

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 8, 1885.

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The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

The following double quatrains from the pen of our correspondent, "T. H. R.," is copied from the *Aeolic Athenaeum*. We correct an error of the type—

MATTHEWS.
O'er the snow-clad fields the south winds sigh,
Warm rains surround their exquisite pain,
Sable flocks to free and enchain,
Down in the moist green mosses and clay
Are woven these pearly pink bowers—
While the thrushes are warbling of May
Is heard the soft laughter of dowers.

April 24, '85.
WHAT IS A CIRCULAR LETTER FOR?
This question comes to our mind when we hear some good brother who has sent a letter—signed it with fear and trembling, read a letter to the Association and it is passed by a unanimous vote with a recommendation for its publication.

Is this what the letter is for? Or is there something more in this ceremony? Is not the Circular Letter the answer of the Association to the letters of the churches to that body? If so should not this letter be read to each church by the minister? What use is there in having a letter from the Association to the churches if it never reaches the churches? Would not the reading of the letter by the minister give the comparative cost of intoxicating drinks and other items of expense in this country has been published by a Philadelphia paper. We are tempted to make some comments, but the figures speak more eloquently and more emphatically than any words we can utter.

Liquor, \$850,000,000; tobacco, \$500,000,000; bread, \$500,000,000; meat, \$300,000,000; iron and steel, \$200,000,000; woollen goods, \$200,000,000; saved lumber, \$200,000,000; cotton goods, \$200,000,000; sugar and molasses, \$150,000,000; public education, \$85,000,000; Christian missions, home and foreign, \$5,000,000.

Just so. And one of the things that strike us is the wonderful power of the amount spent for education and religion. How much good it does. How effective it is as seen by the order, security and comfort that prevail. In comparison to the amount spent for liquor, it is a mere trifle yet see how it tells in restraining and uplifting energy. Now if so small an amount has such a positive effect for good, how much would be saved by the larger amount we hope to secure.

So wide publication has been given to the charge of plagiarism against Rev. Allan Simpson of Park St. Presbyterian Church, Halifax, and Rev. T. A. Nelson, of Windsor, that we may do them a favor by reporting that the charge has been denied by those gentlemen, that the publication of both sermons is promised, and that legal proceedings against the authors of the reports of plagiarism are threatened. The Presbyterian session and Park St. Church have united in a resolution of sympathy with Mr. Simpson in the trial caused by these reports.

"In perils among false brethren." Blessed are ye when men shall say all manner of evil against you falsely for my sake." People should be careful how they charge men with plagiarism. Thoughts that are worth anything are old as well as new. "The ancients have stolen all our best ideas." Great truths have an eternal freshness, but they have often been preached and it does not follow that one preacher has obtained them from another because there is some resemblance in the utterance of them. Probably there is some plagiarism, but the unthinking hearer may fancy a resemblance where a careful examination will discover but little, if any, agreement between two discourses. We have heard of a western minister who on the occasion of laying a corner stone, repeated the Lord's Prayer, and was for that charged with plagiarism by the editor regular paper, who was sure he had read that prayer somewhere, though he could not tell where exactly.

Least without exception our subscribers are kind and considerate. But sometimes we find an unreasonable one. For instance, one "stops his paper" because we are not publishing enough war news at present. We intend to do our best to please and profit our readers, but we cannot control the nations so as to have a war on hand to satisfy the craving of any for news of bloodshed and outrage. Another dis-

continued his paper because the *Messenger and Visitor* did not give him as much local news as his own county paper. We fear if we gave as much of this kind of news as all the local papers of the Maritime Provinces, which this thoughtless brother seemed to think we ought to furnish, there would not be room for anything else. We are glad to say these are very exceptional cases, and due no doubt to a little freak of—well, folly.

"It has more than religion; he has a Saviour."—Rev. A. B. McDonald.

Quite a difference. How many get hold of some truth, some order of duties, some form of worship, some mode of life, some trust in performance, but who never realize Christ. As if one should suppose himself loved without knowing the person who loved him, without any evidence that such person exists. O these miserable abstractions, these heathen religions, how poor they are as substitutes for a Saviour! Have you only got a religion or have you a Saviour?

"We are informed that at the last meeting of the Board of Directors of the Union Baptist Education Society, L. B. Wortman, Esq., M. A., was appointed Principal of the Seminary and that a second Master and a Preceptor will be appointed at an early day. Arrangements will be made for instruction in music, painting, and elocution as formerly.

