

The Christian Visitor.

Saint John, N. B. April 23, 1879.

The Sabbath School.

In all Christian lands the Sabbath School is a mighty power, embracing, as it does, the majority of the children, and giving them impressions lasting as life. If we ask for the origin of the Sabbath School we must be told that the principles out of which it has been developed were given by God to man in the earliest ages. The command of Jehovah in reference to teaching children the law, the exhortations of the prophets concerning the same, and the teachings of our blessed Lord and his apostles, are the divine sanction for the work.

The history of the church makes known to us several attempts at Bible School instruction. Tertullian says in his day they found it necessary to open schools to check the defection of heathen converts. Origen, afterwards so celebrated, was one of the chief teachers. Luther established schools at Wittenburg, and John Knox in Scotland. It is supposed that the first Sunday School established in America was by Ludwig Hacker, a Seventh-day Baptist, in Pennsylvania in 1745. It continued in operation till the battle of the Brandywine, when the building in which it was held was converted into a hospital. But the real founder of our present system of Sabbath Schools was undoubtedly Robert Raikes. To him the honor must be given of organizing and maturing the plan now generally worked upon.

The duty to provide Scriptural instruction for the young, rests primarily with parents. If they do not do it, friends, or the Church, or the State, may make provision, but parents are none the less responsible. They cannot transfer the obligations which God and nature impose. They may feel their incompetency to instruct properly, but they can do their best and see that their children attend the Sabbath School and public worship. God said to Eli: "I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not."

The duty of the church in relation to the Sabbath School work, grows out of the great Commission Christ gave, "Go teach." The Sabbath School should bear the closest possible connection with the church. A Church and a Sabbath School side by side and disconnected is an anomaly. The Church should organize Sabbath Schools. It should select a Superintendent and teachers, and those thus selected ought to enter upon, and discharge their duties to the best of our ability. The church however should not feel that it has discharged its obligations by voting in officers merely, but it should exercise a supervision over the instruction given just as it does over the pulpit. It should provide for its support cheerfully and not dole out a pittance grudgingly. The work of the Sabbath School is the work of the Church.

The duty of officers and teachers in respect to the instruction of children is less than that of parents, but more than that of ordinary church members, for they have been selected to perform that work. If they are not the most suitable persons attainable they should be relieved, or ought not to be complained of, for they have entered upon their duties by request of the church. They receive no fee. There is a labor of love, and their burdens should be made as light as possible. A spirit of fault-finding has ruined many churches as well as Sunday schools. We are exhorted to "bear one another's burdens," and "in honor to prefer one another." The officers should make the Sabbath School the most interesting possible, and spare no available time or means to effect this result. A school which is full of life, and interest will not lack the presence of parents and children.

No higher work can man be engaged in than moulding mind for eternity, and fitting the soul for heaven. Daniel Webster once asked Thomas Jefferson when he was visiting him at his home, "What is to be the salvation of our country?" After a few moments of thought he replied, "Mr. Webster, this nation will be saved, if saved, by the training of her children to love the Saviour; and oh, what a part the Sunday School must take in it."

The "Wesleyan" Millennium.

Our Halifax contemporary sees the dawn of the Millennium in Hyatt Smith's sprinkling service, and in raptures shouts "Hallelujah." It relishes it as "a piece of honey-comb from the Garden of Eden." Well,

for one, we are delighted to see our brother in such good humor. We have never objected to a little Methodist shouting and groaning, for our brethren seem to enjoy it and we like to see people happy. Why, we almost wish Hyatt would go through the operation again, just to keep the Wesleyan in good humor.

It says it is surprised that our Western Correspondent, Dr. Hurd, brought up a Methodist, should relapse into "chronic bigotry." Don't be surprised, brother, it is our custom to teach all good Methodists whom the Lord sends to us, "the way of the Lord more perfectly," and they, receiving the truth, generally become staunch defenders of it. You call this "chronic bigotry," we prefer to call it loyalty to Scripture teaching.

The Wesleyan, however is a little ungracious as it proceeds, and says, "If there be two ideas in the columns of the VISITOR one of them is that infant baptism is a Romish practice." If there are only two ideas in the columns of the VISITOR, we have no objection to one of them being what the Wesleyan says, for we consider it a large part of our mission, not only to urge the necessity for a regenerated church, but also a church of baptized believers. We are working on this line and we hope before the millennium dawns, to baptize many believing Methodists. Infant baptism, so all statistics show, is dying out and the VISITOR is anxious to help it die, because it is a hindrance to the dawning of the millennium.

