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for the Visitor.

Theology at Wolfville.—No. 7.

BY PROF. D. M. WELTON.

In these papers so far I have adverted to some of the arguments which might be urged in favor of the establishment of an efficient Theological School at Wolfville. I have shown, and I think conclusively, that hereby a larger number of ministers would be produced, a larger number retained; that hereby our ministry would be trained into complete sympathy with their surroundings—with the wants and conditions of our provincial people; that the strength and independence of the denomination would hereby be more largely and perfectly developed; and that the College itself would be more highly benefited, than if no such provisions were made, and our young men were consequently obliged to enter upon their ministerial work without proper preparation, or else go abroad for it. The attainment of these ends, to say nothing of others which might be named, were quite sufficient to justify even extraordinary efforts in order to their realization.

But these views do not appear to be entertained by all. The project I have recommended is thought by some to be an impracticable and impossible one, and one therefore which should not be attempted. It is maintained by some that complete Theological instruction cannot be provided at Wolfville, and that if it were the young men would pass it by and go to Newton or elsewhere. Yea, more: it is maintained that if the Theological instruction given at Wolfville were made as thorough and complete as at Newton, it would yet be the duty of the young men to pass it by and seek it at the latter place, on account of the collateral advantages which would be reaped, such as contact with Boston thought and Boston culture.

Now if these views—and I think I have stated them fairly, they have been uttered at our denominational gatherings, and put before the public in print—if these views are sound, they should be embraced by all. But if they are not sound, they should be rejected by all.

It is because I believe that they are radically unsound and harmful, that they strike at the very root of our denominational independence and prosperity, and that, if adopted and acted upon, they would make us weak at the very point where we should seek to be strong, that I feel in duty bound to oppose them.

Let us then briefly consider these points in order. What is there so peculiar in the old or New Testament Interpretation, or the Transmission of the Sacred Text, or Christian Theology, or Church History, or Homiletics, that they may not be studied at Wolfville as well as anywhere else? Simply nothing. They are substantially the same wherever taught or learned. With adequate helps they may be as thoroughly and profitably investigated in the place as in another. But these

adequate helps, it is said, have not been provided at Wolfville, and cannot be. The first of this statement must be admitted to be true, but not the last. It is because the Theological instruction already provided at Wolfville is inadequate to existing views—it is because more is required, and the denomination has the means of providing more, and would be highly advantaged by doing so, that this humble plea is made. But adequate helps do not mean the same thing in all minds. If it be contended that Theology cannot be efficiently taught at Wolfville with fewer than four or five teachers, or that, to be intelligent and serviceable to the learner, it must be taught according to certain methods pursued in other Institutions, I beg respectfully to dissent from the ground thus taken. For as to methods: probably there are no two Theological Schools in which they are alike. Newton, Andover, and Princeton proceed each in a general plan of its own; and every teacher in each has his own way of communicating instruction,—a way differing from that of those in the same department in others. Every teacher will, of course, best succeed by retaining his own individuality, by running in his own groove, and by adapting himself, according to the dictates of his own judgment, to the circumstances in which he is placed.

As to the number of teachers necessary to the staff of instruction in an efficient Theological School, some persons would make it higher than others. Some persons seem to think that study must necessarily be successfully prosecuted in the Institution that can boast of a large number of teachers. But no conclusion is more unwarrantable. Very often, perhaps in the majority of cases, the best work is done, the best mental discipline acquired, and the best foundation laid for future distinction, in the smaller and more unpretentious Institutions of learning. Many of the most distinguished Presidents and Professors in the large Colleges of the United States were trained first of all in the small ones. A two-fold explanation may be given of this. In the first place, the attention of the students in the small Colleges is not apt to be so distracted as in the large one. He devotes himself probably to fewer studies, but masters them more thoroughly. He does not spread his energies over so large a surface, but goes deeper down. He makes himself more familiar with the few grand principles which admit of such almost universal application in the acquisition of all knowledge. Having mastered one branch of learning, he has necessarily mastered several others, for all knowledge is related: in the great field of truth, single truths are, touched on all sides by others. So that the saying is verified that the man is most to be feared who has mastered one book. But in the large College or University the student may be injured by the very multiplicity of the educational helps to which he has access. With so many Professors to teach, and so many branches to be taught, he may yield to the temptation of attempting far more than he can accomplish. He succeeds, probably, in spreading his investigations over a large field, but it is at the expense of making them correspondingly thin.

In the second place, in the small College the student usually comes into more direct personal contact with his teachers, and also with his fellow students, and receives, consequently, a higher stimulus than is gained in the same way in the larger College where this contact is less close and personal. In the small College the student will be likely more thoroughly to know his teacher than in the large one; and better knowing his classmates also, he will be the better prepared to measure his powers with theirs, and run with a mightier enthusiasm the educational race with them. It is helpful to the student to be able to compare himself both with those before and with those behind him, and his progress also with theirs. This is more difficult as the College is largely attended. In the large Universities of Germany students often sit beside each other for years, listening to the same lectures, but without knowing each other. What use each makes of the instruction given, whether it is listened to by intellectual pigmies or

giants, appears from nothing that transpires in the class room.

