodore Monod was his interpreter. E. De Pressensac writes approvingly of his work to the English press. He says Mr. Moody does not require momentary conversion but momentary decision.

"Bosses" in the United States have come to be a power. The London Spectator shows that the massing of money by the millionaire of the Republic, may bring all trade so under their control, that it will be necessary to make legislative restrictions in the interests of the public. The Examiner admits the danger and the possible remedies referred to by the Spectator.

PERR HYACINTHE argued recently that Protestants no less than Catholics believed in tradition, and gave this reason: "How could we baptize our children if we had not tradition to enlighten us upon this point, for the Scriptures say nothing about it." Now brother Pedobaptist just tell us how to answer this Protestant Romanist. Infant baptism does certainly play into the hands of Rome.

The Congregationalist body of the New England States continues to be agitated over the matter of orthodoxy.