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The Christian Visitor,

Wednesday, March 30, 1881

NOTICE EXTRAORDINARY.

To our Pastors we address a word of exhortation. We want the VISITOR to go into Every Baptist family, and only through your aid can we effect it. Its visits to your people will help you in your work. To effect our purpose we will supply the Visitor to the end of the year for \$1.00 to all new subscribers. Pastors, please make this offer known and send us all the new names you can. The ministers of other denominations are making vigorous efforts in support of their papers. We trust our pastors who know best the worth of our principles will help more than ever in their dissemination. If our ministers will work a little for their paper they can multiply its usefulness many fold. Some help us now and we hope all will henceforth make known our offer from the pulpit and urge it.

BAPTISTS AND THE BIBLE SOCIETIES

no. 1.

THE question is often asked what is the attitude of Baptists toward the British and Foreign Bible Society? A statement of facts may be helpful to our own people, as well as a needed apology, to our brother Christians of other names, for the course generally pursued by Baptists.

The B. and F. Bible Society was founded in 1804. The representations of Rev. Thomas Charles concerning the destitution of Bibles in Wales to the Religious Tract Society led to its formation. The Rev. Thomas Hughes, Baptist Minister urged the founding of the Society and suggested that its sphere of operation be the whole world. He was appointed the first secretary. The society began its blessed work in a truly catholic and missionary spirit. Soon branch societies were organized, not only in Great Britain, but in the Colonies and India.

The English Baptists began Foreign Missionary operations in 1793. Thomas and Carey were followed by Marshman and Ward, and these by Pierce and Yates, and others of precious memory. They began almost immediately to translate and publish God's Word. They faithfully performed their work according to the best of their ability, which all in those early days acknowledged was the best available for the work.

In 1807 the Calcutta Auxiliary Bible Society was founded, and our Baptist missionaries were invited to co-operate. They did so, and their translations for many years were assisted with money grants both from the Parent Society in England and the Auxiliary in Calcutta.

That both the Parent and Auxiliary Societies knew the character of the translations made by our missionaries is evident from the fact that in 1813 Lord Bexley, the President of the British and Foreign Bible Society asked, in an official letter, the Rev. J. H. Hinton, corresponding secretary of the English Baptist Missionary Society, whether baptizo and its cognates were transferred or translated. He received an official answer from Mr. Hinton that they were translated. This information however did not cause the Society at this time to withdraw its aid. In fact we find that through regulations of the B. and F. Bible Society that our translations were the recipients of many favors. As an instance, a rule of the Society offered £500 sterling, for the first 1,000 copies of every approved translation of the New Testament into any dialect in India, in which no translation had been previously printed. Our mis-

sionaries at Serampore, gained £1,500 sterling for their Pushtoo, Kunkun and Telooogo translations.

This pleasing state of harmonious co-operation in giving the Bible to the heathen continued till Pedobaptists, notably the Independents and Episcopalians, complained against the Baptists to the Calcutta Auxiliary and the Parent Society. Then the Pedobaptists crowded out the Baptists. They passed resolutions which withdrew all aid from Baptist translations, and this was done after some thirty years of co-operation.

In these circumstances Baptists had to consider what to do, whether to drop the translations made by their own missionaries, or to ask their missionaries to mutilate them so as to suit the new order, or to form a Society to publish them in their integrity. They chose to do the latter and formed the Baptist Translation Society which exists to this day, having as its special work the publishing of the translations of the Holy Scriptures made by Baptists, which were thrust out by the British and Foreign Bible Society.

In view of these facts it certainly cannot surprise our brethren of other denominations that Baptists do not, to any great extent, co-operate with the B. and F. Bible Society. As to the blame of the separation, Baptists take none of it to themselves. The B. and F. Bible Society used to publish their translations, and had they not refused to do so, we should still be co-operating with the Society as a denomination. In our view Baptists who co-operate with the B. and F. Bible Society, are either lacking in loyalty to their principles, or are ignorant of the facts of the case. It is true, it may be said, that some Baptists co-operate with the Society, because of the English version which it circulates. This argument is very weak in view of the fact that other Societies and publishers furnish English Testaments and Bibles almost if not quite as cheap. If our brethren have money for Bible distribution, they can do most good with it, and bolster up the least error, by giving it to our own Missionary Society for Bible work abroad, or to our Home Mission Society for Bible work at home. In view of the facts above stated, it ought not to take a great amount of nerve for our people to say nay to the appeals of the agents and collectors of the B. and F. Bible Society. Simple self-respect and loyalty to the teachings of our Lord as we understand and practice them, will cause them to turn our benevolence into channels which exist for it and from Societies which have put a ban upon the translations of our missionaries, both dead and living.

