

The Christian Visitor.

Saint John, N. B. April 9, 1879.

Christian Experience.

The Word of God reveals to us a system of truth having reference to our state in sin and God's gracious provision made for us in Jesus Christ. The Christian is one who has become acquainted with himself and with Christ. He acknowledges the truth of the record setting forth his sin, because he has felt the working of the deadly poison in his own person. He is also conscious of the renewing that comes through Jesus in the witnessing of the Spirit with his spirit in the birth of new principles, purposes and ends in life.

Every Christian should have some definite experience of these things, that is, he should, within the sphere of his own knowledge, be able to state something definite in relation to himself as a sinner, and as a saved man. If there be much indistinctness in relation to these things there cannot be that flow of joy in the heart which it is the Christian's privilege to enjoy. Christians, like the Samaritans of old, should be able to say, "Now we believe," for we ourselves have heard and know." Paul speaking within the range of his own experience said, "I know * * * and am persuaded." This conscious knowledge of our saved state is according to the provision and purpose of the Saviour, for he said, He that believeth on the Son has everlasting life. He is a possessor of the priceless boon now, and should draw from the knowledge of this fact an unalloyed joy.

"Why should the children of a king
Go mourning all their days?"

Rather rejoice in the Lord, for praise is comely for the upright.

For the spiritual good of others Christians should set forth the facts of their experience. In no way can one so effectually set forth the truths of salvation so as to impress the sinner as by telling what he has experienced of the blight of sin and the blessing of divine mercy. John began his first epistle with the assurance that what he wrote of was what he had heard, what he had seen with his eyes, what he had looked upon, and his hands had handled of the Word of life. When Christians thus fortify their exhortations in the facts of their own personal experience, they command and retain the attention of many whom they seek to bless, because of the self-evidencing power of truth. The book may say many instructive things, the speaker may form a plausible argument, but the man who from a heart filled with the sense of God's forgiveness, speaks to men, who like himself, need God's mercy, and says with tender gratitude, I obtained mercy, he no longer gets the attention secured by the enunciation of a plausible theory, but awakens an interest which always follows the announcement of a new and successful experiment. Men cannot gainsay the pure words and life of the former wretched sinner, and as he points the eyes of all to the Lamb of God that taketh away the sin of the world, many will look and live. A deeper Christian experience will enlarge the joy of its possessor, and the setting forth of it will be blessed to the rescue of those ready to perish.

Editorial Notes.

Dr. Lorimer's church is not inclined to part with him. It has recently offered him six months vacation and an assistant pastor of his own selection, and raised \$4,500 additional to meet the expenses of this new arrangement. The question, however, of his remaining or going to Chicago, is yet undetermined.

Howard Malcom, D.D., entered into rest on the 25th ult. He is best known as the author of the "Index to Theological Literature," and as the leading spirit of the American Baptist Historical Society. He was also for years President of the Lewisburg University. He inherited considerable property and was thus enabled to end his days of four score years in freedom from worldly cares.

The writer of the "Watch Notes" in the *Watchman* compares the ingathering into the churches of Boston, after Jacob Knapp's preaching in 1842 with that which followed Mr. Moody's labors. The former resulted in 1426 additions, the latter 524, and then he adds, "The figures indicate about the difference in the depth of the work, the power of the impressions made and the general results."

The Free Baptist Church in Carleton was burned on the 27th ult. It was the work of an incendiary. There was \$4,000 insurance. A reward of five hundred dollars has been offered for information leading to the detection of the person who committed the deed. We sympathize with our brethren in the loss of their church home and trust that soon they will arise and build a house even better adapted to their wants than the one so suddenly destroyed.

It is necessary that those who owe for their Visitor since last May heed our exhortations and send us the \$2. It is small to you, but hundreds of such make it large to us. Many to whom we have sent reminders through the Post office have forgotten. "Necessity knows no law," and hence our appeal. Heed it and you shall have the benedictions of the Editor. Send direct to the office. Address, J. E. Hopper, St. John. Complaints have been made about acknowledgments not being made. In every case the reason has been that the money was not sent to the proper person. All sums received by the editor are acknowledged at once, and if you do not see the acknowledgment, write us for something is wrong.

