

utilized for meeting the freshmen, sophomore, junior and senior requirements as to Bible study in the arts curriculum.

2. A class in Apologetics, two hours a week for one term, open to general students desiring theology, and to be utilized for meeting the senior requirements as to Christian Evidences in the arts curriculum.

3. A class in the Hebrew Language, four hours a week throughout the year, open to general students desiring theology, and open to senior students in the arts course as an elective on their regular course. By this means a senior will be qualified, on entering a theological seminary, to enter at once the advanced class in Hebrew.

4. A class in Homiletics, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the freshman class in arts who are applicants for aid from the Payzant Beneficiary Fund.

5. An advanced class in Homiletics, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the sophomore class in arts who are applicants for Payzant aid.

6. A class in Christian Doctrine, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the junior class in arts who are applicants for Payzant aid.

7. A class in Pastoral Theology and Church Polity, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the senior class in arts who desire Payzant aid.

8. Additional special classes each year, for the general students desiring theology, the subjects to be chosen yearly from the following list, as may be deemed most advantageous to the particular students in attendance: English Exegesis, New Testament Greek, Church History, Practical Ethics.

The foregoing scheme of work will be in the hands of the president, and the new professor yet to be appointed.

The president has been designated G. P. Payzant, Professor of Apologetics, Homiletics and Pastoral Theology. He will teach the subjects thus indicated, also the senior Bible work, and some special class as may be required. The new professor will be designated G. P. Payzant, Professor of Hebrew Language and Biblical Literature. He will teach the Hebrew, three classes in English Bible, the class in Christian Doctrine, and such special class or classes as may be required.

COMMENTS.

1. It will be observed that in the foregoing scheme there is no pretense of offering a theological course to men of youth and capacity who are seeking adequate preparation for the ministry in these days of high demand. Such men ought to take the full arts course, and then to go to one of the theological seminaries and take the full course there; and they will continue to do so, not only with our full consent, but with our urgent advice.

2. While the Payzant bequest has not made it possible for the Board to organize and announce a theological course, it has made possible the announcement of a highly useful group of classes in biblical and theological studies, which should be of great value to men who have entered the ministry without academic or theological training, or who with the ministry in view are debarred by insurmountable obstacles from getting the full preparation that is so desirable. The work that is offered will be taught with the best ability the professors can bring to their tasks, and as far as it goes will be sound and thorough. With such an opportunity, at a minimum of expense, and with substantial aid available for worthy men from the Payzant Beneficiary Fund, it ought not to be possible for any man to allow himself to enter upon, or continue in, ministerial work, without taking advantage at least of this limited but useful provision. Two or three years of a composite course, embracing the biblical and theological work offered, together with certain selected subjects from the arts course, would greatly help and enrich some of our brethren who are already in the ministry. I should very much like to hear from this class of men. It is to this class that the scheme refers in its use of the phrase—"General students desiring theology."

3. To make provision for the class of men just named has been a distinct purpose. Since, however, that class will in the nature of the case be comparatively small, there has been an equally positive purpose to organize the Payzant work so as to relate it helpfully, in one way or another, to all ministerial students who are in attendance at the college. This has been done, as will be seen by reference to the scheme, by arranging certain theological studies for the ministerial students of the arts course, to be taken concurrently with their arts work. These studies will demand of them only one hour a week in the class-room throughout their course, but they can be made very useful to them, and will at the same time bring these students into legitimate relations with the Payzant Beneficiary Fund. Indeed by arranging, as the scheme does, to have all arts students take their Bible work and Christian Evidences in the Payzant classes, it gives to

the new provision a reach of influence which embraces every student in college.

4. There is a further distinct merit in the scheme as one thinks of the Payzant professors. By being brought into class-room relations with the entire body of students, as they will be in the two branches of work just alluded to these professors will enjoy a normal position, practically co-ordinate with that of other members of the Faculty, in the teaching work of the institution.

5. In view of a slight advantage to the arts department, by the non-ministerial students of the arts course taking their Bible work and Christian Evidences in the Payzant classes, and with a view to scrupulously observing the terms of the Payzant bequest, the Board has voted to pay from the arts treasury to the theological fund yearly such an amount as shall maintain the equity of the arrangement. This amount will not be large.

