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REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

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HOW TO SAVE A SHILLING.

A pretty Irish boy, of mongrel breed,
The fruit of Protestant and Romish seed,
To mother's church an inclination had;
But father, unto Mass would force the lad;
Yet still the boy to church on Sunday stole,
And evidenced a wish to save his soul.

Upon a certain day it came to pass,
The father forced the struggling boy to Mass;
Some zealous Papists helped to force him in,
And begged the priest to pardon all his sin.
"But," said the man of God, "I cannot bless,
Till first of all the culprit he confess."

"Well," says the boy, "supposing I was willing,
What is your charge?" "I'll charge you just one shilling."

"Must all men pay, and all men make confession?"

"Yes, every one of Catholic profession."

"And whom do you confess to?" "Why, the Dean."

"And does he charge you?" "Yes, a white thirteen."

"And do the Deans confess?" "Yes, boy, they do,
Unto the Bishop, and pay something, too."

"Do Bishops, too, confess?" "Yes," "Unto whom?"

"Unto the Pope, and pay the Church of Rome."

"Well," says the boy, "all this seems very odd;
And does the Pope confess?" "Yes, boy, to God."

"And does God charge him?" "No," replied the priest;
"God charges nothing." "O, then, God is best!"

He is able to forgive my sins, and always willing;
So I'll confess to God and save my shilling!"

Educational Statistics.

The following statistics of Theological and College Education in our denomination, have been obtained as the result of an extended correspondence, and from the latest catalogues of most of the respective Institutions named. From a few no answers have been received, and recourse has been had to other sources of information, which we believe will be found substantially correct. Names in catalogues marked dismissed and those registered in other institutions have not been estimated, as it is the object to ascertain the actual number now in a course of education.

This article has been prepared to meet a demand for reliable statistics, which has long been seriously felt by those who have been labouring in this important department of Christian enterprise. And, too, at this interesting period, when the subject of theological and general learning is beginning somewhat extensively to awaken the attention of our people, it becomes a matter of great importance that we should well understand our present position, in order that we may build wisely for the future, and so direct and appropriate our strength as to secure the greatest good for the whole.

We are laying a foundation upon which future generations are to build; it is of unspeakable moment, therefore, that we lay them broad and deep, and adapted to the extended superstructures which succeeding ages shall demand.

STATISTICS OF BAPTIST THEOLOGICAL SEMINARIES IN AMERICA.

	Prof.	Stu.
Newton Theo. Institution, Mass.	4	36
Rochester Theo. Seminary, N. Y.	2	20

Theo. Dept. Madison University, N. Y.	2	8
Theo. Dept. N. Hampshire Inst., N. H.	2	17
Western Bap't. Theo. Institution, Ky.	3	7
Theo. Dept. Howard College, Ala.	1	12
Theo. Dept. Mercer University, Ga.	1	4
Furman Theological Seminary, S. C.	2	6
Klamazco Theo. Seminary, Mich.	2	13
	19	123

An average of about 12 students to each Institution, and about 6 to each Professor, while Presbyterian and Congregational seminaries average 50 in each institution. Several of the above institutions have only a partial and mixed course of instruction. Deducting this class, and we have less than 80 students in this country, in our own institutions, pursuing a purely theological education.

Princeton, in her well-endowed and strong institution, with five Professors, is educating a greater number (150); and truth will compel us to say, with advantages for doing it better than we are, with our nine unendowed small institutions and nineteen professors, and at a much less cost.

COLLEGE STATISTICS.

	Prof.	Stu.	Gram. School.	St. for Min.
Waterville, Me.	5	72		20
Brown University, R. I.	12	195		28
Univ'ty of Rochester, N. Y.	7	82	42	45
Madison University, N. Y.	6	30	20	23
Lewisburg University, Pa.	3	61	117	20
Columbian College, D. C.	10	55		
Richmond College, Va.	4	70		12
Rector College, Va.	3	49		
Wake Forest College, N. C.	5	63	33	
Mercer University, Ga.	6	75	61	14
Howard College, Ala.	4	41	62	
Union University, Tenn.	5	75	95	21
Georgetown University, Ky.	7	77		18
Granville University, Ohio	4	35	85	
Franklin University, Ind.	2	12		
Shureliff University, Ill.	3	13		
William Jewel College, Mo.	The number not accurately known.			
Baylor College, Texas.	No information.			
Oregon College, Oregon.	Not fully organized.			
	90	1005		

BRITISH POSSESSIONS.

Acadia College, Nova Scotia, 2 Professors; the precise number of students not known, but from somewhat reliable information, it is believed there is less than 30. Eleven studying for the ministry.

Baptist Institutions in Europe.

ENGLAND.

	Prof.	Tutor	Stud'is.
Bristol College, Bristol	1	1	22
Horton " Bradford	1	1	14
Stepney " London	1	1	21
Haverford—West	1		10
Poutypool, Wales	1	1	17
Theolo. Education Society, 1			6
Accrinton,	1		6
Gen. Bap. Sem'y, Leicester,	1		10
Baptist Seminary Edinburg,	1		7

It will be seen by the above, that in Great Britain there are nine institutions devoted to ministerial education, where, to a greater or less extent, theology is taught. Of these, Bristol, Horton and Stepney are all which could, in any proper sense, be called colleges. In all, the course of instruction is mixed, literary and theological. In several it embraces only the usual studies of the grammar-school, with a limited theological course.

