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HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

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## THE FINDING OF MOSES.

BY GRAHAME.

Slow glides the Nile; amid the margin flags,  
Closed in a bulrush ark, the babe is left,  
Left by a mother's hand. His sister waits  
Far off; and pale 'twixt hope and fear, beholds  
The royal maid surrounded by her train  
Approach the river bank; approach the spot  
Where sleeps the innocent: She sees them stoop  
With meeting plumes; the rusky lid is op'd,  
And wakes the infant, smiling in his tears,—  
As when along a little mountain lake,  
The summer south wind breaths with gentle  
sigh,  
And parts the reeds, unveiling as they bend,  
A water lily floating on the wave.

## Contributions.

For the Visitor.

### THOSE COLLEGE GRANTS.

In considering the very important questions you suggest in this connection—i. e. "what ought we, as a denomination, to do in view of the state of things that have arisen"—it is well for us to observe that our duties here, as in other relations, are two fold, viz., as Christians and as citizens, and that these must be harmonized in our efforts, otherwise we cannot properly meet our responsibilities or preserve our Christian characters. We, according to our profession as Baptists, have been called and commissioned to "preach the gospel to every creature,"—to proclaim the truth, and so far as in us lies all the truth. Our duty to our Saviour and the great privilege of our lives here meet. For this purpose we are organized into Churches. To accomplish this great work we are permitted, and we find it necessary, to lay under tribute, among other resources the advantages of higher education. And it appears that efficiency in preaching the gospel demands for our ministry and the membership of Baptist Churches a better education than even a State college can give. In this fact Acadia College had its origin. This Baptist ideal has been largely met in its history. Our mothers spun and wove and knit, and our fathers went to the woods for materials to build up a College that should be, what it is now acknowledged to be, "the right arm of the Baptist denomination." For by its work every department it has been promoting and defending the "peculiar tenets of the Baptists,"—tenets that are antagonistic to the creeds of other Christian bodies—but none the less true or important for that. The intimation that an Arts course may be debased by teaching Baptist peculiarities, whatever may be said of Methodism or Presbyterianism or Romanism, is not, to say the least, just what we have been taught. The teachings in an Arts course are not by any means confined to the lecture or class room. The personal religious influence of the Professors and fellow students is no mean factor in Collegiate advantages, and is sure to shape the religious thought of the student; and this is just what Baptists have designed

that their College shall do. If Baptist peculiarities have their foundation in truth they cannot debase an Arts course, though taught simultaneously in the same Institution. The success in scholarship and the numerous conversions of the students of Acadia College have been and are the pride of Baptists—the theme of their anniversary thanksgiving to Almighty God, the answer of their prayers and the ultimate of their aims and efforts. Higher education, therefore, was not the end aimed at by Baptists in establishing a College, but this educational enterprise was entered upon, and has been sustained as an efficient means to the grand end of preaching the gospel and defending the truth as it is in Jesus. This is the plea for Acadia College that I have heard from my childhood—this is the tradition of my fathers—and I am still inclined to accept this as correct, all that I hear to the contrary notwithstanding. In the light of these facts what we ought as a denomination to do under present circumstances, and at all times, is evidently to support to the extent of our ability our own College, and this we ought to do for the same reasons and in the same way that we support other denominational or church enterprises. If these are not the character and aims of our educational institutions then their support is not obligatory on our Churches. And if these are their character and aims then their work cannot be secular in any sense not applicable to any other work of the Church. It is worthy of notice that in any attempt we may make as a denomination to guide the State in this work, as in any arguments we use for accepting State pay for the support of our denominational institutions of learning, there is a divergence from our legitimate work as the Churches of Christ if not a concealing of our real character and purpose. The arguments used in our favor with the government in this matter of denominational schools is so thoroughly akin to those used so successfully among Protestants in favor of convent schools that we are in bad company, I fear. When we, as a religious body, organized for the spiritual elevation of the ruined by sin, become the paid servants of the State, are we not then in danger of being hampered in our work, and lowered in our dignity as the servants of God? In this, as in many other ways, Baptists doubtless have been sinners to a greater extent than they have ever imagined, and I am really afraid if we still persist in this course, we will become devilish. That conversion of the common fruits of sin is upon us is very clear. This always suggests repentance. How Baptists have been inveigled into this false position can be as easily read in our history as can a ship's traverse-table. However, I shall be very happy if any brethren who differ from me in this matter are standing in the truth. Jealousy for the honor of our Churches constrains me to write. If this honor is preserved I am satisfied. As individual citizens, Baptists are an important factor in the government of our country. In this capacity they are capable of giving good counsel and a firm support to the government in all just measures. The principles which underlie their denominational superstructure, with their extensive experience and success in the educational operations, preeminently qualify them for the duties of the present hour. They can instruct the powers that be that taxation in any form for the support of religious institutions is a violation of just principles, and that giving State aid to denominational Colleges is an injustice to the Commonwealth. They can also instruct the governments that any State University they may attempt to sustain, whether an examining or teaching body, will find formidable rivals for University honors in the existing denominational Colleges, and in Acadia College in particular. They can give proof of the soundness of this advice from the history of the Halifax University and it may be from the history of the N. B. University as well. In these circumstances the Councils of our country may see that their wants in this line are well supplied for the present by these denominational Colleges, and that it is not wise in these days of financial depression to tax the people to support inferior and superfluous institutions for advanced education. Such a course by our government in N. S. may be regarded as unfair to the members of these religious bodies who have voluntarily contributed for the support of these very useful institutions. J. H. S.  
Digby, Jan. 23, '81.