REV. EDWARD JUDSON, of Orange, N. J., has announced his intention to resign his charge in order to undertake the enterprise of founding a church in the lower part of New York city. Those wards have not been deserted by people, for a large population still dwells there. But it has been deserted by the churches, and as the members of churches and congregations have removed up-town, the places of worship have been closed, pulled down or appropriated to secular uses. Trinity Church corporation keeps its venerable sanctuaries open, and there are Roman Catholic congregations, we believe. Protestant evangelical worship is represented mostly by missions. But Mr. Judson thinks that what the people there, as elsewhere, need is a church. Into this, to human view, hard and dreary work, he goes from the charge of a large, able and generous church, eager to anticipate his wishes and to second in every way his plans. It is a rare instance of renunciation, and many who perhaps lack his faith will give him their sympathies and prayers. It is stated that a wealthy layman has pledged him the necessary financial support for one year.

We are in receipt of a communication saying that Rev. Mr. Parnter was wrongly reported in the *Globe*. Our remarks criticised what we saw reported and not contradicted by the Reverend gentleman. If he was so badly reported as our correspondent shows, we think he should have corrected the false report. As he has not done so we leave our remarks still in all their force aimed at the wrong report of Rev. Mr. Parnter's sermon.

We greatly dislike to misrepresent anyone and always are ready to retract any statement we may have made on insufficient grounds. In this case, however, if Mr. P. is misrepresented he can easily make the necessary correction, and we will give it place with the necessary comments on our part.

WITH unfeigned regret we chronicle the death of Lady Lush, wife of Lord Justice Lush and daughter of Rev. C. Woolacott. She was born in 1818, and had an early Baptist training which she honored till called home. We remember her kindly visits to Regents Park College years ago, and can witness to, the lively interest she took in all Christian work. Her husband is a deacon in Dr. Landell's church. They, though high in earthly station, have walked humbly with the Lord. Lady Lush was a great sufferer, but she trusted in the Lord, walked closely with him, and now is at rest.

"Servant of God, well done! they serve God well Who serve his creatures; when the funeral bell Tolls for the dead, there's nothing left of all That decks the scutcheon and the velvet pall Save this. The coronet is empty show: The strength and loveliness are his below: The shifting wealth to others have accrued: And learning cheers not the grave's solitude. What's done is what remains! Ah! blessed they Who leave completed tasks of love to stay And answer mutely for them, being dead. Life was not purposeless, though life be fled."

THE college question is warmly discussed in the *Presbyterian Witness*, *Wesleyan* and *Messenger*. Bottom facts are being educed and everybody will understand the matter better in future. One thing is pretty sure that the Presbyterians have got a fat thing in Dalhousie and they are anxious for more. The prospects, however, are not very assuring. We stated last week that the college grants in Nova Scotia were renewed. In this we were a little premature. The government bill providing for the amount we stated, has passed its second reading by only one dissenting voice, and probably will receive the assent of the Legislative Council and become law.

MR. HAMMOND, the Evangelist, is still holding meetings in Toronto with good results. We are sorry that our brethren do not more heartily co-operate with him. He is no mere religious mountebank, but an earnest, good man, whose work during many years has been crowned with rich and lasting blessing. We enjoyed a blessed season of work with him in our Church in the West, and can speak well of him from experience.

WHAT next! Miss Burdette, sister of the Hawk-Eye man, is now enlisting the sympathy of Indiana Baptists in "Alaska as a mission field." Surely American Baptists mean something more than the utterance of a platitude when they raise the cry: "North America for Christ." We hope our brethren in the Dominion may catch the inspiration of their noble acts.

REV. E. C. SPINNEY welcomed recently 28 new members into the fellowship of the First Baptist Church, Burlington, Iowa. Judge Newman, one of its prominent members, we notice, is on the programme of the May meetings in Indianapolis for an address. We can assure visitors that he will do honor to the west, and the cause he advocates.

The anniversary meetings of the Baptist Societies are to be held at Indianapolis in Bro. Mabie's church. The Publication Society is out with a full two days programme and the *Baptist Weekly* suggests that if it is rigidly adhered to, that pillows and smelling bottles will be in demand.