"Tarus" sends a communication on the Salvation Army. We must have the names of those who desire their letters to appear in our column.

"The Law Against Plagiarism" is based upon the duty of government to protect the citizen from indecent and immoral language. It is proper to have such a law and to enforce it. It is painful indeed to think that reverence for the Divine name and character is not enough to make such a law unnecessary. But the fact seems to be that many have more regard to the lower human opinion than to the sanctity of divine commands. With many the dread of being thought vulgar is more potent than the fear of God. Let profanity cease. But there is another kind of irreverence, akin to profanity, against which there seems to be no law and not even the opinion of those who might be supposed to feel most keenly on the subject. We refer to the flippant way in which sacred ordinances are referred to by Christian people, even occasionally by ministers. In a company of various denominations if it happens to rain one says, "Baptists love water" and another says, "but they don't like sprinkling."

How horrible this is! Jestling over the sacred ordinance of our Lord that is so solemn in its meaning. You would not just about your parent's grave; then why should you trifle with the ordinance that represents in symbol such profound truths and which has been given the place it holds in the New Testament. Surely only a coarse, unthinking feeling mind can hear such allusions without feeling his tender affection for his Lord wounded. If there is no law against it let us be the more careful to guard these sacred feelings and institutions from the spirit of sacrilege that would rob us of the little bit of reverence that is left to us. With those who know nothing of loving obedience to a divine command perhaps we can have no influence, but from Christians such expressions are as bad as can be; from ministers they are intolerable. All right feeling people regard them as vulgar, say the least. To parody sacred hymns and to jest with scripture texts, must receive the same condemnation.

One of our pastors who cannot bring his church up to contribute one dollar per member for Convention fund, has proposed that next year the minimum amount for benevolent work shall be put into the estimate for the year's expense. Thus it will be on the same level as the pastor's salary and other expenses. As present the church feels it must raise the minister's salary, and it will do as much as it conveniently can after that for benevolence. This plan would make the church feel it must raise not only its own expenses but a certain sum at the very least for outside work. That is a good suggestion; that brings the obligation to the great world that lies in wickedness directly upon the church, removing it in a measure from the region of choice. That church will easily raise the sum it thus deliberately determines to secure. But if the suggestion is good for the church why not for every individual. Why must we make our calculation that every conceivable want must first be supplied and then if anything is left we may be kind enough to give the Lord some thing. Why not fix a minimum part of the year's expenses which shall be appropriated to payment of what we owe our Lord?

"The Joy of Salvation" was the topic at the Sabbath morning prayer meeting at Mahone Bay. A brother uttered a sentiment which cannot be too often mentioned. It was that we should not rejoice so much in salvation because of the good it brings to us, as in the glory which it brings to our Saviour. If we keep our eye

fixed upon our own self-interest all the time, we cannot grow into any fullness of stature. Growth in grace means an increase of regard for Christ, his work, his will, and less thought for self. If our heart is full of love to our Redeemer, our joy will be in his pleasure and glory. Were we but to think more about our Lord, and less about even our own joys through him our happiness would be greater, while it would be more secure, and more abounding. There is great danger of religion being degraded to a far reaching regard for our own well being, while the higher life of unselfish absorption, in the will, and work, and glory of our Lord, is forgotten.

MORAL TRAINING IN SCHOOLS.

Prof. Wortman's Paper Before the N. B. Educational Institute.

Educational methods have, within our memory, been greatly improved. The old typical school-master—the hero of the brook and the fern—has "moved on," his successor holds an acknowledged position as a potent factor in society, an agent in the world's progress. Yet, while much advancement has been made in the apprehension of the scope and importance of our profession, we have not discovered—we have only ceased to be more widely recognized—that the teacher's sphere involves vastly more than the mechanical routine which is still sometimes thought to constitute the sum of his duties. In one of the dialogues of Plato, occurs a passage illustrating what Socrates conceived to be the breadth and comprehensiveness of the teacher's influence and responsibility.