6. No tuition fee will be charged ministerial students for work offered in the Payzant classes; but in view of the fact that the Payzant bequest makes no provision for the general expenses of the theological work, nor for the purchase of books for the theological library, and in view of the further fact that there are no other funds available for these purposes, the Board will, for a time at least, be obliged to impose upon ministerial students who are taking work upon the Payzant foundation, and receiving aid from the Payzant Beneficiary Fund, a special fee to cover these expenses. Out of the sum realized from these special fees, the theological fund will pay to the arts fund a certain amount as yearly rental for the use of the arts building and facilities. Thus, while the arts department will pay something to the theological fund to maintain the equity of the arrangements before described, there will be no actual loss to the arts treasury, the theological fund being under obligation to pay back a similar amount as rental.

We believe that as the above representations are carefully studied, the scheme will be regarded as a sound and wise administration of Mr. Payzant's bequest, and as embodying a valuable enlargement of the permanent work of the college.

T. TROTTER.

Wolfville, May 13th.

From Fredericton.

PASTORS OF FREDERICTON CHURCH.

The two fourteens—In 1814 at the house of Jarvis Ring in the city of Fredericton, fourteen brethren met together; and, having had the advice of the Rev. James Manning, and the presence and assistance of the Rev. Elijah Estabrooks, they were organized into a Baptist church which continues until this day.

In their letter to the Association which met at Chester they said:

"The dissenters in this province are generally classed in two societies—the Methodists and Newlights. Not that we wish to speak reproachfully of either; but we know that the tenets and morals of many of the latter with whom we have always had the misfortune to be classed, are so far from corresponding with his unerring word, and so derogatory to the Saviour's name, that we feel it our duty, as we are commanded, to come out from among them, and touch not the unclean thing; and though we have endeavored to do so, and, are we trust, laboring in a good cause, yet we jointly crave your able association; and we can adopt the Macedonian cry, come over and help us. As the Baptist Associations heretofore held in this Province have been rather out of the public view, we think it would be for the glory of God and for the advancement of his kingdom in the world to have the association for the next year appointed at Fredericton."

We think that if the next association were held here, that when the public come to see our Reverend and religious body together, to behold the order of God's house, to mark well her bulwarks, and duly consider her palaces, that they would own that God is with us of a truth, and fully agree that the highest had established her."

At this association the first collection was taken "for the poor heathen."

Eighty-seven years ago the Fredericton church was not prepared to annihilate associations. To them they were full of majesty and power. One session in the Forest City they thought would forever free the church from the reproach of Newlightism whose morals were frayed and smeared.

Dr. Smith, in his History of the Methodists, tells us that some of the Newlights on the St. John River went into religious exercises madly grotesque. Among their pranks they rode on each other's backs; and as one of them said after being delivered from the delusion, "We rode each other and the devil rode us all."

The same gala of fanaticism swept over some parts of Cornwallis and Yarmouth. If when Harris Harding was preaching, some visionary sister in the church decided that he was not sufficiently in the spirit of the work, she would glide up into the pulpit and slap him on the back and cry out, "Where have you been gleaming to-day?" This was of course an allegorical form of speech, a form common at that day. As late as 1815 the sober Thomas Handly Chipman in a sermon at Nictaux, to which Charles Tupper listened, said that the parting of the hoof of the clean animal signified the parting of the old and the new natures in the Christian. This seemed to the young disciple—Tupper—a little far fetched.

Not the next year, but not long after this the Associa-

tion met at Fredericton and the city saw it. We assume the result fulfilled the hopes of the church expressed in their letter.

Elijah Estabrooks was their first pastor. Thirteen years and a half before the organization of the Fredericton church, Joseph Crandall had immersed this Elijah and the greater part of his church. This took place at Waterbury, or Waterborough. About 1821 T. S. Harding of Wolfville preached for them one year. Help in the pulpit after this was received from Elder David James, Elder D. Dunbar, Elder E. Scott and Elder D. Harris. Then followed the pastorate of the noted Robert Davis about whom Father Manning praved. He got his dismission from the church with difficulty. Richard McLearn did good service as a supply after Davis left.