The annual School Report for 1878 shows the attendance at the schools for the Winter term to be 52,763, for the Summer term, 56,463. The figures reveal an increased attendance each year and term, and more than this, they show an increase in the number studying the higher branches of education. In the Summer term, 1,350 teachers were employed, and in the Winter term, 1,301. These teachers received as salaries: males, first class, \$533; female, first class, \$363; males, second class, \$350; females, second class, \$253; males, third class, \$232; females, third class, \$185. These salaries are certainly very moderate.

The Superintendent suggests that instead of County Grammar Schools there be three Division High Schools, located as follows: one in Fredericton, one in St. John, and one in Chatham or Newcastle. We are inclined to think that this change is preferable to the present system. Also there is a recommendation for improvement in the system of School Inspection. Instead of each County having an Inspector, it is proposed to divide the Province into Inspectorial Divisions, of about 40,000 population, and place an efficient man in charge of each.

The Provincial Normal School had an attendance at the Winter session of 118, at the Summer session of 136. As to the denomination of teachers, the Baptists lead all others in point of numbers, the Presbyterians coming second, and the Free Baptists third.

The Report reveals the existence in our Province of a pretty thorough educational machinery. If it is worked and driven as it ought to be, the results will be apparent to all. Much money is being spent on education, and a thorough and rigid system of inspection should be had, such as is suggested, in order to give assurance that an adequate equivalent is being gained. In addition to the vigilant eye of the Superintendent, and the oversight of other officials, parents should make themselves familiar with what is being done, and thus stimulate teachers and pupils to do their best.

The Trimble Case Decided.

The Dublin Recorder, Ireland, states that the case in chancery, in which the Rev. James Trimble and sisters are plaintiffs, has recently been decided in their favor as the heirs. It is decreed that the defendants shall pay to Mr. Trimble at the expiration of five years the sum of 60,000 pounds sterling (\$300,000,) and to each of his two sisters £15,000. The same amount is to be paid to the McElwain heirs at the expiration of five years, with costs, amounting to £15,000. The amounts awarded are considerably in excess of the offer made by the defendants in settlement of the suit while pending. The court allowed five years to make payment, owing to the complications of the case. We congratulate our worthy brother and sisters on their good fortune, and trust that a kind Providence may spare them many years to enjoy the bounty provided, and give them wisdom to use it for the glory of the Redeemer.

SUNDAY SCHOOL PAPERS can be furnished through the Visitor Book Room as cheaply as they can be procured from the United States. See advertisement.

The Latest Sensation.

One day last week Rev. J. Haytt Smith had a seat among the assembled Presbyterians at the Talmage trial in Brooklyn. We would not be surprised to find him anywhere just now, except in an assembly of Baptist Brethren. For years, as is well known, he has been the avowed opponent of restricted communion. He has an "open door," and his course has been so "liberal" that he has received not a little applause from his Pedobaptist neighbors. But recently he has shown such a breadth of liberality that this applause has greatly increased; indeed, from the reports which have appeared in certain journals, Mr. Smith's neighbors seem to be fairly wild with delight.

The occasion of this hilarity we learn from the *Christian Intelligencer*. An inmate of St. Catherine's Roman Catholic Hospital in Brooklyn, N. Y., reared a Protestant, desired the attendance of a Protestant clergyman as he drew near the end of life. So Mr. Smith was summoned.

He was kindly received by the Sister in charge, who introduced him to three ladies, two of them Episcopalians, and one a Presbyterian. They all went to the ward where the sick man lay. Mr. Smith at once entered into conversation with him. What then occurred is narrated by the *Intelligencer* as follows:

"Mr. Smith explained the nature of baptism, and then when he had received assurance that the applicant for its administration had a proper evangelical comprehension of its meaning and place, opening the prayer-book of the Episcopal church, he read slowly and distinctly the questions contained in its form of baptism. Having received the emphatic answers of the penitent believer, the ministrant next requested the Sister to bring him a bowl of water, which was done at once with a most lady-like sympathy, so far as external manner could give expression to her feelings. Then for the first time in his life, Rev. J. Haytt Smith crowned his ministry by an act which brought him into visible fellowship with the whole body of believers, and which demonstrated that he was no longer in bondage to the narrowness of the letter. He baptised Lawrence Stanton, sprinkling his brow three times in the name of the Father, the Son, and the Holy Ghost."

