

## The Christian Visitor.

Saint John, N. B. July 30, 1879.

### Parental Instruction.

Happily considerable attention has been turned to this subject of late. The Southern Baptist Convention have just appointed a strong Committee to prepare a Catechism suitable for use in Baptist families and schools. Our Associations in N. B. have passed strong resolutions and appointed a Committee to report concerning a Catechism. All this is indicative of a certain kind of progress. Some remember late discussions, and compare them with utterances in other days about Baptists being the Denomination that did not believe in creeds, catechisms, and confessions. We are inclined to believe that too much importance has been attached by us in the past to the freedom above professed. It is all very well for us to say we believe in the Bible, and in it as all sufficient, but as a fact many say this whole view is unevangelical and latitudinarian. It is important to have some summary of faith to which we may point as indicative of our interpretation of the Bible. The world to-day is suffering not so much from creeds as from negations. Baptists have had a declaration of faith and practice, and have pointed to it with all the honest pride that a great nation does to its flag. Piratical cruisers use flags to suit emergencies, but legitimate traders never. Baptists believe something, and so set it forth to the world, not as an inflexible rod held over the Bible, but as a legitimate exponent of its teaching. Holding this, it cannot be wrong for them to put this faith in such a form that it is practical to teach it to their children. We are convinced that some leave Baptist families because they know not what Baptists believe, nor the reasons they give. This is a state of things we ought not to allow to continue. When persons leave our faith intelligently, because they deem our reasons insufficient to justify our denominational position, we are sorry but cannot reproach ourselves. The fact is that hundreds are lost to Baptists through ignorance where one is from a deliberate rejection of our principles and practices after becoming cognizant of them and the arguments by which they are supported. The children in our families and Sabbath Schools must be made conversant with our faith, if we are to hold them, and to us there seems to be no better method than to have for constant use and reference a suitable Catechism.

We must not, however, expect too much from its adoption. The want is even back of a Catechism. Parents are culpably negligent, and Sabbath School teachers are exceedingly inefficient in most cases. There have been Baptist Catechisms that would have answered the purposes of instruction, had there been a mind to use them either by parents or teachers. Keach's Catechism for many years has been attainable, but practically, unused. The A. B. Publication Society, some years ago, published a prize Baptist Catechism, but it has been a comparatively neglected pamphlet. And so it will be with us in the Provinces unless we can wake up parents and teachers to a practical recognition of their obligations. We would suggest the propriety of a few sermons occasionally on parental duty. And further, once a month, or quarter, in the Sabbath School let some one of our distinctive principles be selected for instruction, and the Pastor or Superintendent catechise the School upon the subject. Unless there be an arousing of our people to a new sense of duty in reference to teaching our children our faith, we shall hope little even from our adoption of a Catechism. It is one thing to grow eloquent at an Association over a resolution, and quite another to settle down at home to hard work. We can dispense with the former perhaps, but the latter is all important.

### N. B. Educational Institute.

The third annual meeting of the Educational Institute of N. B. will be held at Fredericton, August 19-21. Dr. Jack will deliver an address on "The Teaching Profession." Papers and discussions on the following topics are promised, viz.: "A Course of Instruction for Schools," "The Study of Plant-life as a Means of Mental Culture," "The Place of Written Examinations in Public Schools," "The Value of Pictorial Illustrations in School Instruction," etc. Members of the Institute will receive free return tickets over the lines of railway and steamboats by which they came. The provision thus made ought to

ensure a large attendance. These meetings cannot but be exceedingly helpful to the profession in waking up new lines of thought and presenting more excellent methods.

### Editorial Notes.

Rev. W. I. Knapp, formerly Baptist Missionary in Spain, is now acting professor of Modern Languages in Yale College.

Essentials and non-essentials in religion! God does not so dishonor himself as to speak that which is non-essential for us to hear and obey.

All persons intending to be present at the Convention at Truro will do well to heed the notice in another column, in reference to entertainment.

Our "sub" remarks that while seven and twelve were the golden numbers of the Jews, three seems to have become the number of to-day. Firstly, secondly, and thirdly, share all the sermons he hears between them.

According to data furnished by fourteen conferences of the Southern Methodist Episcopal church, the average receipts of 1468 pastors were \$447, the average deficit \$125. In other words the average salary promised was \$672, the average paid \$447—a bad showing.