The other idea, (if possible there be one in the VISITOR) is that the system commonly called Calvinistic, embodies the essential truths of Scripture. We are sorry that the Wesleyan is wandering farther from truth than Arminianism. It now says "The peculiarities of our denomination are all of the liberal sort." (Italics ours.) You had better "put up the fence," brother Wesleyan for there are Unitarians, Universalists and Rationalists enough to disseminate liberalism. The world is not suffering very much to-day from over much Christian restraint, but it groans under the influence of liberal ideas so called.

The Wesleyan promises to begin a crusade against Methodism if we will point out some flaws. As we hope our neighbor is in earnest we indicate something easy as a beginning. Is the nomenclature of Methodism such as "class, Society, circuit, circuit rider, district, presiding elder," etc., etc., scriptural in name, to say nothing of the work of the system? If we are to be all Methodists in the millennium we want to have a Scriptural nomenclature.

In closing the Wesleyan points to a day when it thinks there will be no VISITOR. Perhaps such a day may come, but the child is very healthy now, and promises to live long. More than that, the truths it makes prominent are fundamental ones, and the practice it urges tends strikingly to set them forth. Our baptism says death to the world, and resurrection to a new life. Our Lord's Supper service is not perverted to set forth Christian Union—there are other ways of showing that, but held simply for its legitimate purpose, to show forth Christ's death. And we are disposed to think that our "decent" or indecent baptism, whatever it may be called, and our simple Lord's Supper service, ridiculed as it is by "liberal" Methodists, will be needed as long as the world stands, for they have the imprimatur of the Word of God which liveth and abideth forever.

Editorial Notes.

If any churches have not received Minutes of Associations we can supply them as a number of both Eastern and Western remain on hand.

That infant baptism is dying out is proved by all the statistics concerning it, everywhere. The U. S. Congregational Year Book for 1879, reports 10,686 adults baptized and 5,556 infants during the year. At this rate how long will it take the Congregationalists to cease to be Pedobaptists?

Rev. W. George, Burmese Missionary had safely arrived in England at last accounts, and by this time, if all is well, has reached his native land. We trust his visit may not only result in his physical recuperation, but be stimulating to our Mission cause.

The N. S. Home Mission Board need \$1,400 to close the year free from debt. The French Mission will need \$300 and hopes are entertained that an additional Missionary may be secured for the coming year. The Treasurer's receipts for the past month inspire hope and confidence.

We are glad to note that our Free Baptist brethren are, in many places, being blessed with revival influences. They proclaim the Gospel with much earnestness and are exceedingly loyal to New Testament baptism. In many places it is hard to discern much difference between them and us, and we look forward to a time when they and we shall see eye to eye and unite our forces in carrying on the work of the Redeemer's Kingdom. It may not be in our day, but we have an impression that time will solve the question. Even now if union in educational work or other departments of labor could be effected with mutual advantage, it would be well to be thinking it over and paving the way for it.

The Canada Temperance Act is to be submitted to a vote of the people in Albert Co., on the 24th inst. If the Act be not perfect, it is an approach to the best thing and proceeds far enough to commend it to the confidence of all well-wishers of their fellow men. Albert has always been noted for a preponderance of two elements, viz., Baptists and Temperance men, and we are assured that no county will roll up a greater majority for the Act than our native county—Albert. Let there be such an overwhelming majority for the Act and such a vigilant enforcement of it, that prohibition shall be effectively and perfectly secured and sustained.

The following appeal is made by Rev. Gustavus Alexy and endorsed by leading Clergymen in New York:

"The great disaster which has befallen Szegedin, the second great Commercial centre of Hungary, my Fatherland, (I being the only Hungarian Minister in New York) puts on me the painful duty of asking help for my destitute countrymen, not only in my own but among the various denominations of the Christian Church in America. Therefore I make bold to ask my dear brethren are you willing to ask your congregations for voluntary contributions for the sufferers at Szegedin in Hungary, where 80,000 people are rendered homeless wanderers by the flood? If so will you kindly send any contributions, however small, to the Chancellor of the University of New York, Rev. Howard Crosby, D.D., 116 East 19th Street."

Small Keys and Great Treasures.

No. 6.

BY REV. J. E. CRACKNELL.

"TRUST."

The question of trust enters largely into the affairs of daily life. We all trust our fellow creatures more or less. Many have smarted as the result of misplaced confidence. Mistakes in things temporal may be rectified, but in relation to the soul and eternity it becomes an all important question "Now or whom dost thou trust?" In all things we are ever learning. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

We find the subject of trust frequently spoken of in the Psalms; we purpose noticing a few of the passages in which it occurs.