A returned missionary of the American Missionary Union says in a note to us: You are sound on the Foreign Mission questions. All combined effort must cease unless the regularly constituted Board is allowed to control the affair.

THE FREEDMEN'S BAPTIST COLLEGE in Texas, hereafter is to wear the honored name of Nathan Bishop. He was a princely giver, an ardent lover of the colored people and henceforth his name will be worthily perpetuated by this college.

MR. SPURGEON is again suffering and in all probability will have to leave his post for rest. Many prayers will arise that his voice so loyal to gospel truth will soon be heard again in all its old power and unction.

DR. McARTHUR pastor of Calvary church, N. Y. rejoices in a \$1,000 being added to his salary. Our American friends know how to appreciate Canadians and treat them kindly.

A council to consider the propriety of setting apart Bro. W. M. Weeks to the work of the gospel ministry has been called by the Germain St. Baptist church to meet on the 7th prox.

PERSONALS.—We regret to learn that the infant son of Prof. Tufts, died on Saturday last.

Miss Graves, Lady Principal of Acadia Seminary, is somewhat seriously ill. Her classes are being attended to by the other teachers. Her illness is principally due to physical prostration.

Rev. S. B. Kempton is still recovering. He was able to hear Mr. DeBlois preach on Sunday last, at Wolfville.

MR. L. A. CRANDALL, a member of the present Senior class of the Rochester Theological Seminary, has been the highly-respected pastor of the Free-Will Baptist church at Fairport, but has become so dissatisfied with the views of that denomination on the question of communion that he has become an out-and-out Baptist, and united with the East-avenue church of Rochester.

WE notice that the *Christian Helper* has copied, with due credit, our article on "Hard Shell Baptists and Christian Unity." We hope it may do good abroad among weak-kneed Baptists and effervescent Pedobaptists.

Contributions.

WE do not hold ourselves responsible for the opinions of our Correspondents.

PUBLIC SCHOOL INSPECTION.

MR. EDITOR,—In your issue of the 9th inst. a communication signed "S" appeared asking information respecting some features of our present system of inspection. As the writer appeared to be in earnest, and his questions so pertinent, I supposed that a reply would at once be given by the proper party, viz.—the Inspector for District No. 5, whose faithful discharge of duty was thus called in question. But, since, for some reason best known to himself, said official has nothing to say in the matter, I will, although not paid for it, give some information on the question asked.

1. Inspectors are paid a certain salary per year, and are required by law (See Sec's. 10:1-13 and Reg. 31:3 to visit annually each school within the District. An Inspector who stops at home without performing his duties is as useless as a ship that will not float or a sword that will not draw.

2. If the Inspector "does not come in sight of the school room for two years" there is evidently something wrong and it is clearly the duty of the Board of Education if it makes laws and regulations, that bear heavily on the teachers to see that they and their officers have first performed their duty before exacting the "pound of flesh" or depriving the teacher of that, which, as far as they may know, he has justly earned.

3. We would naturally look for clear water at the fountain head, though the stream were corrupt. So let me say to "S" do as others in similar circumstances have done—apply to the Chief Superintendent, who, in the words of one of our fathers in the denomination "is so immersed in the prosecution of his responsible mission, that no work is too severe to be endured, no sacrifice too great to be made, to push forward successfully the great interest committed to his care." Surely this is one of the interests, and an official, with such a character from so good a source, would not hesitate to set the matter right.

4. How long the Board of Education intends retaining an official, respecting whom, complaints are heard on all sides, from whom the Chief Superintendent himself was unable to obtain a report, and against whom a complaint is officially made in the report from the Secretary of Trustees for St. John and could be made by other Boards of Trustees, is a question that many are asking at the present time. The matter will doubtless receive proper attention and that at no distant day.

Having given "S" some information on the subject, let me say, that while in this instance the loss of the teacher is due, as the matter is reported to the neglect of the Inspector; yet the fact that the teacher can be thus deprived of his just dues, although no fault of his, is the worst feature in our generally excellent School Law. We find by school Regulations, that a teacher may be deprived of \$40 of his government allowance.

1. If the Inspector fails to visit the school during the year.

2. If the teacher in the course of events has charge of a school but one term in the school year. Some districts cannot afford a school but one term. A teacher taking such a school loses \$40, unless the district makes it up to him.

3. If on the day of the examination by Inspector, the teacher cannot "present for examination at least the average number of pupils in attendance for the current term" he is not classified.

