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Rev. J. E. HOPPER, A.M.,
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Theology at Wolfville.

No. 5.

BY PROF. D. M. WELTON, PH.D.

The arguments, if such they may be called, against providing adequate Theological instruction at Wolfville for the rising ministry of these Provinces, instead of leaving our young men to seek such instruction abroad, or go without it, will be considered in subsequent papers. For the present I confine myself to the task of adducing yet other arguments in favor of this provision.

It might be shown, in the third place that hereby would be secured the largest development of denominational strength. And the increase of strength to do good is a most desirable object. To make the one talent two and the two ten, in order to greater usefulness, should be the aim and endeavor of all Christians and Christian churches; for thus only can they properly serve the purpose for which the Master condescends to employ them. But on what principle, it may be asked, can we become denominationally stronger, produce a larger number of ministers, and so enter more largely and efficiently into the work which demands our attention, with a Theological school at Wolfville than without one? On the principle, I reply, that strength is developed by exercise,—a principle holding true in the intellectual and moral worlds as well as in the physical. The smith's arm, the scholar's memory, the poet's fancy, the philanthropist's benevolence, are all strengthened by use. And so of those energies and forces, material or moral, which constitute the power and means of usefulness of a church or denomination. It is by observing this universal law and acting in harmony with it, that individuals and societies make the most of their resources and opportunities. Thus, in the matter of Foreign Missions, our people believing that the raising of more means, the sending out of more men, the performance of a larger amount of Missionary labor, and the development of a more enthusiastic missionary spirit, would result from the complete reliance on their own energies, resolved to sever their connection with the American Missionary Union, and take the control as well as the support of their Missionary operations into their own hands. Previously to this they might furnish men and provide the means of their support, but would have no voice in directing their labors. The arrangement gave them, in fact, no missionaries whom they could call their own. The relation they sustained to the American brethren was a dependent one,—a relation imposing little responsibility, and demanding little exertion. The energies of the denomination consequently lay dormant, for there was nothing to awaken them and call them forth.

It came finally to be clearly seen that for the Baptists of these Provinces, this was anything but the wisest Foreign Mis-

sionary policy, that if the strength of the body was not more fully exercised in this direction, so far from increasing, it would diminish, or become weakness itself, like an imprisoned limb. Hence the ground of independence was taken; the denomination resolved to stand upon its own feet, to engage in an enterprise demanding greater efforts and promising better results. A mission was planted among the Telugus.

But the same arguments which may be advanced for independence in our Foreign Missionary affairs, seem also to justify independence in our educational. If the cause of missions is better served, and if it is every way better for our people themselves to take the sustenance and control of their missionary operations into their own hands, why would not this also hold true of their educational operations?

It may be said in reply, that it does, indeed, hold true of our educational affairs, so far as the higher secular or general education is concerned. We can no more afford to let our brethren in the United States take charge of this for us than we can afford to put our Foreign Missionary affairs into their hands. But why discriminate, as some are wont to do, between higher general education—the education that is needed to fit our young men for the different professions of secular life, and the Theological training that is needed to qualify them for the ministry? The education that is required for the more ordinary occupations of life is provided, as indeed it ought to be, by the state. Liberal provision is made by our different provincial governments for common schools and county Academies. For the training that is needed beyond what these can give, why not let our youth go abroad? Why spend over a hundred thousand dollars and put up expensive buildings, and incur a heavy debt, for the sake of having a college on our own soil, when we can have one for nothing at Colby or Brown? Because, as every reflective mind must perceive, by having a college of our own, we shall more largely and healthily develop the educational spirit among us; shall better meet the educational wants of our common country, and act more consistently with the respect which we owe ourselves as an independent, progressive people. The truth is, if the necessity were laid upon us of having an efficient Theological school or the college proper, but not both, it would be better to choose the former; but happily, no such necessity exists; we may have both these institutions, and it is better for each that they should stand side by side and flourish together.

Our brethren of the other denominations understand this matter well, and in their several Theological schools are pursuing the path and policy of wisdom. The Methodists might send their young men to Boston, where they might not only sit at the feet of able Theological instructors, and—a thing of immense importance in the minds of some—come in contact with Boston thought as well; but they prefer to send them to Sackville.

The Presbyterians might send them to Princeton, where instruction is dispensed by such giants as Hodge and McCosh, but they think it better to maintain a Theological Hall for them in Halifax.