The Baptist ministers of the Eastern Nova Scotia Association have given notice of their want of confidence in E. T. Carbonell, and advise the Churches to close their doors against him. This is another saddening case. To what church does the condemned belong, and why has it not dealt with him?

The controversy on the question of the treatment of the blacks by their Southern white neighbors continues to rage. The gist of the whole matter is that the necessary social inequality leads inevitably to friction. The extreme results being, on the one side, social ostracism, and on the other, arrogant assumption. The *Via Media* is hard to find. Perchance the problem can only be solved in "Africa for the Africans," America for the Americans.

We have to notice the advertisement of Horton Academy, which appears elsewhere. We are persuaded that the character of the instruction there given, and the efficiency of its teaching staff, make it the best place in the Maritime Provinces for male and female Academic education. We can give every assurance that the accommodations of the Seminars will promote comfort, and that the moral and religious welfare of the students will be guarded and promoted. Send your sons and daughters.

Dr. Moffatt, the venerable African missionary, says the Zulu war will put back South African missions fifty years. Perchance, however, the diplomatic blunders, the disastrous humiliation and prodigious expense of the present war may teach England that there is a better way of conquest. African missionaries, especially Moffatt, have been of use before in mediating peace with Kafirs and Bechuanas. If the present blunder leads the English public to see that it is better to spend its gold on missionary societies than on its armies, the present loss will be gain.

In the report of Regents Park College, London, for the present year, as read by Dr. Angus, occurs these words, and they should be read and pondered by all our ministers, and especially by all candidates for the Christian ministry:

"The apostles had eminent fitness for their work. They were called unlearned and plain men by teachers of tradition and of rationalistic philosophy, but the men thus described—Peter and John—read their Hebrew Bibles, and wrote their epistles in Greek. They had been students for three years under the Great Teacher, had received at Pentecost the Spirit to guide them into all truth, and were able to speak with the voice as He gave them utterance. Their training, therefore, included all that was precious and helpful, and yet the sermon at Pentecost owed its success to the fact that the preacher was full of the Holy Ghost. When multitudes came down on those who heard the Word, and when, later, the churches were of one heart and soul, and great grace was on them all, it was because they also were full of the Holy Ghost. Teachers, converts, churches owed their tenderness, happiness, and power to His blessed influence. This is still our need. How to secure it in greater measure is the question of our times. He is more to us than all other helps, so that while we use those helps, the study of the truth, the tenderness, the holy consistency which are to give power to our message, what we most need as teachers, students, evangelists, pastors, churches, is the fullness of the Holy Ghost."

Persons have called at this office and shown us lawyers letters received demanding payment for the Visitor. We wish to state that the present proprietor has not resorted to any such means of collecting, and that the late proprietor is alone responsible for such a course. We state this to remove any prejudice that may be excited against the Visitor by such proceedings.

Pastoral work is sometimes degraded into denominational drumming. Wayside pleasantries, tea table gossip, and feeble semi-religious ministrations are the inseparable concomitants of this abuse of the pastoral office. What is it possible worse, high minded Christian men sometimes abstain from pastoral work lest they incur the undesired odium which justly attaches to this prostitution of ministerial functions. The possession of the Spirit of Christ and love for souls will cure both of these evils. Men and women will then be sought everywhere, with courageous manliness and directness of purpose. These qualities are alone efficient and they cannot be misunderstood.

A speaker at the Mass Missionary Meeting, at Hillsboro, said that the value of the additions to the churches this year would be shown by the rate of increase in their benevolent contributions next year. Partly true. Grace receivers are gracious givers. Stingy piety, or piety that giving corrodes is spurious. A great deal depends, however, on training. Here is a weakness. There is a tendency to emphasize beginnings more than continuance, regeneration more than sanctification, conversion more than edification—character building. Here is a duty and opportunity of seeing to the growth of the plants of grace, of teaching those who have "laid the foundation of repentance from dead works, and of faith towards God," to "go on to perfection"—of leading them to abound in the grace of giving also.

Some singular things occur in our day in the domain of religion as well as politics. Dr. Boyd, Pastor of the Second Baptist Church, St. Louis, recently, as a reward for kindness received, invited the Jewish Rabbi Sonnenschein to the Baptist service when, after the reading of a Psalm, the singing of a Hymn, from which all reference to Christ had been eliminated, a prayer by the Rabbi, and an address from Dr. Boyd, the Rabbi was presented with a Silver Service by the Baptist Church. Against the humanity and fraternity of this proceeding we have no words of censure, but we must express a most decided repugnance to using the Lord's Day for such a purpose, and against the sleight cast upon our Lord by the exclusion of all reference to Him in a service professedly Christian. When the servants of Christ yield so much, as in this instance, it is a question whether they do not deny the Lord and put him to an open shame.

