

The Christian Visitor,

A Religious Family Newspaper, Published every WEDNESDAY, at 99 Germain Street, St. John, N. B.

Price \$2.00 per Year, in Advance.

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NOTICE.

To Correspondents, Subscribers and Others. Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics.

TERMS FOR ADVERTISERS: Per line, first insertion, 12cts. " each subsequent insertion, 8 " Advertising card per year, \$12.00 Two inches space " 20.00

The Christian Visitor.

Established 1848.

Wednesday, October 31, 1883.

UNION IN ACADEMIC WORK.

Through the courtesy of the Secretary of the Free Christian Baptist Conference we are able to present below the action of that body in reference to the overtures made to it by the N. B. Baptist Education Society.

Extract from Minutes of the Fifty-first Annual Session of "The Free Christian Baptist General Conference of New Brunswick," held at Tracy's Mills, Carleton Co., N. B., October 13th, 18th, A. D. 1883.

On motion of Professor Foster, seconded by Rev. J. E. Reud,

Resolved, That we have heard with pleasure the communication of Rev. Dr. Hopper and C. F. Clinch, Esq., Delegates from the N. B. Baptist Educational Society, and we instruct the Moderator to appoint a Committee consisting of the standing Committee on Education, and three others to consider and report at this Session of Conference.

Ordered. That Bros. Foster, Reud and A. C. Smith, together with Bros. Perry, G. A. Hartley, J. McLeod, Taylor and Burnett do compose said Committee. D. McLEOD VINCE, Jos. McLEOD, Rec. Secretary. Moderator.

Professor Foster, from Committee on Education submitted the following Report:

BRO. MODERATOR,—Your Committee appointed to consider the proposition submitted by the Delegates from the Baptist Education Society for a joint Academic Institute, beg leave to report as follows:—

We recommend the proposition to the favorable consideration of Conference and on the following basis:—

- (a) Each body to raise one half of a sufficient sum to build and furnish an institution. (b) Each body to elect half of the Board of Directors. (c) An Act of Incorporation to be sought for the Institution as established in this joint way. (d) That until a new building is erected the joint Directorate have the control of the School wherever kept. (e) That until this scheme is adopted and the Act of Incorporation is gained, we recommend our people to patronize the school under the same conditions and regulations as now govern the school.

Respectfully submitted, A. TAYLOR, G. A. HARTLEY, J. E. REUD, JOS. McLEOD, JNO. PERRY, G. W. McDONALD, G. E. FOSTER, Committee.

Oct. 17th, 1883. Ordered. That the Report of the Education Committee be taken up Section by Section.

Preamble, and 1st, 2nd, 3rd, 4th, 5th Sections adopted, and on motion of Professor Foster

Resolved, That this Conference approves of the Report of the Committee on Education, and recommends "The Free Baptist Convention of the Maritime Provinces" to adopt said Report for a basis of Educational Work.

D. McLEOD VINCE, Rec. Secretary. Woodstock, N. B., Oct. 24, 1883.

It will thus be seen that the Free Christian Baptists have decided to co-operate with N. B. Baptists in the work of Academic Education. It now remains for the N. B. Baptist Education Society to say whether on this basis we shall co-operate with our brethren who have so cordially and unanimously met our approaches.

This is a matter of great importance to both denominations. The census give Baptists some 50,000 adherents and Free Baptists some 33,000. If we unite it will give us a constituency of 83,000 which ought

to give the institution a patronage and support unequalled by any other in the Maritime Provinces. The points of agreement between Baptists and Free Baptists are many and in reference to academic education there is no difference at all. The basis for union is equally fair for both bodies, and should a marriage on this basis be effected we predict that it will be pleasant and profitable and increasingly productive of the best results.

For ourselves we can say that no action could be taken which would more fully command our support. We are satisfied that these bodies have been growing towards each other for years, and it would afford us singular satisfaction and joy to do anything which might lessen the space between two great christian denominations which we think should never have had a separate existence. We must lovingly cherish the memory of the Fathers and take pride in their noble work, but they were human and not perfect any more than ourselves. We shall treasure up all the legacy of good they left us, and if we can before we go to join them in the better land heal some of the breaches made in the past, we shall with greater joy go hence and bear them the message of good news. The great Baptist body under different names holds truth essential to the fullest and best development of Christ's kingdom, and by their union they will increase the force of their protest against error and add momentum to their proclamation of the faith once delivered unto the saints.

SUPERINTENDENT OF EDUCATION.