I. EXHORTATIONS TO TRUST.

Psalm xxxvii. 5: "Commit thy way unto the Lord, trust also in Him, and he shall bring it to pass." When a difficult piece of work is committed to an inexperienced hand, there are many doubts as to the result. But if it is placed in the hands of a master, an experienced worker, there is perfect confidence that all will be right. Anxious soul, thy way is beset with difficulties, thy path with dangers. Commit the whole burden of thy life unto the Lord, thou hast proved His skill, and found Him wise. Trust in Him. Rest assured there is no difficulty in which His wisdom cannot guide, no danger from which His Providence cannot deliver. "He shall bring it to pass," if not thy plans, His purposes, and that which is for thy real good and His glory.

Psalm lxii. 8: "Trust in Him at all times." At all times we need to place our confidence in Him. There are also special seasons when it is our privilege and safety to do so; in the time of prosperity when the mountains stand strong, trust not in the mountain, which may be dissolved, but in the Lord who abideth for ever; the time for adversity is not the season for despair, but for trust, not for despondency, but for holy confidence, and child-like faith. Times of desertion by friends, when those in whom we trusted have lifted up their heel against you, and proved false; times of slander and calumny, when enemies speak falsely; times of conscious sin, when

bowed down with a sense of guilt; times when experiencing the chastening of the Lord; at all times let Him be the object of thy soul's confidence, and thou shalt not be confounded.

2. EXPRESSIONS OF TRUST.

Psalm xxv. 2: "O my God, I trust in thee." It has been said, "Faith is the cable which binds our boat to the shore, and by pulling at it we draw ourselves to the land; faith unites us to God, and then draws us near to him." O my God, how inexpressibly sweet that assured possession. Mine to look to, mine to lean upon, mine to love. "I trust in Thee," we have been considering God's words of exhortation to the soul, and here we have the soul's response, speaking to God in reply. In the first verse of this Psalm there is a lifting up, not of eyes merely, or of the hands, but of the soul; true prayer is the uplifting of the soul to God, and this grace of prayer will always be followed, as in this case, by the grace of faith, the uplifted soul shall calmly and confidently say, "I trust."

Psalm lxi. 4: "I will rest in the covert of thy wings." "I will" implies a firm and steadfast resolution, it almost seems to imply that the enemy was near, trying to defeat the soul's purpose. Unbelief sometimes says, "You shan't trust;" and little faith says, "You can't trust;" yet, in spite of discouragements, the believing soul says, "I will trust." Happy soul, who thus seeks safety in the covert of the wings. The ancient Hebrews were very fond of figures, and in representing the Divine character frequently employed them. The safety of the chicks beneath the hen is spoken of in other places. "He shall cover thee with his feathers, and under his wings shalt thou trust." (xci. 4). In the Holy of Holies in the Tabernacle, the outspread wings above the mercy seat, arrested attention; and it is still under their shelter and at the mercy seat the soul abides in the assurance faith gives.

EXPERIENCE OF TRUST.

Psalm xxxii. 10: "He that trusteth in the Lord, mercy shall compass him about." As we are surrounded by the light of the sun, and the air, so shall we be surrounded with mercy. I shall find it everywhere. I shall walk amidst mercies, shall sleep watched over by mercy, shall wake to go forth cheered by its all encompassing presence, and crowned with loving kindness and tender mercies. "Mark that text," said an old christian to his grandson, after reading the 10th verse xxxii Psalm; "I read it in my youth and believed it, and now I read it in my old age, thank God I know it to be true. Oh! it is a blessed thing in the midst of the joys and the sorrows of the world to trust in the Lord."

Psalm xxxi. 19: "Oh, how real is thy goodness which thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in thee before the son's of men." Mark here the two ideas of goodness "laid up," and "wrought out." The Lord has a reserve for people in the granaries of Providence, there is laid up stores of grace and goodness against the time of their need. That which is laid up, is in due time wrought for them that trust in Him. Goodness laid up in the promise, wrought in the performance. Before their fellow men, the Lord displays his special goodness to his children, and thus a faithless generation is rebuked. Let the exhortations to trust in the Lord resolve themselves into sincere expressions of trust, then shall all experience the blessedness of the people, whose trust is in the Lord their God.