Thus a teacher may in the first part of the term, have a large average which falls off greatly owing to the demands at home. The teacher cannot present his average number for the term. Thus teachers are necessarily obliged to keep down by all means in their power the average at the first of the term, so as not to have it run above the number available at time of inspection.

This is working backwards with respect to improvement in schools.

True some concessions are made in this respect, but these are the exceptions, not the rule. Thus teachers even in St. John have been obliged to go around and beg pupils to attend school on the day of the examination. If in the city this difficulty is found, how much greater will it be in the country, where so many things conspire to render the attendance uncertain.

4. If 50 per cent. of pupils present do not pass, the teacher loses \$40, and 75 per cent must pass to cause no detriment to the teacher. Now, failure here at first sight might appear to be the fault of the teacher. But, when it is remembered that an intelligent knowledge of all the subjects in the course for one year is required from each pupil, and that this demands (1) regular attendance, (2) average ability, (3) industry on the part of the pupil, it will be seen failure here, is not so much the fault of the teacher as one might be led at first to suppose.

The teacher is thus made the sport of circumstances. I do not advocate an abandonment of the course of instruction which presents a good ground work upon which to improve as circumstances may require. I do not say have any less inspection, but I do ask that the teacher be not required to suffer for the faults of Inspectors, Trustees and Pupils.

Yours,

JUSTITIA.

PRAYERS LITURGICAL AND EXTEMPORANEOUS.

There would be no benefit in continuing the discussion on "Liturgical and Extemporaneous Prayer." I only ask the privilege of remarking that I have been misunderstood in one particular. The "criticisms" in my first article were not intended to be "confined to our minister's," nor to those of any one denomination. If my remarks were just; at all, they had unfortunately a very wide application. I believe they were just, but I am not so foolish as to suppose that any considerable number of the adherents of churches that are traditionally opposed to the use of a Liturgy in Public Worship will think with me.

I would take this opportunity also of correcting two or three typographical errors, which appeared in my article of your issue of the 2nd inst.

In the 5th paragraph "offending" should have been *affording*. In the 7th paragraph "provision" should have been *perversion* and "tenements" should have been *lineaments*.

L. N. S.
Wolfville, N. S. March 17th, 1881.

NEWS FROM ENGLAND.—NO 35.

YORK TOWN, SURREY.

March, 15, 1881.

AMERICAN BAPTIST MISSIONS.

Being the other day in company with Capt. Charles Campbell, H. M. I. N., who spent some time in Burmah, I was much interested in the way in which he referred to the Baptist missionaries in connection with the "American Board of Missions," the more so because he is not a Baptist, but a member of the Episcopal Church. He said "he felt so deep an interest in their admirable work, and he must always hold in honor their ministers and the denomination on that account." I felt this unsolicited testimony was worth repeating, and sending across the Atlantic for the encouragement of our brethren, and that the Baptist Board of America might know the estimation in which their missionaries are held by a gentleman, who, being on the spot, was able fairly and did without prejudice estimate their work, and while connected with another society, thus volunteered a statement respecting their efficiency.

PEDOBAPTISTS ON THE MODE OF BAPTISM. At a time when English Baptists are discussing in the denominational organs the mode of Baptism, it is refreshing to notice what eminent Pedobaptists have said on the subject.

PROFESSOR PORSON, an Episcopalian, one of the profoundest Greek scholars, certainly the greatest verbal critic that any age or country has produced, wrote: "The Baptists have the advantage of us; Baptizo signifies a total immersion."

BOSSUET, a Roman Catholic, wrote: "Baptize signifies to plunge, as is granted by all the world."

THE PRESBYTERIAN REVIEWER, remarks: "We suppose it never was denied by any one that baptizo as well as baptis signifies to dip or immerse."

JOHN WESLEY wrote: "Buried with him (Romans 6: 4.) alluding to the ancient manner of baptizing by immersion."

JOHN CALVIN: "The word baptizo signifies to immerse; and the rite of immersion was observed by the ancient Church."

PURVER, a Quaker, wrote: "Baptized is but a Greek word used in English and signifying plunged."

VON COELLN, a German writer, remarks: "Immersion in water was general until the 13th century, when, among the Latins, it was displaced by sprinkling, but was retained by the Greeks."

In an exact knowledge of antiquity the scholars of no other country equal the Germans. They pride themselves on being at the head of this department, and would rather sacrifice their ecclesiastical preference than pronounce a wrong verdict on a question of ancient history. Indeed in all the writers we have quoted we must be struck with their honesty in the expression