The University Monthly published by the students of the N. B. University urges that the gentleman to be appointed to fill the office of Chief Superintendent of Education should be a man of high moral standing and unquestionable scholarship. "The interests of education demand that he should be one who has taught both in primary and advanced schools. No person would presume to assert that a man totally unexperienced in teaching, however high his attainments, would be fitted to assume control of those who are engaged in the work of instructing the youth. Without experience he is incapable of understanding the difficulties which have to be encountered in carrying out a course of instruction. Theory without practice is useless." All which we heartily endorse. In the teaching profession there are very few prizes to beckon a man on and hold him to the work of teaching. If these are not held sacredly for the profession then a great incentive to advance the interests of our school work is lost by the best men of the profession abandoning it, and entering other callings where preferments and emoluments are greater.

Appended to this article will be found an intelligent and earnest plea in favor of Mr. I. B. Oakes, A.M., as Superintendent taken from the Courier. Every qualification mentioned by the press that we have seen so far inheres in this gentleman. He is a scholar, has experience in teaching, has knowledge of the administration of the law, has seen schools and become acquainted with school systems in other countries on both sides of the Atlantic, has a judicial mind and good common sense which is much needed to adjust questions of detail in the administration of the school law. Moreover he is in hearty sympathy with the Free School System and has breadth enough about him to see where there is any pinching and cramping of the system and knowledge to apply the best methods for relief.

We are free to say that we are profoundly interested in this school question. Baptists fifty years ago opened the first school of higher learning in this Province free from any tests of admission. Ever since they have been foremost in educational work, and to-day own more property and teach more students than any other denomination in the Maritime Provinces. Will those who have endeavored to ignore the positions of Baptists bear this in mind that we began first with high school work free of restrictions, that we have invested

more in it both of men and money and are as a consequence to-day more interested in this matter than others, and that there are more of us to be interested seeing that we are the largest Protestant body in the Province and pay most of the taxes. If any other of the larger denominations can show fewer important offices held by their people and greater claims to recognition in this educational work we should like to see the plea. First we say fill the office because of the adaptation of the man to discharge its duties, but do not pass by Baptists simply because the last occupant of the position Dr. Rand, was a Baptist, for if denominationalism be brought into consideration we will volunteer to put in a stronger claim by far than any others on this score. No question outside of ecclesiastical matters so interests Baptists as this educational question and they intend to do all in their power to guard the privileges they have obtained in common with others in our free school system, and its just and wholesome administration. By all means give us a good man in all respects as its head.

DR. RAND'S SUCCESSOR.

Nearly every Provincial paper has had something to say on the matter of the appointment of a Chief Superintendent of education, and there is almost entire unanimity in the opinions expressed with reference to many of the points to be considered in filling the position. It is agreed that the appointee must be a practical man; that he be unconnected with the government of the Province excepting in so far as his position makes him amenable to the Board of Education, which includes the Executive; that he be a man of culture, of moral worth, of broad views, and of sound judgment and discretion; and that the vacancy caused by the retirement of Dr. Rand be promptly filled. Several gentlemen have been mentioned for the position, and the Government, doubtless, find it difficult to make a selection. Some of those named have many of the requisites, but are lacking in practical knowledge; others possess the knowledge, but lack other essentials. A few are men who seem eminently adapted for the place in every way, and among these is I. B. Oakes, Esq. Only two or three who can reasonably claim the appointment are so well fitted for it as he, and, we are informed, they are not eligible. Mr. Oakes is both able and eligible, and should be considered. We have yet to hear of any valid objections to him as a man or an educationist. His name has been commented on favorably by many of our contemporaries and by none adversely. His claims, therefore, should be strong. To select a man with fewer than his qualifications will be to injure the educational service of the Province and to weaken the Government. Why then should he not be appointed? Prompt and wise action is necessary, and it behooves those responsible to make some movement soon.—Courier.

THE ACADIA AGITATION.

We are still in receipt of letters anent the new professorship in Acadia. We prefer not to publish any more articles in criticism of the chair under a nom de plume. If any one desires to justify the creation of the chair and the appointment thereto, we will cheerfully insert the communication, so as to deal fairly with both sides. As a rule it is much better for persons to state their convictions over their own signatures. We have not felt called upon as yet to pass an opinion on the matter in question. We have inserted articles which showed the nature and purport of the new chair, in order that it may be intelligently understood. We have noticed in a pamphlet, now being circulated, what has been said in favor and against the new departure. We regret that anything should have occurred to disturb the infowing of the tide of good will and money, which, during the past year, has been setting so strongly in the direction of Acadia. The College Board has not, as yet, given any answer to the arraignment of their action, and we wait to hear from them. Whether

we shall have to wait until next Convention or not the Board will determine. We are satisfied the Governors have the best interests of the College at heart, and some of those complaining are tried and true friends of Acadia. We are of the opinion it would be best to endeavor to conciliate and adjust difficulties before they have a year's growth and maturity.—N. B. Ed.