Leo XIII. is surrounding his throne with Catholic literati, and is striving to restore the intellectual supremacy of Rome. The recently created cardinals were chosen from among men most noted for piety and learning. Now Leo proposes to institute yearly disputations in theology and philosophy, and similar competitions in canon law, the classics and Italian literature. These are to be open to students in Catholic colleges and universities, and the successful competitors are to receive medals as rewards of intellectual merit. The first of these disputations in philosophy was recently held in the presence of the Pope in the Vatican, and was attended by a large number of dignitaries of the church. At its close the Pope personally praised the contestants. Rome has the worldly wisdom of the ages. Is she to be again, as in the palmy days of Jesuit colleges and seminaries, wiser in her generation than the children of light? Her present efforts in female education, and this "new departure" of Leo look so. Another argument for the fostering of higher education by us.

The Editor of the *Examiner* and *Chronicle* has many times exhibited ill will and ignorance in his treatment in British affairs. We might justly use stronger language. His article on the Zulu war in his issue of the 17th inst., out-herods Herod. According to him the warlike Zulus have saddened the boasting and tamed the pride of Britain. Treachery, evinced by firing on flags of truce, imprisoning peace messengers, violating armistices, etc., etc., has now usurped the place of arrogance in British policy; dread and panic seizes on British soldiery at the

approach of Zulus; the retreat of Lieut. Carey's troops prove the general cowardice and nervousness of the British forces. But enough. We admit mistakes in British policy in Zululand, and disastrous military mismanagement. But the one who can, with the history of the campaign before him, attribute arrogance to a Chelmsford, treachery to a Wolsey, cowardice to the heroes of Isandula, is worthy a place beside Zach. Chandler. We expect better things of a Baptist editor than ignorant vilifications of the British policy and people. That he may leave to the irresponsible scribblers of third-rate American journals.

The brethren of the Upper Provinces have just been holding their Quarterly Meetings at Guelph. The Educational Question came up for full discussion. It appears that the Institute is in debt about \$5,626. As to the removal of the Theological School to Toronto the following resolution unanimously prevailed:

Resolved—That under existing circumstances in the opinion of this Committee, the interests of the Theological School would be promoted by its removal to Toronto, and we would recommend that it be so removed as soon as the friends in Toronto provide the necessary land and buildings to accommodate the same, and that, in the meantime, the Denomination be urged to sustain the Theological School in Woodstock, and after its removal, until an adequate endowment can be secured from the Denomination.

To obviate any fear lest the removal of the Theological School to Toronto might hurt the Institute, it was resolved to raise \$50,000 as an endowment in the event of removal.

The question of filling the post made vacant by the death of Dr. Fyfe was considered, and a number of influential brethren were appointed to co-operate with the Board of Trustees to secure a proper person. A proposal was made known by Dr. Castle from the Hon. W. McMaster, offering \$2,000 per annum for three years towards the salary of the future President of the Institute. This noble proposition called forth the hearty thanks of the brethren, and seems to make the way for supplying the important post more easy. We trust the right man may be secured, and that these proposed changes will bring increased prosperity.

Prof. Wells still remains with the Institute, although he resigned the position of principal, to make way for untrammelled action. His valued services and his scholarship are most deservedly appreciated.

I saw strong men, with great exertion, moving a case of rough boards. As they took it down from the waggon, there was an echoing sound within as when the Grecian horse was halted on the broken wall of Troy. The boards were bruised, but the men said "Tis no matter, it is only the case." At length their burden stood in the hall; the case was opened; a beautiful instrument was carefully removed and placed in a parlor with rich surroundings. Then a man sat down to the keys; when his fingers passed over them, sweet music followed his touch; and, as the cadence rose and fell, the listeners were spell-bound by the great volume of harmonious sound, that touched responsive chords in their breasts, and swayed their feeling through all the stages of memory, reflection, sadness, laughter and joy.

The battered case, meanwhile has been carried away to a place with the coal and the firewood where it will be uncared for and forgotten.