DEAR VISITOR:

I am thankful to be in a position, through the kindness of Providence, to report myself to your numerous readers as having so far recovered from my protracted illness as to be able to unite in public worship, and attend to business; and hope with the return of warm, genial weather, to be soon completely rid of rheumatism, with all its changes and ills. During eight or ten weeks past it was in my power to do little, except to remember the goodness and mercy of God, cultivate patience and gratitude, ask for strength equal to the day, and hope for times of refreshing and usefulness from the Lord. I had anticipated much pleasure from my contemplated tour through portions of New Brunswick and Nova Scotia, and visiting the brethren as far as practicable; but in the imperative and wise ruling of Divine Providence, discipline, painful and protracted, is often employed with the highest spiritual profit to man. God in his mercy thus compensating us immeasurably for any temporary inconvenience or loss from the interruption or abandonment of our plans and wishes.

I was sorry it was not in my power at the time to answer promptly the enquiries and requests of correspondents in these Provinces and abroad; recently I have endeavoured to supply deficiencies in that respect. Friends who wish to communicate with me relating to business connected with the CHRISTIAN VISITOR, prior to May 1, 1878, or in respect to any other matter, will, on receipt of a letter by me, receive immediate attention; and those who desire it can see me at No. 151 Union Street, St. John.

The intelligence the CHRISTIAN VISITOR contains from week respecting the improved spiritual condition of several of churches in the Maritime Provinces, is cause of much joy and thankfulness. It is evidence that, notwithstanding the impiety of the times, and the defection of many who profess to be followers of Christ, the Spirit's power operates mightily, and that many who had been remiss in duty, and others who had been hostile to Christ, have been quickened, or renovated and led forth in the ways of obedience and peace. Every person who desires the triumph of the church, the glory of God and the best good it is possible to confer on the world, must earnestly pray that the spiritual Christianity may speedily win its way to every part of the community, and that its saving and blissful influence may soon pervade all nations. Much earnest work at home and abroad requires to be done ere this consummation most devoutly to be wished, is reached. But it will surely come, for God has purposed and promised it. As you are aware, Rev. I. Wallace, whose labors have been so largely blessed in Nova Scotia and P. E. Island, is expected to enter soon on the great and much needed work of the Home Missionary Agency in this Province. And notwithstanding the hard times and scarcity of money, success is anticipated from his earnest and self-denying labors. The cordial co-operation of the brethren—ministers, churches and friends—with the favor of Heaven, must certainly insure a large measure of success in this great enterprise.

Yours truly,

GEORGE ARMSTRONG.

St. John, April 19, 1879.

News from the Churches.

NEW BRUNSWICK.

HAMPTON.—Rev. W. A. Corey baptized brother Shaffner, last Sabbath, four converts have been added to the church.

ANDOVER, V. Co.—Rev. W. C. Rideout preaching here acceptably. The Baptists sadly neglect the county. The Sunday School is to be opened next Sabbath. The Home Mission Board ought to help Baptist interests here.

HOPEWELL.—Thus far 70 persons have been added to the Church, and of these 87 have been baptized. The interest is still good. The pastor, Rev. Mr. Chipman, was unable to preach last Sabbath, but with health improved he expects to preach and baptize next Lord's Day.

CARLETON.—Rev. Edward Hickson baptized three more converts on Sunday last. Thirteen have been added to the church during the past four weeks.

PORTLAND.—Our meetings are growing in numbers and in power. Christians are being aroused from the lethargy in which they have long lain inactive, and sinners are seeking Christ. Last Sabbath was a day of much spiritual enjoyment. Seven rejoicing converts were buried with Christ in baptism. We continue special services this week. Rev. O. C. Herbert is still assisting Bro. Goodwin. He preaches to large congregations on Sabbath.

NOVA SCOTIA.

HALIFAX.—The Lord Church has been holding interesting revival services, and 12 persons have been baptized.

MILTON.—Rev. J. S. DeWolfe reports revival work and 25 persons baptized.

GASPERAUX.—Rev. Isa Wallace is still blessed with revival influences in this field, and more have been baptized.

BEAR RIVER.—The Lord is blessing the people here. I baptized one happy convert yesterday. Many inquiring the way to Zion. We expect baptism next Sabbath also.

St. John, N. B. April 19, 1879.

P. E. ISLAND.

CHARLOTTETOWN.—Two persons were baptized Sabbath before last.

DUNDAS.—Rev. A. J. Gordon has been holding meetings here of great interest. Some have been baptized, and hope of blessing is indulged for our feeble Baptist Church.

Since the above came to hand, we learn that 7 persons have asked baptism, and 15 others have manifested an interest in their soul's salvation.

ELSEWHERE.

The work in Chatham Ont. in connection with the labors of the Rev. E. P. Hammond exceeds anything in his recent experience. The largest building in the city has been filled a good part of the time from morning until night. The work has been principally among adults, although it began with the children. Many have been converted.

BAPTIST MAY MEETINGS.—Arrangements