P. S. Your correspondent H is attempting the resurrection of a dead issue. His peculiar style of logic was one of the favorites of the separate school men. It was buried when free schools were established and has lain too long to be very forceful now. J. H. S.

The committee appointed to prepare a scheme of lessons for the International Series has just closed its meeting in Chicago, having fixed upon the lessons for 1882, which are to be the Gospel by Mark, throughout the year.

## OUR FOREIGN MISSION.

It will be remembered by all interested in this department of our denominational work, that a resolution introduced by Rev. T. H. Porter, looking to a more intimate connection with our Western brethren of the Dominion in this enterprise, was laid on the table for consideration at the last session of the Convention. It may be well that the pro and con of this question should be carefully considered.

There is evidently a drift towards the consolidation of our mission work in these Provinces. This current has been carrying the Baptists for several years, until great changes have been effected in our Home Mission organization. In looking over the history of this movement, it will be seen that the Convention element, always so strong among us, has been famous in this case, alike for its opposition and its failure. This circumstance, instead of shaking our confidence in our brethren, rather confirmed it. Give Baptists a good reason for any course of action, though this may induce organic changes, let them but see that this will be for the glory of God and the good of men, and they will readily fall into line. But they will stubbornly wait and work in old paths till this is done.

The change in our Foreign Mission work being alluded to, may be quite difficult to perfect in the detail, yet there are some reasons for its adoption which we cannot afford to overlook. These reasons are found both in our Foreign and Home operations.

1. On our mission fields we have our own Missionaries and those of the Western Provinces working side by side—their fields touching each other—here meeting alike the same difficulties, needing the same supplies and doing the same work and all these difficulties, works and wants, suggesting that they cannot so well succeed by separate, as by united operations.

2. These Missionaries have very naturally and wisely confederated. The reports of their yearly conferences, as they come to us, give us a better idea of the condition and prospects of our missions than we gather from any other source. These conferences of our dear brethren and sisters, so far removed as they are from their base of operations, and so completely shut out as they are in their work from association with Christians, must meet a want in their case for which they have no other supply. Standing face to face, as they do, with the difficulties of their work, they can mutually consult at an advantage not easily appreciated by us at home. As it is with us in our pastores so must it be with them in their work, a thousand little things exist and local circumstances arise that are indescribable and yet influential, demanding great courage, prudence and skill to manage. A conference, embracing the members of the Canadian mission, with our own, under those circumstances must have a very great advantage over a like association of our own families alone. And it is not difficult to see that they will be embarrassed in their plans of operating if diverse counsels prevail at home. This unfortunate circumstance would be improbable if the Baptists of the denomination were organically united in this work. Such a union would also greatly simplify and lessen the actual labor of these united workers abroad; for then instead of having to correspond with and receive the direction of different bodies as they now do, they would be under the management of one Board, subject to less expense and delay. As the mission enlarges its operations these difficulties are sure to increase. A school for the training of native preachers will very soon be demanded. Neither of the existing Boards are able to sustain and direct such an institution. United they could well meet this necessity. These remarks will apply to other felt wants of the missions at the present time.