CHURCH DISCIPLINE.

In some instances, English words take to themselves by use an enlargement of their original meaning, in other cases their primary signification becomes contracted. Among the words whose definition has been narrowed, discipline, in its ecclesiastical sense, may be numbered. It is to be feared that the word discipline, as understood in some Baptist churches, means simply the action of a church by which a member is excluded. How will this definition stand the test of analogy? In the army the expulsion of a man from the ranks is never spoken of as the discipline of the soldier. He is dismissed from the service. He may be drummed out, or expelled in some other way; but it is not regarded as discipline—it is the end of discipline. It marks the point at which discipline failed. The word, however, has its use in military life. Young men enlist in the army. They are ignorant of the rules and duties of the service. This is assumed. At once they are put into training. With them it is drill, drill, drill. At length they are good soldiers—well disciplined. The evangelist comes upon the ground. A revival occurs. The church is enlarged by a hundred or more new recruits. The church meetings continue to be held. The newly baptized members attend or not as they may choose. By and by a large part of them habitually remain away from the house of the Lord. They lapse into the habits of their worldly state. A few general exhortations may be given to them. After a few years have passed the acting part of the church wakes up to the fact that there is in their midst a large number of merely nominal members. A church meeting is called. Committees are appointed. The delinquents are visited. They are found confirmed in worldliness. Sentences of exclusion are passed, and the word goes the rounds that the church has disciplined some of its members. Had the army done likewise, would that be called the discipline of the soldiers? Would it not rather be regarded as the total neglect of discipline, and the expulsion of the men from the ranks? Soldiers of Christ need discipline as much as those who fight the battles of our country. So soon as new recruits come into the army of the living God, they should be put under training. Any failure should be regarded as a breach of the agreement made in enlisting. At this point pastor, deacons, and members should do all in their power to withstand these beginnings and carry forward the good work of training Christ's soldiers. Only after the failure of all the efforts of the spiritually minded in zealous labours, should there be exclusion from the ranks. A thousand ways will be open to those who watch for opportunities to train young disciples. Words wisely spoken, acts skillfully performed will do much to guide the untrained in the ways of religion. Organized efforts in the church to call persons to account for their short comings ought not to be employed till all efforts of a less formal character had failed. Instruction and training is discipline. Expulsion comes in where discipline fails.

In the above, the extreme view is presented. The worst feature of our discipline is held up to view. In many of our churches the work of training young converts is fully understood. Various means are adopted to carry it into effect. The subject, however, requires further attention. Discipline, in its best sense, is essential to the success of a church; but discipline in the sense in which it is sometimes understood and practised is destructive of the peace and power of the household of faith. If the analogy of the family is used,

the same features of this question come into view. No one says, when a father turns his son out of doors, that he has disciplined him. The son is driven from home. But the parents who teach their children every day, guiding them in the pursuit of knowledge, and in forming their habits are carrying forward the work of discipline in the best sense of that word.

WITHDRAWAL OF FELLOWSHIP.

This is said to be done when a member is excluded from a church. But what is implied in these words? The interchange of thoughts and sympathy between kindred spirits is fellowship. Believers have many things in common. Their fallen natures, their Saviour, their hopes and fears, their labors and joys, indeed, their entire faith and practice. In worship and labors they mingle their thoughts and sentiments. Social life affords opportunities for much mingling of soul in the religion of Christ. By and by this fellowship is withdrawn from a brother. But has it been extended to him in a Christ-like way, till those exercising it have been compelled to believe that it will not be reciprocated? Have love, peace, gentleness, meekness, forbearance, and kindness received in return hatred, discord, rashness, pride, haste and resentment? Has hope given place to despair? Are the hearts of the faithful filled with grief for the brother who will not honor the Lord in his life by keeping his engagements in his church relations? Has ecclesiastical fellowship been withdrawn after much prayer and in the spirit of the Lord Jesus Christ? After every attempt to perpetuate christian intercourse has failed, then a formal declaration that the church no longer considers the brother worthy of a name and a place in the brotherhood is in order, and must follow according to the rules of Christ as laid down in his Word. The mind of Christ should be sought, and by it the members should be influenced in withdrawing fellowship from a brother. Action in a church, taken in this spirit, has the sanction of Christ Himself. It will be seen in the spirit and manner of those acting in the case. The result is not the same as when human will, assuming to be the mind of Christ, goes forward to purge the house of the Lord. Then it turns out that will opposes will. A conflict of opinion ensues. There is no disposition to hear the advice of the impartial. Ministers are insubordinate, and majorities are inflexible. Alienation spreads abroad. Beholders call this work of professedly doing the Lord's will, a church quarrel. Long continued trouble, weakness and strife are the results. If the church of Christ should act in the spirit of the Master, power would go with such action—a power felt by the church, not a noisy power, but a secret, soul-thrilling power. The grief caused by the necessity of exclusion, would bind the church members closer and closer together. The wilful resistance of opposers would serve to humble the church more and more—would cause them to be increasingly kind and pitiful towards any who were cast out. The excluded would not be regarded as enemies, but as brothers who had gone astray. Christ-like conduct of this sort would not fail to humble the proud, and restore the wandering if indeed the grace of God is in the heart. Withdrawing of fellowship in this spirit and in this fashion will certainly result in the glory of God.