All this sounds very fine, and seems to be full of the spirit of charity. Indeed the *Independent* sketches the scene, and adds, "We believe the angels were glad at the sight." But let the scene be changed. The *Western Recorder* suggests the following: "We will imagine that the unfortunate parishioner referred to had been once a member of Dr. Ormiston's church. The circumstances shall be identical with the instance given, save that the young man in the Hospital, under the diligent tutelage of the good sisters of Charity, has concluded that to secure the safety of his soul he must submit to the Romish rite of Extreme Unction. He sends for his old pastor to perform the ceremony, and the obliging Doctor borrows a breviary from Bridget and a bottle of oil from his wife's sewing machine and proceeds, as well as his rusty knowledge of the seven sacraments will permit, to comfort his suffering friend with Latin prayers and machine oil. Now this supposed ceremony would not be one whit more ridiculous or unwarranted in the eyes of the *Intelligencer*, and the honorable body of Christians it represents, than to Baptists eyes appears the nondescript ceremony originated by Rev. Mr. Smith."

Full of charity as we know the *Independent* to be, we can hardly imagine that the genial editor would add to his sketch of such a scene the words, "We believe the angels were glad at the sight." But a hit at the Baptists is always in order.

As to Mr. Smith, we infer that he is about to leave the denomination. It is possible however, that he may claim that the case referred to was an "exceptional" one and that he is still a Baptist. Well, there are Baptists and Baptists, but such a Baptist belongs to a sect of which we have had no representative before on this side of the sea.—*A. Advocate*

The Wesleyan of Halifax wastes considerable latitudinarian gush over Hyatt Smith's nondescript production which one of our contemporaries has aptly named, in Barnum parlance, "The what is it?" The Wesleyan seems to be so constituted that it can see nothing but virtue in an erratic open Baptist who outrages the very name he wears, and the principles and practices it implies. Charity is a good thing in things indifferent and trivial. Charity ceases to be a virtue as soon as it compromises truth, and palliates sin. The Wesleyan says: "Down with the

fences." We shall have faith in its exhortation as soon as it begins a crusade against the peculiarities of its own denomination. From our standpoint we can practice Christian Charity without rejoicing every time a Methodist renounces itinerancy or goes over to Rome to practice its mummeries.

A Layman's View of it.

MR. EDITOR:

Allow a few words about unworthy ministers, suggested by your notice of the communication of C. in the Visitor of to day and by the notice of the St. John pastors concerning Rev. D. Burgess, published some time ago.

And first, the notice of our worthy St. John brethren contains a censure, either of themselves, or of the Church of which Bro. Burgess is a member. If they had previously exhausted all effort to secure his arraignment before that church, then it has been culpably negligent in a matter of vital importance. If they had not done so then they have contravened the rights of that church and of Bro. Burgess by their public announcement. We have ecclesiastical order based on New Testament enactments. Who has transgressed?

Second, in regard to other cases hinted at by C., has strenuous effort been made to bring these before the proper ecclesiastical tribunal. We have too much injurious talking, destructive to the reputation and usefulness of our ministry. As a class they are noble and true. Are there a very few exceptions? Then, instead of wholesale reflections, broadcast into the world by the press, let there be wholesome, righteous purging of ourselves according to the Word. Let this be done in solemn, silent, holy grief.

A WHILOM LAYMAN.

April 2nd, 1879.

In reference to the above matter let it be known that the St. John ministers had considerable correspondence to find out the whereabouts of Mr. Burgess' membership. Each church written to had given him a letter of dismission, and no church being found of which we were positive he was a member, and which was willing to arraign him on the supposition that he had not used his letter of dismission, we, in view of most flagrant charges against him in N. B., N. S., and Ontario expressed our own conviction as ministers in the Caution referred to. The Caution is worth the weight of the names attached to it neither more nor less. No Church that we know of has had its rights invaded.

A Difference.

A sermon lately delivered in Chicago, by Prof. F. L. Patton of the Presbyterian Theological Seminary contains some noteworthy points. We find the discourse reported in the Chicago Times and assume its substantial correctness. Note the following: "Presbyterians believed that baptism was the symbol of the descent of the Spirit of God upon the soul. Baptists believed that it was the symbol of the burial of the body with Christ. Whichever of these views a man held, it would prejudice him in favor of the corresponding interpretation of the Scriptures."

