

The Christian Visitor.

Saint John, N. B. August 20, 1879.

Dr. Weaver's Baptism.

A brother who thinks we did injustice in our remarks on Dr. Weaver's baptism in our last issue, sends us the following letter from Dr. Weaver, giving his reasons for his rebaptism. We however fail to see that the reasons are sufficient, or that they justify his course. Roger Williams was baptized by a layman, and he in turn baptized him and his brethren. We don't think it necessary to fulfil either the letter or spirit of Christ's command, to insist that they should have been all baptized over again, by some baptized man. If the links in the baptized chain are to be counted up, we fear great difficulty will be found in finding them all. Baptists care little for apostolic succession in the sense of an unbroken chain of authorized administrations. We have Christ's command, and have obeyed it whether all our predecessors have or not:

DEAR BRETHREN,—Having determined, after mature deliberation and careful prayer, to be re-immersed, I deem it my duty, in view of the past, to give you my reasons for the act. I have taken this step—First, because I believe, as I have always believed and stated, that the act in my case was irregular. When it is possible, it is one's duty to correct an irregularity. Second, because I have fallen into doubt as to the validity of an immersion performed by an unauthorized administrator. Third, because I find my position, hitherto, not in harmony on this subject with a large majority of Baptists, especially of the ministers of Kentucky and of the South, with whom my interests are identified; hence my influence is broken and my power to do good weakened. Moved by these considerations, I have this day, July 5, 1879, been baptized by Dr. J. P. Boyce. I have determined for two reasons, henceforth to advise against the reception of what are called "alien immersions" by the churches—first, because of their irregularity; second, because I do not desire to have any one put into the same painful position in which I have been placed for years by the act of the late beloved Dr. Wm. Vaughan, and the Bloomfield Baptist church, in receiving me upon such an immersion. Nothing but loyalty to Jesus Christ, and a desire to do more good could have induced me to take this step. Humbly, and in the fear of God I have acted, desiring the advancement of his cause, which I love more than my life.

J. M. WEAVER.

Louisville, Ky., July 5.

The Catalogue of Horton Collegiate Academy for 1879-80 is before us, and presents a creditable exhibit. There are separate staffs of instructors for the Male and Female Departments, as well as separate buildings fitted up with modern comforts and appliances. The most important additions to the Teaching force are Mr. J. B. Hall, Ph. D., Vice-Principal, of the Male Department, and Miss Mary E. Graves, Graduate of New London Institute, N. H., Principal of the Female Department. Both these teachers have had experience and success in the profession, and they will, we are assured, contribute much to the prosperity of the Institution. The course of instruction embraces a Classical, Literary, Teachers, and Commercial Course. The former is preparatory for College, the second is designed for Young Ladies, the third is for candidates for licenses to teach in the Public Schools, and the last to qualify for business pursuits. It will thus be seen that adequate provision is made for all. Our young people will find that no other school in the Maritime Provinces in buildings, in instructors, in appliances, and in inspiring surroundings, equals the important educational centre which graces the hill overlooking the home of Evangelism. The fall term begins September 3rd. For information as to expenses etc., apply to Principal Tufts, Wolfville.

WHAT is the matter with the *Examiner & Chronicle*? It used to be intensely Baptist, but of late it seems to have wheeled round considerably, and has lately endorsed, at the expense of our Baptist Hymn Book, an expurgated Presbyterian Book. And not long since its editor was foremost in endorsing in opposition to our Baptist Society, the American Bible Society. One thing is being made certain, that the *Examiner & Chronicle* is ceasing to voice true Baptist sentiment. It should explain its erratic Hymn Book course, and as the American Bible Society has made no effort to effect the co-operation of Baptists it should recall its endorsement of it, and say that the obstacles preventing Baptists from co-operating with the Society substantially remain.

It appears that the "hard times" have had quite a dampening influence upon the prosperity of theatres. If this be so, even the "hard times" are not devoid of good results. The time, we hope, has come when people have learned, not only the foolishness, but the evil of going to places of doubtful amusement. Time and money are too precious for that which "satisfyeth not." The *Presbyterian Witness* in speaking of the failure of a theatre in Halifax very aptly remarks:—

"We are not prepared to regret the failure of the theatrical performances in this city to pay. On the contrary, we would regard with great satisfaction such a spirit of economy as would prevent citizens from wasting money in theatres and such a spirit of conscientious regard for the preciousness of time as would prevent their wasting their hours there; and such a keen appreciation of the danger of 'evil communications' as would restrain them from patronizing any doubtful amusement. There is a higher vocation for men and women than performing in theatres—such a vocation, for example, as tilling the soil; and there are more profitable ways of expending money and time than at theatres. Hence, the wail of the theatrical folk who sought to make money here and could not, fails to touch our feelings."

We learn with sorrow that our beautiful Baptist headquarters in Boston, Tremont Temple, is burned. In it the Temple Church worshipped. Our Missionary Union had its offices, and the New England branch of the Publication Society was there located. We know not as yet how far our brethren have lost. We append the telegraph dispatch:

Despatches Sunday morning announced that the previous night Tremont Temple, in Boston, had been partially destroyed by fire. Later advices state that the flames got under good headway before the engines got fairly at work. The roof was destroyed and a portion of the walls on the side and rear fell in almost completely destroying the building. The fine organ, near which the fire broke out, is destroyed, and the building very thoroughly gutted. Several firemen were injured but none were dangerously hurt. The loss will reach \$200,000; insurance \$100,000.