I do not say that large Colleges, with their numerous Professors, and large libraries, etc., have not peculiar merits and attractions, which may be turned to excellent account; but I contend that all the excellent work is by no means done in them. The College that has, for example, only one man to teach the classics, and only one to teach mathematics, and only one the natural sciences, may, and very often does, do first class-work, and turn out first class-men. And what is true of small Colleges, is also true of small Theological Schools. Excellent work may be, and very often is, done in them. Several of the Theological Schools of England among the different bodies of Dissenters, are taught by two men,—a Principal, perhaps, and a Tutor. At the outset Newton began with one man, Dr. Chase, and the effects of the splendid work performed by him are still visible.

I believe that three men in the Theological Department at Wolfville would be all that the Baptists of these Maritime Provinces would require for the next fifty years. Very respectable work may be done even by two men who give their whole time to this Department. But the idea of getting along with less than two should not be entertained. With two men only, the first work to claim their attention should be the Old Testament Interpretation and New, the one taking the one, and the other the other. For in every course of Theological instruction the first importance belongs to these. The minister who can read and soundly interpret the Sacred originals, and construct his own Systematic Theology; the minister who can do this is strong, and strong at the point where he ought to be strong. The minister who cannot do this, but is obliged to learn the mind of the Spirit from the interpretations of others, is, in a certain sense, weak. He can never feel sure that the last exposition of Scripture he has seen is not set aside by another which he has not seen.

With two men at Wolfville first of all caring for Old and New Testament Exegesis, the other work of the course might be divided between them as best possible. Then, in a short time, or as soon as the denomination should be able to do so, the third man might be added to the staff.

Commencement Exercises of Colby University.

The annual Commencement Exercises of Colby University opened on Sunday, July 20th, with the Baccalaureate Sermon, preached by President Robins from the words of the Saviour in Luke 25:27: "I am among you as he that serveth." The discourse—a memorial for the late Gardner Colby, Esq., of Boston, whose generous benefactions saved the College during the darkest hours of its history—was one of great eloquence and power, and closely held the attention of the audience—from the beginning to the end.

In the evening came the sermon before the Boardman Missionary Society and Young Men's Christian Association, by Rev. J. F. Elder, D.D. (class '60), of New York. The text was from Philip. 2:5-11. For the following outline of the discourse we are indebted to the *Waterville Mail*:

"The epitome of the personal history of Christ contained in this passage, was compared to certain mathematical curves which begin and end in infinity. As the pathway of a comet which emerges into view from infinite space after wheeling around the sun is lost to sight again in the depths of infinity, so in this passage Christ is pictured to us coming from the infinity of the Father, and after rounding the cross, returning to the same infinite God. The passage shows that Christ possessed a unity or consubstantiation of nature with the Father, participated in the Divine glory, and in the exercise of the Divine attributes. This majesty and glory was voluntarily set aside for the salvation of man.

In conclusion, the pathway to success and power was shown to lie through self-abnegation. This is the law of all worthy reward, and the key-note of all true success—we die in order to live. Especially is this true of the student and the servant of God in any calling."

The sermon was of such a character that no brief abstract could do it justice. It

was characterized by great depth of thought and purity of diction, and in its delivery the speaker more than fulfilled the promises made for his early classmates and friends.

The Prize Declamation of the Junior Class was held Monday evening. The members of this class acquitted themselves very creditably, and gave evidence of much careful and painstaking effort in the preparation of their articles. Music was furnished by the Weber Quartette (male voices) of Colby, and gave good satisfaction.

The meeting of the Alumni Association was held, as usual, at Alumni Hall, Tuesday afternoon. The deliberations of the Alumni were interrupted by the playing of the band which announced the opening exercises of "Ivy Day," which has now become an established institution of the College. The programme consisted of an Oration, Poem, Class Chronicles, and Awards made to the individual members of the class, according to the physical or mental idiosyncracies of each recipient. In addition to the usual gifts, a beautiful set of Dickens's Works in fifteen volumes, was presented to Miss Minnie H. Mathews, the only lady member of the class, as a testimonial of the high esteem and regard of her classmates.

At the close of these exercises, the Alumni again assembled to complete their session. Before the regular business was resumed, Prof Hamlin presented to the Alumni a large crayon portrait of Prof. Keeley, deceased, a gift from Mrs. Keeley to the Association, with an accompanying note from her. Very feeling and appropriate remarks were then made regarding the portrait, with pointed allusions to the faithfulness of the Professor during his connection with the College, and his many sterling qualities as a man. At the close of the business, about seventy-seven of the Alumni, with their friends, sat down to a social re-union and collation, and so pleasantly did the time pass in lively chit-chat and reminiscence that it was decided to make this a permanent feature of Commencement.