To Hippocrates who was about becoming a student with Pythagoras he said: "My young friend, who is he, pray, and what sort of a man is he whose knowledge you seek to learn? What sort of a man is he going to make of you, what kind of a character to form in you, I pray?" The young man had evidently not considered that aspect of the case. He only said, "I want wisdom; I want knowledge; I want the whole of it if I can get it." "Ah, indeed, my young friend, you are making a mistake. Here you are going to that house to get this knowledge, and you do not know from whom you are to get it, and what sort of a man he is going to make of you. My question is, is he going to make a better man of you, being a good man himself? Here you are committing your soul, on whose well-being or ill-being you all depend, to the keeping of this stranger, not knowing whether you are committing that soul of yours to good or to evil." If this was the sentiment of a heathen, it was surely not a heathen sentiment. We subscribe to this opinion, and accept the bounds, wide as he places them, of the teacher's responsibility and influence. But, if we dare to do this, how shall we meet all the possibilities of our calling? By what means most nearly approach our ideal?

The question cannot be adequately answered by any list of directions or formulated table of rules. It calls into review all the teacher's work and contact with the pupil; it touches the circumference of his duties and deportment; it probes down into his own disposition, his character, and heart; I am by no means sure that it overlooks his pulse and his digestion. He who, against the depressing tendency of illness, has striven to keep up in others that enthusiasm which a worn body drove from his own soul, will not need that I should enlarge on this point.

I think we may place it as a part of the basis of successful teaching and influence that the teacher gain the pupil's confidence and esteem. How is he to accomplish this? I believe the briefest and most comprehensive answer to this question is: Let him deserve what he seeks. But, assuming for the moment that he has the necessary moral and literary qualifications, I would suggest, as an indispensable step towards attaining the object sought, that he believe in the dignity and importance of his calling. It is natural for the ambitious man—and we must not think we can strike the teacher off this list to desire a part in moulding contemporary thought, and directing the current activities of life. He wants to have his influence felt and acknowledged among men, and so he may possibly grudge the time and energy that he devotes to youth. Here is a source of weakness in his profession from which it is necessary that he free himself. Let him but reflect that within the limits of the school-room is material through which his influence upon the world may be multiplied, that under his hand is character to be moulded, mind to be stored and developed that shall ere long be adding to shape the world's thought and hasten the world's progress—and he must realize that he has a field wide enough, opportunities sufficient promising for the employment of all his energies. The mind developing under his eye will not find all its wants met by grammar and mathematics, all its

questions answered by Latin and history, all its doubts resolved by logic or theology. It asks for truths and reasons out of which it shall fashion principles and rules of thought and action. It is gathering somewhere these data, and unconsciously perhaps, generalizing and reasoning and, out of the results, forming and strengthening habits that shall surely determine future character. In recognizing and adding in the supply of this want, in furnishing material and directing the reasoning by which principles are thence derived, the teacher may find at once his grave duty and grand opportunity.

I believe that it should be the great aim of the teacher to be and to be recognized as the pupil's friend, but, in order to this, it is necessary that in his own domain he be the master. The wise man will not bring this phase of the relationship into constant prominence. He will not fret the pupil by keeping in his view a wall of authority and wearing in his own face a threat of punishment. The many who are ordinarily unconscious of the existence of these things; but there will be some who will restlessly feel out in all directions till they find them. Then, at the point where the teacher's calm, mature judgment decides the wall ought to stand, it must be maintained with conscientious firmness. To force an issue where there is evident reticence under control, is rarely, I think, the part of wisdom, although careful judgment must be exercised as to how far it may be declined when persistently and obviously sought. A slight objection will deflect a stream where heavy barriers would fall to stop its flow. I do not mean that the teacher should never yield; but rather that he should not be over-anxious to seem to conquer. Beyond his own feelings, he will doubtless see corporal punishment a last resort, looking at the interests of the pupil, he will consider it a remedial agency of which he will use him to the efficiency before which he will bow the student's head and assent.

While the teacher should aim at the establishment of his authority and influence by moral force, yet it may be necessary to compel the habit of obedience before it is possible to develop the principle, to make the pupil conscious of power in order to render him amenable to reason and kindness. These, I assume, should constitute the permanent basis of the teacher's influence. When he shall have firmly established himself on this foundation, he will be able to develop in his school a moral sentiment that will prove his strongest ally in reducing unruly elements that may at times be introduced.

I have endeavored to urge, as a requisite to efficient influence, that the teacher believe in his work. It is not less essential that he believe in himself. I do not countenance egotism, nor mean that he should consider himself infallible. I mean that his earnest interest in all that concerns the pupil's welfare should make him feel that he is worthy of the confidence he seeks. *Esse, non videri* should ever be his motto; to be thorough in his literary preparation and in his teaching; to be a friend as well as instructor; to be strong in his convictions of right and wrong; to be just in all his government and dealing; to be honest, kind, truthful, manly. Conscientious rectitude will bring his self-reliance and give to his influence weight that cannot be otherwise gained. It is, I think not unfairly, claimed that the young are especially keen in their intuitions and perceptions of character. Then a man should not risk the attempt to delude them with a sham of which he is himself conscious.