I thought to-day how far this case with its contents furnished an illustration of our own life. Many of us are principally concerned about the case only, and are anxious to have it polished and beautiful, and well preserved and cared for. Some of us seem almost unconscious of the rich burden within. We meet with those in whom the soul is so far concealed that we catch only now and then the faint echoes from the stirred chords within. It seems to me that in us all there are capabilities of power or harmony of which we and those with whom we mingle are alike ignorant. Ever and anon, mayhap, some greater than common jarring is followed by a resonance that is but a hint of capacity and power; but not until the old case is laid away and amidst the beautiful surroundings of our Father's house, and the master-hand of the maker touches the keys, shall we ourselves have any adequate conception of the compass and volume of harmony in those souls that God has given us.

For the Visitor.

### The Decision at Hillsboro.

As intimated in your last issue the question of Home Missions may now be regarded as settled. We are thankful, for the agita-

tion, as far as N. B. is concerned, has not been immediately beneficial. While the general sentiment in favor of the Union of Maritime Baptists in Home Mission work has been steadily increasing, during the years of its discussion, various considerations, to which we may now allude as matter of history, have delayed a satisfactory settlement. The opponents of Union have urged that the bringing of Home Missions into the Maritime Convention, which was the principal feature of the Union, would so increase its work as to impair its efficiency in matters already under its cognizance, i.e., Education and Foreign Missions. To this it was replied that the increased work would be done in nearly the same time by virtue of the greater interest and energy which Union would awaken, and that Foreign Missions and Education would be much benefited. The arguments, however, which have the greatest weight, especially in N. B., were that each Province could best understand and manage Home Missions within its own limits, and that to transfer their control to the Maritime Convention would be to divorce them from the Associations and the Churches, and so render them less efficient. It was urged in answer to the first of these considerations, that the larger Convention body would have a ripper and wider wisdom, the wisdom of all the Provinces for each; and that it would command larger financial resources, and would, therefore, be the most helpful to the Province in which the weaker interests were. To the second objection the reply was that as Maritime Baptists were already united in Educational and Foreign Missionary work, their severance in Home Mission operations was anomalous and injurious, and that the removal of this final bar would promote their organic union, life and power, and bring the whole body into energizing contact with each Association and Church. It was also strongly urged that the experience of other bodies and organizations in Canada and the United States was favorable to the measure proposed. This is in brief the history of the discussion.

When the Convention, held last year in Fredericton, almost unanimously accepted the principle of Union, and appointed a Provisional Board to which the existing Home Missionary organizations might transfer their work and trusts, the question was regarded by most persons as settled. This conclusion was strengthened when the Home Mission Board of N. B. endorsed this action last autumn, and was followed by the Home Mission Union of N. S. and P. E. I., this spring. The Provisional Board was organized at Yarmouth to act until the meeting of the Convention in August, when it appeared that the action of the N. B. Board had been based on a mistake as regarded the decision of the N. B. Union, to whom they owed their appointment. Instead of that body having endorsed, as they supposed, the principle of Union, they had decided otherwise. The N. B. Board being divided in opinion on the question of Union, the whole matter was then thrown back for settlement on the N. B. Union, which lately met with the Association at Hillsboro. Deep and prayerful interest was centred upon this gathering. N. B. Home Missions were in an unsatisfactory condition. Their interest demanded a settlement of the question. There was by no means unity for or against Union though adverse feeling seemed to preponderate. The discussions in the Union, which occupied the greater part of two days, was deeply earnest and singularly temperate in tone. We may be pardoned for saying that it was largely a contest between feeling and reason. Those unfavorable to Union felt reluctant to give up their distinctive work, and to commit Missions in N. B. to the charge of a Convention Board, notwithstanding the arguments in favor of such a course, advanced—unfortunately it may be, chiefly by N. S. brethren—seemed unanswerable. It being impossible to come to a working agreement, either for or against Union, a compromise was effected, and a resolution introduced as has before been noticed, which transfers the work of Missions in N. B. to the Convention, as has already been done in N. S., but which provides that N. B. shall have a separate Board appointed by the Convention. This decision, though not what extremists of either opinion might desire, is, we have no doubt, the best possible under the circumstances, and will doubtless receive the approval of the Convention, and the loyal support of N. B. Baptists. It removes the perils of uncertainty, discussion and divided opinion. It brings Home Missions under the survey and direction of the whole