In these nine institutions are embraced 113 students, averaging less than 13 each, and conducted at an expense of about \$30,000 per annum. One institution, adequately provided with able professors, library and appa-

8 ratus, could perform this labour twice as well, and with little more than one quarter the expense.

Many of our intelligent transatlantic brethren see and deeply deplore their fatal mistake, in so dividing their strength as to paralyze their educational influence, and prevent the existence of a single Baptist institution of commanding character, in all Europe.

OTHER DENOMINATIONS IN ENGLAND.

Other bodies of Dissenters have been but little more wise. The Independents have nine institutions for the education of their ministry, affording accommodations in the aggregate for only 214 students, but really embracing not over 150.

Convinced of this impolicy, they have recently made a successful effort, and united five of these in one.

The policy of the Church of England has been widely different—fewer points and concentrated advantages have been the wisdom of her councils.

UNIVERSITIES OF SCOTLAND.

In the five Scottish Universities of the Established Presbyterian Church, with the College of the Free Church, there are about 3500 students, and in the Divinity Hall of the United Presbyterian Church over two hundred. Thus concentrating their strength, they are able to secure the largest advantages to their students.

GERMANY.

In Germany, for a population of forty millions, they have only twenty Universities, but these embrace about 12,000 students, including 3,000 in the study of Theology.

BAPTIST THEOLOGICAL AND COLLEGIATE INSTITUTIONS.

A careful examination of the educational statistics upon this subject, given above, must we think, deeply impress every intelligent Baptist with the vital importance,

1. Of greatly increased interest throughout our churches and congregations in the cause of sacred learning.

2. That concentration, rather than extension, in the number of our theological schools, is our wise, our only safe policy. Whether we regard effectiveness in instruction, or economy in furnishing it, this is clearly obvious.—*Rochester Annunciator.*

EDUCATION IN GERMANY.

The following account of the state of education in Germany, is from the German correspondent of the Boston Traveller. It is worthy the attention of those who are accustomed to consider the Prussian school system as superior to any thing which we have in America:—

The kingdom of Prussia is divided into provinces, which are subdivided into departments, circles and parishes. Every department has a board of Education; they employ school inspectors. Every parish has its school board, and every school its proper inspectors, of whom the clergyman is, by virtue of his office, one. Clergymen, in anticipation of being at some period called upon to act as inspectors, must spend six weeks at a Normal School before finishing their studies. The School Directors of the province appoint the teachers, the Minister of Instruction seldom interferes with such details. The teacher must consult the clergyman of the parish upon all questions in reference to the school. Disobedient children are reported to the pastor, and the clergyman must frequently visit the school to watch the progress of the pupils and the instructions of the teacher.

In the Elementary Schools is taught reading and writing, according to the new system;

the child is taught to make curved lines, &c., until he can form letters, and thus writing and the alphabet are learned at the same time.—Arithmetic, a little Geography, Natural History, History, especially of Germany, Singing, particularly church music, Grammar, Composition, Reading and Interpretation of Bible, Luther's Catechism and Religion are usually taught. The general system is prescribed by law, but the particular text-books to be used is left to the teacher, with proper restrictions.—The teacher must give thirty hours instruction every week. Wednesday and Saturday afternoons there is usually no school. It would be proper to add that in the city schools French and the outlines of Geometry are taught, and the regulations are a little different from the country schools.

From the twelfth to the fourteenth year, the child must be sent to the clergyman to be instructed, preparatory to confirmation. Every one must be confirmed, or he cannot inherit property, cannot hold office, and is generally disfranchised, as under the old test act of England. Confirmation is an era in the life of German children, to which they look forward with great anticipations. It is a time when they receive presents, when they consider themselves as becoming little men and women. It is a turning-point in their existence, and after it they are entitled to go into society, and can leave school, unless they carry on education in Gymnasias and Universities. Unfortunately, as might be expected, confirmation descends to a mere form; it is a fulfilment of the requirements of the law, and true solemnity can hardly be expected. One hears the students joking about it; one says to the other, "Is that the best suit of clothes you have?" "Oh, no, I have my confirmation pants and coat yet."

It is difficult to look upon the Church in any other light than as being one of the wheels of government. It does not seem to connect man with his maker, but to connect the people with the government. It seems like a civil institution, a help in administering the laws, and we cannot wonder that nearly all vital piety and true religion has vanished from Germany, and that rationalism holds such sway. The attempt to give religious instruction in the schools, judged by its fruits, is a miserable failure. Something is evidently the matter, as the people rarely show any evidences of a proper faith. I visited a school the other day with a young American clergyman; we were alone, all anxious to hear what they called "the instruction in religion," and visited that room.

We found that the pupils were chiefly exercised in telling how many books there were in the Bible, how many were historical, &c. &c. Finally, the teacher asked a boy how many Epistles St. Paul had written. The boy answered, "Yes," said the teacher, "that is correct, if you count Hebrews among them; but learned theologians of the present day consider that as having been written by a scholar of Paul's." This was quite enough, and afforded an excellent commentary on the skepticism which the minds of Germans seem ready to receive.

It is difficult to decide as to the merits of the system of education pursued in Prussia.—Looking at it and reading about it, it looks exceedingly worthy of imitation, but no one who has seen the people as a whole would pretend to say that the average of education in Prussia is so very superior. The proportion of those who cannot read and write may be smaller here, but the number of thinking and alive people is so prodigiously small, out of the line of metaphysics, that one sometimes wonders whether the people have been educated at all. We must not forget that the great number of ignorant peasants here brings down the ave-