My argument brings me, then to this point, that the successful teacher impresses himself—his own convictions and character—upon his pupils. That he may do this most fully, he must possess their respect and esteem; that the effect may be most to their advantage his character must be worthy to be copied. His standing and reputation in the community will give color to his influence in the school-room. He cannot be one man outside and another with his classes. From his life and associations with men, he will carry some atmosphere to his lecture-room, and the community's estimate cannot be quite shut out from the minds of his pupils.

But the teacher may be a cultured Christian gentleman, and yet not achieve success in his calling. In addition to the requisites already referred to he needs enthusiasm. The minds with which he deals are not always ready receptacles into which he may pour so much knowledge per diem, measured out and mechanically arranged. With such a conception of his work it will be dull routine to himself, and irksome drudgery to his pupils. The genuine personal interest of which we have spoken, the love of truth, the constant effort to adapt it to the minds to which it is offered, the continual gauging of these minds and marking of their development, will make the work seem ever fresh to

himself and enable him to feel and impart that inspiration without which the highest success is unattainable.

Do you say I have been directing my argument towards the development of character rather than the teacher than the pupil? I think it is safe to rest the matter there. I have but attempted to follow the text which Plato furnished me—the idea that the teacher impresses himself upon the pupil. In this view, I might leave the subject with the few thoughts that I have imperfectly presented. The man who recognizes and illustrates the principles which I have endeavored to establish will require no set of rules or detailed directions to cover every case and meet every phase of his contact with the pupil. He will largely determine his own methods, and will not be helpless and at sea in any emergency. I do not mean that he shall be ignorant of the maxims and principles that are furnished for the guidance of the profession, or indifferent to them. Nor do I advise that he strive to be original and eccentric. His own experience will doubtless prove the wisdom of the training which he has received. The results of other men's experience, the theories that have grown out of practice, must be useful; but even in applying these, each man will unconsciously give them some coloring from his own personality. The man who aims to use language well and effectively, needs to avail himself of grammar and rhetoric and models worthy of imitation, but with all these aids, he must develop a style that is his own or fall far short of his ambition. He will develop a style that is his own, if he has the mind and will to command success. I may, however, venture but a few suggestions.

I believe it is well to encourage reasonable expression of independent opinion. Though it be absurd, do not meet it with ridicule if it be honest. It is sometimes easier to praise than to force growth. I think the teacher may, in some circumstances, discuss the best topics which his pupils are likely to bring up, and that he should be self-respect, and be less likely to recklessly hazard a judgment.

Out of self-respect, which ought to be carefully fostered, will grow self-reliance, without which no man is fit for any important undertaking. The growth of this, too, may be greatly aided by the instructor. He can coax it with grammar and history, he can stimulate it by means of mathematics and classics. Let the boy wrestle with a difficulty in construction before you lend a hand to smooth his way, and when assistance must be given, let it be a suggestion that may furnish a stepping stone, rather than a bodily lift over the hard place. Even push him off the post *arsurum* and let him struggle towards a standing place, but throw him a plank before he sinks. Encourage him to the leap that will test his pluck and muscle; but do not try him at a wall that is hopeless and disheartening. Let him feel that effort is expected, but that impossibilities are not required of him.

It is a great mistake to conceal satisfaction at merits and success, while ever ready to censure faults and failures. Praise, when used with discretion, is a powerful stimulus. An appearance of over anxiety to employ it renders it valueless. A stimulant loses its medicinal effect when it has become a common beverage. So also censure too often applied may lose its edge.

If I should ask the first man outside the profession whom I met, what virtue is peculiarly necessary to the teacher? I am inclined to think he would answer "Patience," and he surely would not be far astray. He whose ideal is the highest, will feel the greatest demand for the exercise of this grace. He who takes a deep personal interest in every pupil, will be most disheartened by the inevitable cases of carelessness, indifference and dullness, will be most pained by instances of thoughtlessness and lax moral sentiment. He will not be able to make the success of the many compensate in his mind for the failure of the few. And occasional defections even in the most loved and trusted may tempt him to feel that youth cannot appreciate confidence and kindness, but must be governed by *stata disciplina*. But let him have faith in himself, in his work, in human nature—boy and girl nature—and not mistake occasional unaccountable ebullitions to which the latter is subject, for the deeper general current of character.