In the area embraced by the Convention there are now about 35,000 Baptist church members, representing a Baptist population four or five times as large. This population is thought by some to be too small to warrant the existence of a Theological school for itself alone. It is often taken for granted that the largely endowed, largely officered, and largely patronized, Theological schools and colleges necessarily do the best work and produce the best men. But it is a great mistake, as I will show hereafter.

We have already population enough and resources enough for an efficient, Theological school of our own. But we expect that our numbers and resources will grow. In fifty years hence our present church membership ought to be more than doubled with a corresponding increase of Baptist population generally. What a spectacle should we then exhibit, dependently looking for Theological instruction to New England! Even as a loyal Canadian, my heart and head rebel against it.

MINUTES

OF THE

Prince Edward Island Association.

(Continued.)

THIRD SESSION.

SATURDAY, Ev'g. July 5.

Moderator in the chair.

Opened with prayer by A. H. Dickens (lic.)

Minutes of previous session approved.

By motion it was resolved that twenty minutes be granted to take into consideration the grouping of the churches, also to consider missionary work on the Island.

The following resolutions were then adopted:

Resolved, That having heard the opinions of the churches regarding the circular suggesting the grouping of the churches of the Island, pastors be requested to meet at 9 A.M., on Monday to further consider the matter.

Resolved, that instead of having a sub-treasury in our Home Mission work, our Treasurer and churches be requested to forward their contributions directly to the Treasurer of the H. M. Union.

Report on Sabbath Schools was submitted and adopted. (See Appendix A.)

Report on Temperance was called for.

Committee reported asking for an extension of time, which was granted.

On motion it was then

Resolved, That the Association proceed to discuss the subject of Temperance without a report.

Stirring speeches were delivered by Bro. D. McKinley, Revs. A. Cohoon, P. R. Foster, G. N. Ballentine, J. E. Hopper, D. G. McDonald, and S. Selden.

Rev. D. G. McDonald read a letter from — asking the Association to adopt an anti-tobacco resolution, which was carried. (See Appendix B.)

The Committee on Arrangements presented a supplementary report, which was adopted as follows:

1. **Resolved**, That the Circular Letter be read first in order Monday Morning.

2. That immediately after the report on Denominational Literature be received for discussion and that immediately following, the report on Education be discussed.

Closed with prayer by Rev. J. E. Hopper.

FOURTH SESSION.

MONDAY MORNING, July 7.

Moderator in the chair.

Opened with prayer by Rev. E. B. Corey.

Minutes adopted.

Rev. J. E. Hopper was, by his own request, relieved from serving on the Committee on Denominational Literature, and Rev. J. A. Durkee was appointed his substitute.

The Committee on Arrangements presented their supplementary report which was adopted as follows:

1. **Resolved**, That the Association meet with the Church at Tryon on the first Saturday in July next, at 10 o'clock A.M.

2. That Rev. H. Foshay preach the Associational Sermon; Rev. E. N. Archibald to be his alternate.

3. That J. R. Calhoun prepare the Circular Letter.

4. That Committees on various subjects for next year's meeting be appointed before the final adjournment of this meeting.

5. That Bro. J. R. Calhoun, Revs. H. Foshay, M. Ross and J. A. Gordon be a Committee to report at this meeting on the state of the Denomination on P. E. Island.

Rev. D. G. McDonald tabled a notice of motion. (See Appendix 1.)

The Committee on the Circular Letter presented their report recommending it to be read. Owing to the physical weakness of the writer, Rev. E. F. Foshay, by request, Rev. D. G. McDonald read the letter which was adopted. Subject: "Eternal Punishment."

Resolved, That the Circular Letter be printed in the *Christian Messenger and Visitor* and in the Minutes of the Association.

That it be offered to the secular papers of the Island.

That 1000 copies be printed in pamphlet form for general distribution.

Report on Denominational Literature read and laid on the table and made first order of business in Afternoon session.

After prayer by Rev. J. A. Gordon, adjourned to meet at 2.30 P.M.

FIFTH SESSION.

MONDAY AFTERNOON.

Bro. J. R. Calhoun in the chair.

Prayer by Rev. H. Foshay.

Committee on arrangements further reported as follows:

1. That this session be devoted to discussion on reports of Denominational Literature and Education.

2. That the evening session be occupied in the discussion of Report of Home Missions together with report on "Systematic Benevolence."

Report on Denominational Literature was a second time read, received for discussion and spoken to by Revs. J. A. Durkee, E. F. Foshay, H. Foshay, S. Selden, J. E. Hopper, C. C. Burgess and Bro. M. G. McLeod. Report unanimously adopted. (See Appendix C.)

Report on Temperance was received, and owing to the time occupied on the subject on Saturday night, was adopted. (See appendix D.)