To this statement, Baptists can make but one objection. They view baptism as a symbol not only of burial, but also of resurrection with Christ. What view of it did Paul seem to take when he wrote Col. ii. 12? "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Compare also Rom. vi. 5. Simple-minded people, like the Baptists, will think that Paul really meant to represent baptism as a symbol of burial with Christ and also of resurrection with him. They will need a long period of training in philosophy and in rhetorical figures to view baptism as a "symbol of the descent of the Spirit of God upon the soul."

Again, note the following statements: "The Presbyterian church held that the offspring of Christian parents were born in the church, and born Christians." The Presbyterians said that the child of Christian parents was a Christian till the opposite was proved (!); the Baptists said he was not a Christian till the opposite was proved. * * * "But who were the members of the visible church? They were the believers of the true religion, and their children. Therefore, in the Professor's judgment, the grandchildren of believers were entitled to baptism."

Children born into the church, when old enough to understand the service, should be assumed, till their conduct disproved

it, to be fit to commune, and should be urged to come to the Lord's table. The session was to examine the candidate to see if he had sufficient knowledge; and not to ascertain whether his heart was renewed or not."

The above statements, coming from an able and respected teacher in a Presbyterian theological seminary, deserve thoughtful attention. It is well for Baptists to know, not only what they themselves believe, but also what others around them believe. We cannot afford to be ignorant of the sign of the times. With the above statements before us, who of us can fail to be impressed with the importance of a constant and most thorough study of the New Testament? If the Baptists are right in their understanding of this book, what grave importance attaches to their mission as a branch of the church of Christ on earth!—*Standard*.

Letter from Burlington.

EDITOR VISITOR:

A brief notice of some of the events just now attracting attention may not be unacceptable to many of your readers.

OUR COLLEGIATE INSTITUTE.

A widespread feeling of regret has been occasioned here by the resignation of Prof. Wortman, as Principal of this popular and time-honored Institution. At the close of the present term in June next, he will have held the position during seven consecutive years. His administration has afforded evidence of rare ability and adaptation to meet the requirements of a difficult and responsible trust. As a scholar of more than ordinary attainments, and as an energetic, pains-taking and successful teacher, he has earned a reputation which will cause him to be remembered with gratitude and respect by scores who have enjoyed the advantages of his instruction, and will make the vacancy occasioned by his removal a difficult one to supply.

Our Sunday School will lose an esteemed Superintendent, and our Church one of its most active and honored members. Both in and out of the Church, Bro. Wortman and his estimable wife, have made hosts of friends. Genial, warm-hearted, kind and true, their presence in society is always welcomed, as a source of enjoyment and cheer. By many excellent qualities of mind and heart, they endeared themselves to a wide circle of friends, amongst whom their removal will be regarded with sincere regret. To their new sphere they will bear with them the best wishes of many attached friends for the future happiness and welfare of themselves and family.

LIBERAL BAPTISTS.

The champion of this new ecclesiastical order, or rather disorder, is the Rev. J. Hyatt Smith, known to some of your readers as the author of the "Open Door." He has been swinging around the circle for years in a rather dubious manner, till in one of his recent aerial antics he knocked his head against a Roman Catholic hospital, and gave to the world an illustration of his "liberal" tendencies which leaves all his former irregularities floundering in the rear. According to the *Examiner's* version of the affair he was summoned to the Catholic hospital, "by a person who was raised a Protestant, and there in the presence of a Sister of Charity, a Presbyterian and an Episcopalian, he baptised the invalid, using the form of the Episcopal Prayer Book and a bowl of water." This action of Mr. Smith will not surprise any one acquainted with his singularly erratic career. From his known "liberal" premises he has reached this extreme of pedobaptist heresy by a plain logical necessity. That he should have chosen a Roman Catholic hospital as the scene of his exploit, is eminently in accordance with "the eternal fitness of things." The only incongruous feature in the proceeding and which shocks one's moral sense, is that any honest man, while claiming to be a Baptist, should wantonly violate the distinctive usages of the denomination, and to win the doubtful applause of its enemies cast its name and honor into reproach. The sickly sentimentalism that characterizes this species of shipshod liberalism ought to be sent to a Roman Catholic hospital for treatment. Ministers who are disloyal to Baptist principles cannot honestly remain in the Baptist Church. They would do us a favor and themselves a credit, by stepping down and out. The sooner the better for all concerned.

REV. T. DEWITT TALMAGE.

This gentleman seems to be undergoing the usual penalty of greatness. "Unseen is the head that wears a crown," is a tru-