I would not maintain that anger should never "glance in the breast" of the teacher. A righteous indignation is sometimes allowable. It is even desirable when he has to deal with that which is mean or false or in any way immoral. Faults that come under these heads deserve a palliation or gentle speech. There should be no question of the light in which they are regarded. Here, possibly, may be used that sharp and effective weapon that I should ordinarily bar from the teacher's armory— sarcasm.

If I should attempt to summarize the

whole matter, I should say to myself as a teacher: Be a man. Care for your physical health. Sack the fullest development of heart and brain. Believe that your profession demands all that is best in you, is wide enough for all your effort, worthy of your highest ambition. You are not fashioning brass or chiselling marble, in which men may admire your genius, but you are moulding mind, where your influence shall live and widen, and where the master of all shall read your failure or success.

The Anglo-Saxon Mission.

The historic relation of the Anglo-Saxon to Christianity, and thence to civilization alike, is pronounced. Never in any former age, may not in all former ages combined, has such relation been so illustrated along the lines of a marvellous progression. Those who speak as their "mother-tongue" the English language embrace to-day not less than one hundred million, as against scarcely a fifth part of that aggregate a century ago; while the increase of Anglo-Saxon territory and dominion, of power and of prestige, has been equally proportionate. It is hence no marvel that a people to whom in all the elements of material and of moral virility, history offers no parallel, should excite the jealousies and the resulting resentments of other peoples, and especially as of the leading nationalities of Europe. Even so we find it.

It has been marked of late how France and how Germany have become fretted with the ambition of extending the boundaries of territorial empire both in Africa, including the great island of Madagascar, and in Asia, including also New Zealand and Australia. The memory is not a very remote one of France seeking with the natural complacency of Austria to obtain in the person of the ill-starred Maximilian her permanent autonomous dominion in North America. But France and Germany, as earlier both Spain and Portugal, heirs of brilliant Spanish conquests, have failed to establish permanent empires. The French, the Germans, the Spaniards and the Portuguese, pale before the Anglo-Saxon race as qualified by nature, by education, and by all the forces of a long formative discipline, for the planting of new colonies, promoting development into communities, and thence into States, into commonwealths, and like our own, into independent nationalities.

The causes which give vitality to the Anglo-Saxon from the other races herein referred to, it is not difficult to trace. What distinguishes these varying races most, does not most mark him, though he too is not deficient in the military spirit, nor in due love of learning and of literature, of aesthetics and of art, of music and of medievalism. But pre-eminently the Anglo-Saxon is practical; and being practical, he is naturally more devoted to the arts of peace than to those of war. The plough, the loom, the ship with its white sails, the workshop, the store, the tilled field, the horse, the sheep, the cow, the ox, the school-house, the sanctuary of God, win from him are cognition and a regard, all congenial, too, unknown in anything like the same measure and degree by any other people.

It is this characterizing and this distinguishing feature which has made, and which will continue to make the Anglo-Saxon such a marked force and factor in that migratory and extending civilization which constitutes the crowning glory of the nineteenth century. The English-speaking race have demonstrated their capabilities first of all for an enlarged and for an enlarging dominion, because combining in themselves those elements which are necessary to the planting of States, and their development through industrial and educated and moral communities into nations. The history of North America, as compared and contrasted with that of South America, is in the line of our statement full of most suggestive meaning. It is a history running back through varied phases, nearly three hundred years; and at every stage of it are lessons of contrasted significance, which no careful student can or will overlook.

It will be the passionate and so the calm verdict of the future, if not of the present generation, that herein as nowhere besides, consists the conspicuous glory of Mr. Gladstone's second term of administration of the affairs of the British dominion. Showing no plan or purpose to abridge the boundaries of the vast empire of the Queen, wakened by heedful of what is due to the honor of the realm, he has never forgotten the truth of that ancient Scripture teaching which the ambitious and the greedy of men have done so much to blot out—"Righteousness exalteth a Nation." It is a teaching which all nations are most slow to learn. It is a lesson which took our Republic a century to acquire, a lesson which four years of fratricidal war were needed in order to engrave it deep, and in lines never to be effaced, on the general conscience of the people.—Walsheims.