In 1834 the Rev. Frederick William Miles became pastor. T. S. Harding was present at his recognition services and preached the sermon. In 1842 this good man passed away in the 37th year of his age. He was converted while studying at King's College, Windsor, united with the Baptist church in St. John, got a license to preach from that church, took his theological course at Newton, Mass., became pastor at St. John; and subsequently at Fredericton. He led in founding Fredericton Academy, and was its principal as long as his health permitted him to work. Richard S. Burpee was licensed to preach by this church. Charles Tupper, like Mr. Miles, acted for about three years, as pastor of the church and principal of the Seminary. He subsequently declined an invitation to the pastorate. Mr. Moody, from England, in 1839, acted as pastor for six months. In 1840, I. E. Bill became pastor and was very popular. The salary paid by the church bounded from \$400 to \$600.

In 1841 a meeting house 70 feet by 41 was finished. July 1841, William Hall and a Mr. Sandford were ordained in the church as evangelists. The former acted as pastor at Fredericton for some months after Mr. Bill returned to Nictaux. Mr. Bill was urged to return; but declined. Then Mr. Hall accepted a call to the pastorate. In 1845 Samuel Elder accepted a call to the pastoral office. In 1851 he declined a call to the Germain street church, St. John. Rev. J. D. Caswell followed Elder, who, like Mr. Miles, was taken away to his eternal rest in early manhood. T. H. Monroe got a license from this church to preach. The pulpit was supplied by John Francis for a time, after Mr. Caswell resigned. George Seeley and H. P. Guilford followed each other in the pastorate. After this a Mr. Dewhurst and David McKeen were invited to take the pastorate, but both seemed to have declined.

For some years J. C. Hurd was the shepherd of the flock. He resigned in 1864. Then followed the joint pastorate of Dr. Spurden and Dr. J. E. Hopper. After this came T. H. Porter and S. J. Stevens. Miles, Elder, Porter and Stevens, four young men of remarkable worth, were cut down in their youth. Their names are fragrant. Only yesterday I took the Bible in a lowly family to read for prayers. In that Bible I saw a circular distributed at the time of the death of A. J. Stevens. I quote from this circular—"His first sermon to the church was from the text—'I count all things but loss,' etc." His last sermon—text—"To die is gain."

"Faithful in visiting his people, not willingly neglecting any; but sure to go where his kind offices were most needed. Hence the poor, the sick and the troubled were ever the objects of his solicitude."

Then came F. D. Crawley and Mr. Freeman, both loved and remembered. Now the church is praying in public and in private for the pastor who has gone to Germain street, and the one who is coming to Fredericton on the first of July. Mr. Macdonald can rest in the assurance that he is coming to a united people, hearty in calling him, and who will be hearty in co-operating with him. Mr. Crawley and Mr. Freeman live here in the hearts of the people; but there is abundance of room for Mr. McDonald and his family. The field is large and inviting. There is much to be done; but active co-operation is the normal state of the church; and no pastor is expected to work alone. Among those who are looking with pleasure for the Rev. J. H. McDonald is Mr. Randolph, whose health seems quite as good as it was last July. He can sit on his veranda on fine days; and expects soon to drive out in his carriage. His interest in the church is just as full and sweet as ever. Other invalids, among whom are the widow of Deacon David Estabrooks and the wife of Deacon Clark, will be glad to make the acquaintance of the new pastor who will cheer them with his visits.

REPORTER.

Notes From Newton

I have just learned that in addition to the Province men studying here to whom reference has previously been made in these notes, the name of Mr. H. A. Calhoun, a graduate of Brown University and a member of Newton's present graduating class, should be noted. Mr. Calhoun is a native of New Brunswick.

Much sympathy has been felt for Mr. S. C. Freeman of the middle class, in the death of his only sister, Mrs. Dr. Morse of South Natick, Mass. Mrs. Morse was a young lady of exceptionally estimable qualities. The blow is a very sad one for the young husband and brothers and parents whose home is at Brookfield, Q. Co., N. S.

Since last writing two prominent lecturers have addressed the school—Dr. Cameron, of Providence, editor of "Watchword and Truth" and Dr. Lorimer, of Tremont Temple. Dr. Lorimer spoke of the Apostolic ideal in the ministry; the ideal of manhood, message and method. The eloquent doctor is always heartily welcomed on the Hill.

A Newton student, Mr. F. L. Church, has been awarded the prize in the State Prohibition Oratorical Contest. Students from Harvard, Boston University, etc., competed. The prize consists of a free trip to the Pan American Exposition at Buffalo.

Rev. W. H. MacLeod has received and accepted a unanimous call to the important and flourishing church at Hutchinson, Kansas.

A. F. M.

74 Bower st., Newton Centre.