3. Our own missionaries unite with the missionaries from the Upper Provinces in recommending an organic union at home. At their annual conference held at Chicacolet Jan. 1879, they record as follows: "Believing that an organic union of the Baptists of the Dominion in Foreign Mission work would greatly conduce to the advancement of missions both at home and abroad

*Therefore Resolved*, That we individually pledge ourselves to use all legitimate means to bring about such a union, and that we respectfully press the question upon the attention of our brethren at home.

Besides our own mission families this conference was attended by Rev. Messrs. Craig, McLauren and Timpany. The last named brother had just returned after an extended visit to those Provinces, and was thereby well qualified to judge of our methods of working at home and abroad. Their recorded opinion must have great influence with our churches. We cannot afford to ignore the advice of our pioneers in this great work. Their zeal and fidelity and self-sacrificing efforts demanded of them in establishing our mission in an unhealthy climate, and in the face of an opposing

idolatry, strong in its age, and offensive and repelling in its dark ignorance and vices, is quite enough to worry out and stagger the spiritual strength of the most devout of these servants of God. They must be very sensitive of any indifference to their wishes on our part. Their council must prevail unless strong reasons to the contrary can be produced.

Foreign mission work demands in its management a very considerable expenditure of time, talent and money. This fact made many of its friends accept with much misgiving the independent course adopted by our Convention of 1871. Our history since has proved that our fears were not without foundation. And this so, not because this very important measure was altogether ill advised, or that the brethren officially engaged in this work at home and abroad have failed to do their very best to carry it on. Their faithful and self-denying labors command for them the confidence and sympathy of our churches.

The difficulties we have met in our work are all easily accounted for. We have not the means at our command for most successfully carrying on foreign mission work. In conducting our limited operations we have entered upon a new work with no men of experience in this line to guide us. Our experiments by which we have been learning as well as laboring have cost us much money. If I mistake not we have now learned that larger operations can be conducted more economically and efficiently. This will the more fully appear if we compare our own organization with that of the "American Missionary Union" beside which we are laboring at home and abroad. This work taxes to the utmost their vast resources of men and means. It must be more than equal to the ability of our Convention. As it is with us now we are obliged to practice a false economy. Much of this would be avoided and our efficiency increased by a union with the Upper Provinces. Then we could better support our home offices, and conduct all departments of this good work more thoroughly than we can ever hope to do it alone. In this connection it is well for us to notice that during our brief history we have lost some of our most efficient workers. Our first secretary was soon taken from us; and some of our missionaries, who had cost so much in their preparation for foreign work have gone in the same direction. Others are likely to follow. Our brethren now abroad are being worn out by exposure and toil in building compounds, and if they live will soon be obliged to return to recuperate lost strength. Larger corporations can avoid much of this waste of strength as we cannot in our present condition. These are some of the reasons that favor this movement. If there be any insuperable barriers to this union they will doubtless be set forth by those who know of their existence.

J. H. SAUNDERS.  
Digby, N. S., Jan. 21, 1881.

**AN EXPLANATION BY OUR UPPER CANADA CORRESPONDENT.**

MR. EDITOR.—I see by to-day's number of the *Christian Helper* that the Rev. A. A. Cameron has taken me to task for my reference to him in my letter to the *Visitor*. I feel very much averse to any public discussion, Mr. Editor, especially with one so well versed in the science of polemics as our good brother Cameron; but yet I feel that I must say a few words lest you, who are so far away, may imagine that I write carelessly and unreliably.

My aim in the article referred to was simply to give a sketchy summary of the doctrinal discussion. I thought I was free from prejudice in reading the different letters. I gave (and Bro. Cameron thinks that we all have a right to express our individual convictions) my own opinion in few words of several of the communications—among the rest of Mr. Cameron's. That summary the editor of the *Christian Helper* pronounced "very fair." But Mr. C. thinks that I sadly blundered in my reference to himself. Permit me to refer to a couple of points in his letter.