Bro. A. Cohoon, finding it necessary to absent himself be-

fore the evening session, leave was granted that he should speak on Home Missions. He was followed by Bros. Wm. Cummings and D. McKinlay, on the same subject.

Prayer by Rev. E. N. Archibald.

Adjourned till 7.30

SIXTH SESSION.

MONDAY EVENING.

Moderator in the chair.

Prayer by Rev. J. B. Woodland.

Minutes approved.

Reports on Home and Foreign Missions, and Systematic Benevolence, were together submitted, which, after stirring and interesting addresses by Rev. H. Foshay, Bro. A. Simpson, Rev. J. W. Manning, Bro. D. McKinlay, Rev. D. G. McDonald, Rev. J. B. Woodland, and Rev. J. A. Gordon, were adopted. (See Appendix E. and F.)

Report on Education read and earnestly spoken to by Revs. S. B. Kempton, J. W. Manning, D. H. Simpson, G. N. Ballentine, Rev. D. G. McDonald, M. Ross. Report adopted. (See Appendix G.)

Prayer by Bro. B. Simpson.

Adjourned to meet on Tuesday at 9 A.M.

SEVENTH SESSION.

TUESDAY MORNING.

Opened with prayer by Bro. D. McKinley.

Minutes approved.

Report on Obituaries submitted and adopted. (See Appendix H.)

Ordered that the Treasurer of this Association pay over all funds to the Treasurers of the various objects for which they were intended.

Ordered that the Committee on Arrangements have power to add to their number in order to complete business.

Resolved, That the thanks of the Association be tendered to the P. E. I. Railway, the Manager of the P. E. I. Steam Navigation Co., and other routes of travel for their kindness in arranging for carrying delegates at single fares. That Rev. E. F. Foshay and Bro. M. G. McLeod be requested to forward copies of this resolution to the gentlemen above referred to.

Resolved, That Bros. Jas. Desbrisay, Geo. Davies, and M. G. McLeod, be a Committee to make arrangements with the various routes of travel for reduced fares to our next meeting.

Resolved, That 500 copies of the Minutes of the Association be printed for distribution.

Resolved, That Bros. M. G. McLeod, Jas. Desbrisay and Rev. H. Foshay, be a Committee to prepare and superintend the publishing of the Minutes.

Resolved, That the funds for printing Minutes, Blanks and other printing, be paid from moneys sent to this Association.

Resolved, That the Treasurer of the Association be asked to correct mistake made last year in paying all the expenses of printing Minutes out of the Home Mission funds, by paying more this year from other moneys sent to this Association.

Resolved, That the thanks of this Association be tendered to the members of the Baptist Church at West River, and to the kind friends of other denominations who have manifested so much interest in making our stay pleasant and comfortable, and for the kindness of other denominations in opening their houses of worship to us, for the preaching of the gospel to their congregations.

MINUTES

OF THE

Eastern New Brunswick Baptist Association.

SURREY, TUESDAY, July 8th, 1879.

The New Brunswick Eastern Baptist Association convened according to appointment, with the Surrey Baptist Church, this day, at 10 o'clock, A.M., in its Thirty Second Anniversary.

Rev. W. A. Corey, the Moderator of last year, called the Association to order.

Some two hours were spent in prayer and conference and the Lord was present to bless.

On motion the Association proceeded to the election of officers for the current year, which resulted in the appointment of

Rev. T. A. Blackadar, Moderator.

" C. B. Welton, Secretary.

" G. E. Good, Assistant Secretary.

Bro. R. T. Gross, Treasurer.

" H. Duffy, Assistant Treasurer.

These brethren having taken their places, Rev. G. Armstrong offered prayer.

The Moderator read the Rules of Order.

The Committees on Arrangements and Nominations were, on motion, appointed.

The Committee on Arrangements were Revs. S. C. Moore, C. B. Welton, J. H. Hughes, Thos. Todd, G. Gammon, Brethren Dawson Steeves, John Marshall, and R. T. Gross.

On Nominations, Rev. W. A. Corey, A. B. McDonald, E. H. Howe, E. Hopper, G. F. Miles, E. Hickson, and J. Hughes.

Invited to a seat.—Revs. G. Armstrong, E. Hickson, R. R. Philip, J. E. Hopper, J. A. Durkee, A. Cohoon, W. P. Robertson and T. Horsman.

The Committee on Arrangements reported in part:

That we recommend that each afternoon session close at six o'clock. That there be a prayer meeting each morning at six

Continued on fourth page.