The Anniversary of the Literary Societies occurred on Tuesday evening: Oration by Rev. G. W. Samson, D.D., late President of Columbian University; Poem by Hon. Chas. Thurber, of Brooklyn, N. Y. The oration was an eloquent and masterly discourse, and showed the speaker to be a man of keen and well-disciplined mind. The Poem closely held the attention of the large audience assembled, and was frequently greeted with loud and hearty applause.

On Wednesday forenoon, came the exercises of the Graduating Class. The Declamations by the members of this class evinced much depth and originality of thought, and were highly complimented by good judges. At the close, the diplomas were presented, and the awards of the Committee on Junior Prize Declamation announced, which were as follows: First, to J. T. McDonald, of Queen's Co., N. B., second to J. E. Trask; with honorable mention of L. M. Nason and H. R. Chaplin.

The following degrees were conferred: D.D. (honorary) upon Rev. A. K. P. Small, of Fall River, Mass. A.M. (honorary) upon Albert A. Ford, of St. George, and Howard Owen, of Augusta, Me. The degree of A.M. out of course was conferred upon W. B. Matthews and Josiah O. Tilton, and in course upon F. V. Chase, A. W. Small, and C. E. Meloney.

Perhaps the most interesting feature of all the exercises was the Commencement Dinner and social reunion of the Alumni at Alumni Hall. Among the many distinguished visitors present were Gov. Garcelon, Hon. J. H. Drummond, Prof. O. S. Stearns of Newton, Centre, Mass., and Ex-President Champlin. After dinner was disposed of, Pres. Robins in a few fitting and well-chosen remarks called upon Gov. Garcelon, Dr. Samson, Hon. Hannibal Hamlin, and others, who responded in pithy and stirring speeches. Hon. Chas. Thurber, the poet, being called upon, made a characteristic response in the form of a poem, which we will give next week.

After an interval of several years, the old festival of Class Day was restored to

the programme of Commencement. Part of the exercises was held in the Baptist church, the remainder on the College Campus. The class officers performed the parts assigned them with ability and success. At the conclusion, a parting ode was sung, the old Indian ceremony of smoking the Pipe of Peace performed, hands spoken, and Commencement was over.

Thus closed one of the most successful Anniversaries our University has ever enjoyed. A new and more prosperous career seems opening before her; the prospects for a large Freshman class are encouraging; and now resting upon a sound financial basis and manned by an able corps of Professors, she seems well adapted for laying the foundation of a broad and liberal culture.

W. C. B.

Waterville, Me., July 25, 1879.

For the VISITOR.

Letter from Ongole.

It is with grateful joy that I record the goodness of God to me in the matter of health. We have been here five months and have passed through the hot season, and my health has been constantly improving, so that it now seems perfect. I have not an ill feeling, or a symptom of weakness left.

And we are very happy in our work. Although we have (during Bro. Clough's temporary absence) the sole charge of the Ongole Mission, involving a great amount of care, responsibility, and work, yet we are graciously strengthened and sustained in the discharge of each day's duties, and there is no place in the world where we would rather be than here. There are such multitudes to be helped, instructed, and comforted! By the gospel of Jesus Christ they can be lifted out of the slough of heathenism and degradation, can be made happy in this life, and led into the everlasting Kingdom.

Yesterday (Sunday) I had the privilege of baptizing seventeen Telugus, making eighty-four that I have baptized since I came. And this is not the harvest time of year in the gathering in of converts. It is the hot season when no itinerating can be done among the villages. After a few months, when we can go out travelling through the District, I hope we will have the joy of receiving hundreds.

Of the seventeen baptized yesterday, five were men from a new place, that is, from a town where there have hitherto been no Christians. Their examination previous to their baptism was very satisfactory. Thus a fresh light is kindled in a dark place, by which we trust many more may find their way to Christ.

Nine of yesterday's candidates were from the Mission Schools here in Ongole. The Schools contain about two hundred young men and women, and they are now all professed disciples of Christ but two. These two have asked to be baptized, but being quite young we have kept them back for a little while. The Theological Seminary at Ramapatam is largely supplied with students from these Schools.

We rejoice over the good news from so many Churches in New Brunswick, as brought to us from week to week by the VISITOR. May the blessings of Jesus' grace speedily overspread the whole earth.

Yours sincerely,

W. B. Boggs.

Ongole, India, June 23, 1879.

The following paragraph from an English religious journal shows the esteem in which Dr. Talmage is held by the eminent London preacher:

Mr. Spurgeon said, "Mr. Talmage's discourses lay hold of my inmost soul. The Lord is with this mighty man of valor. So may he ever be till the campaign closes with victory. I am indeed glad of his voice. It cheers me intensely. He loves the Gospel, and believes in something, which some preachers hardly do. There are those about who use the old labels, but the articles are not the same. May the Lord win armies of souls to Jesus by this man. I am astonished when God blesses me, but somehow I should not be much surprised if He blessed this man."