ACTING FOR CHRIST.

In church capacity every member assumes to be acting in the place of Christ. He is obligated to exercise his spirit in kindness, love, forbearance and indeed in all virtues. He is not to think of his own will. His own wishes are not to be consulted. It is the will of his Lord that should be sought after. The question should be, what would Christ instruct me to do were He now at my side? Not my will, but thine O God be done, is a good text for any church member to keep in mind when engaged in the responsible duties of church life.

EDITORIAL NOTES.

DR. RAND is to be tendered complimentary dinner at Fredericton on Nov. 1st.

"We have received a pamphlet containing a large amount of correspondence on the subject of Dr. Rand's appointment to a chair of education in Acadia College. The subject in its present phase at least is entirely a matter for the Baptist denomination, and it does not become us to interfere by a single word. Were it otherwise we would urge a most friendly and respectful word that the experiment of a Chair of Education have a fair and full trial.—Presbyterian Witness.

It is to be found that much of the work of expelling members from churches is spasmodic and partial. Caprice will come upon the member that some one or more of their number must be excluded. It is talked over and discussed in private. At length some one gets the courage to move in the matter. The vote is taken, a commotion follows. The work is done. The strength of the church is reduced. Objectors point out long standing cases, much worse than those on which action has been taken. Troubles multiply. Nothing but a powerful revival of religion can rescue the church from confusion and disgrace.

OBITUARY.

Z. Chipman, Esq., of St. Stephen, N. B., peacefully fell asleep in Jesus on Tuesday morning, 16th Oct., aged 69 years.

His birth occurred, and his early years were passed, in Cornwallis, N. S. On taking up his residence in St. Stephen he entered upon mercantile life, and became one of the leading merchants and shipowners. He was for several years director of the St. Stephen Bank; was financially and officially connected with railroad construction, and with almost every other local enterprise; served on the School Board, and was truly a public benefactor in many ways. As a consequence, he was warmly and deservedly esteemed by all classes, by the poor as well as the rich.

Five years ago, Mr. Chipman became sorely afflicted with the loss of his sight, and continued almost totally blind until death. About fifteen years previous the Lord, however, graciously spoke to his soul, saying "Let there be Light," at which time and word there came light and life and peace indeed into his whole spiritual being. Though a man of good principles and habits before his conversion to Christ, a radical and happy change became henceforth his parent. Having experienced religion through the instrumentality of the Methodist revival, he united with the Methodist Church of St. Stephen and by divine grace adorned his profession. His Christian growth was manifest in his delight in the privileges of the Sanctuary, in the Christian Society, and in "honouring the Lord with his substance."

In proof of the latter point, when the present Methodist Chapel at St. Stephen was built, Mr. Chipman handed the Quarterly Board a check for \$10,000; on the occasion of subsequent damage by fire he came again to the front with a handsome contribution; and quite shortly before his death, having made a proposition the congregation to wipe off entirely the still remaining debt on the building, he contributed upwards of \$3,000 for the completion of that object. A few months ago he donated \$500 towards repairing or constructing the Methodist Educational Buildings at Sackville; finally, in his will, he bequeathed the munificent sum of \$1,000 to the same Institutions of Learning, \$5,000 to the Methodist Superannuation Fund—"for worn out ministers" (as he expressed it), and an additional \$1,000 to the Methodist Church of his town. Mr. Chipman further left a bequest of \$500 to the B. and F. B. Society. When we Christians, in proportion to the means, more generally "go and likewise"—not alone at death, but during life, thus enjoying the luxury of benevolent giving while on earth