He says "I venture to affirm H. has had no means of knowing what hopes I cherished for the reception of the creed in question; further, that he is not in a position definitely to inform your readers how warm or how cold a reception it has received." Is there not something of the captious about this? Does it not smack of the sophistical? True I am no mind-reader and could not know beyond a shadow of a doubt what his hopes or what his forebodings were. Yet often the invisible things are made known by the things that are visible, and accordingly I adopted a common and, as I thought, legitimate method of arriving at conclusions. To my conclusion, as expressed in my former letter, the seemingly self-satisfied style of Mr. Cameron's articles helped me. When, however, I stated that conclusion, I made no pretence to infallibility. If I chose to be captious also I might venture to affirm that Mr. C. is not in a position definitely to state whether or not I can "definitely in-

form your readers how warm or how cold a reception" his letter received. Or can he define the word "definitely" in this connection?

Mr. Cameron also says: "The article to which he refers is outside the present controversy." Again I might be captious and wonder how Mr. C. knew that I alluded to the article *exclusively*. In fact is the words I have just quoted he states a something that was not quite axiomatic to any one who had read the discussion up to that date, and who had endeavored to read between the lines and to put this and that together.

Pictures look very different under different lights, and in different settings. Let us see the setting of "the article" and observe whether any fresh light be thrown upon it. It appeared in the *Canadian Baptist* of Nov. 18th. Section 4 read "That such an assembly is supposed to crystallize (in the faith and practice of her members) the whole body of revealed truth." Section 5 "That the various churches of the one Faith, one Lord, one Baptism can and ought to co-operate so far as practicable for the better conservation and proclamation of Christian truth." Now side by side with this, place the following from Mr. Cameron's letter in immediate connection with the discussion—in the *Baptist* of Nov. 4th.

1. "The Great Head of the church desires all Christian churches to have one Faith, one Lord, one Baptism."

2. "The church in Jerusalem, aided by the apostles, aimed at preserving unity of Faith and Practice amongst all the churches."

Now are not these dogmas calculated to impress the ordinary reader with the idea that their object was identical. Seemingly both are either within or without the controversy. The latter throws a light on the former which Bro. Cameron himself seems to have overlooked or forgotten. Both appeared when the discussion was keenest. The shadow of controversy seemed to cover even "the article" for which we must blame its setting. Yet one cannot help thinking that on both occasions the word *faith* (alias creed as the contest shows) was uppermost in the writer's mind for in both cases the scriptural order—one Lord, one Faith, one Baptism—is changed. I confess to having entertained the thought that the caption of "the article" and the remarks preceding those I have quoted were so much sugar-coating to the pill which had been refused by some before. But Bro. Cameron has disabused my mind of such thought by a plain disavowal of any such intention. I trust, however, Mr. Editor, that I have made it plain that there was some ground for my statement, and that it was not quite "aimless." Whether my obtuseness or Mr. Cameron's mis(x)times is to blame for the misunderstanding, I leave to you and your readers to decide. I have written you simply that Mr. Cameron and you might know how I looked at things and so to explain the bald statement to which exception has been taken: I have tried to avoid unkindness for I love Bro. Cameron as a man devoted to the cause of truth—a cause he is ever ready to uphold. Having explained my position, I deem it unnecessary for me to say any more. So please regard this as final.

Jan. 22nd, 1881. H

**ITEMS OF INTEREST.**

The last time we heard Mr. Moody, he called for, "short, pointed, juicy talks" from those disposed to respond to what he had said. A brother arose and began a dry, prosy speech, whereupon Mr. Moody cried out: "That's not what I asked for, that's preaching."

In the October number of the organ of the German Baptist Mission the statistics of the churches are given, from which it appears that there are 134 churches in Germany, with 26,656 members, 1,497 stations, and only 11,813 Sunday-school scholars, instructed by 874 teachers. There are sixteen churches with more than 400 members each, one of these reporting 1,170 members and another 775. Fifty-one churches have less than 100 members.

Rev. Dr. Ireneus Prime, editor of the *New York Observer*, in a lecture on "Wits of the Pulpit" in that city on Tuesday evening, said that Dr. Strong, of Hartford, was a man of great natural wit, and oftentimes indulged it without thinking of its effect. Leading a ministerial prayer meeting on one occasion, he said, "Brother Colton, of Bolton, will you step this way and pray?" to which Mr. Colton responded, "Brother Strong, you do very wrong to make a rhyme at such a time;" and Dr. Strong again remarked, "I'm sorry to see you're just like me."

The Baptists in Sweden, comprising 20,000, set an example worthy of imitation. In twenty-five years they have built 125 chapels costing \$500,000, besides each person paying one dollar a year for the support of the Lutheran church for which they are taxed.