ONE of the most recent and scholarly works on the interpretation of the New Testament is that of Dr. Inmer, Professor in the University of Berne. He, in the most frank manner, fully concedes what Baptists contend for. He says on Matt. 28. 19, that we have some MSS. making a change in a word for ecclesiastical reasons, viz.: the *baptizontes* of most and best MSS. is changed in some to read *baptisantes*, "doubtless on the ground that after the third century infant baptism became common."

THE American and Foreign Bible Society (Baptist) held a meeting last week at the Baptist Tabernacle, Martha's Vineyard, to consider its duty and work. The speakers were Drs. Read, Hiscox, Douglass, and Everts. We hope that a new era of denominational self-respect in relation to Bible work is dawning on our people.

MRS. CLOUGH, wife of the Missionary whose labors have been so abundantly blessed among the Telugus, has arrived in the United States, and intends to remain at Kalamazoo, Mich., that her children may be educated at the college there. Her husband accompanied her to England and then returned to his field of labor.

NEXT week there will be no *Canadian Baptist* issued. The editor takes a vacation of a week, and is off to the seaside. We wish him *bon voyage*, and hope to follow his example and treat ourselves, by the kindly indulgence of our patrons, to a week's respite after the Convention.

THE Rev. James A. Spurgeon has completed his arrangements for his promised visit to Canada and the United States. He leaves by Cunard steamer "Algeria," sailing from Liverpool on the 30th of this month.

IN H. M. Report two weeks ago for "Joshua Steeves 65 cts." read 95 cts.; for "Col. Woodstock \$3.50" read \$3.50.

Representation in the Convention.

The last issue of the *Christian Helper* has a live article on representation in the Convention of Ontario and Quebec. The writer argues that neither Associations nor individuals, as such, should have a standing in the Convention. Associations, he argues, are irresponsible bodies, having no interests to represent—no money and no power to collect any. Individuals, he contends, are uncontrollable by the Convention and are independent or feel themselves to be independent of all human authority. To use his own words, "Churches and churches only should compose the Convention. 'Why? Because churches are the only 'real, tangible, get-at-able bodies that can be dealt with.'"

The Convention cannot now deal in any au-

thoritative way with its constituents. Why? Because those constituents are merely individuals, who pay an entrance fee, pass into the Convention meeting, see and hear what pleases them, slip out when they please, vote away money that may be neither in possession or in prospect, and in so doing bind no one—so far as they are concerned—to its payment.

After pointing out some unfortunate and anomalous results that have accrued from the present system, the writer adds,—and we give his suggestions and their reasons entire:—

There is a more excellent way. Let the churches send to the Convention properly accredited delegates, representing their intelligence and piety, knowing their resources, conveying their views, having power to bind them to what the majority of the delegates in Convention decide upon, or else to protest in constitutional form.

What advantage would re-organization on this basis have over the present mode? Much every way.

(1). There would be no lack of delegates, for each church would feel that it had interests at stake, and would send representative men to protect and promote them.

(2). The highest wisdom, broadest intelligence, and deepest piety of our people would be secured,—for the position of a delegate would be one of honor and authority.

(3). The youthful energy, enthusiasm and vigor of our churches would be brought into action, the churches gladly bearing the expenses of sending as their messengers young men of promise who are now unable to bear the cost.

(4). There would be occasions for enlightening the members of the churches as to our denominational work such as do not now present themselves, (a) in discussing and instructing the delegates as to church's views upon the questions on which they will be expected to vote, before sending them; and (b) in hearing the reports of the delegates upon their return.

(5). The delegates assembled in Convention would each feel a personal and pressing responsibility to know all about everything that was being said or done; and their constant, earnest attention to the business would be assured, while every man would speak with authority and caution. No frivolous motions could be passed, and no important business hurried over.

(6). The officers of the Convention could learn the position, resources, and needs of each church from the lips of those authorized and competent to speak on the church's behalf, and not on behalf of any individual.

(7). The delegates would feel constitutionally, as well as morally, bound to carry out their pledges, and they would therefore be careful in voting.

These are not the only advantages of Church representation; but we submit them as sufficiently strong to be used in re-consideration of this point.

Much of this seems applicable to us. We have long thought we were too lax in our attention to the matter of representation in the Convention. The Constitution as regards membership is very broad in its provisions. Our practice is still broader. There is little discriminating inquiry as to representation. The result is that the Convention has not that hold on the denomination that a more carefully and closely constituted body would possess. As a nominally representative body becomes irresponsible, it becomes powerless. And now as new and larger and more vital interests are pressing upon us, it becomes us to make our chief assemblies of such a character that it shall speak for the churches, bind them to action and be part of their life.

We seriously think that the time has come when Clauses I, B, 4, of Art. III. of the Constitution should be eliminated or largely modified. If it be objected that some leading laymen, who are large contributors, and some ministers would thereby lose representative rights, we answer that these would naturally find their true place as representatives of churches.

BRENTON.

THE season for denominational resolutions extends from June to September. The yield has been large, dangerously large this year, and there is the Convention yet. This crop of resolutions has grown from our dissatisfaction with what we are doing and from our desire for better things. Very hopeful and helpful forces are these when rightly used. But, and if they produce only resolutions! And this is often all they do. We gather fervor and desire all the year. We move resolutions and all escapes and evaporates. And with eased consciences, imagining that something has been done or will be done, we go home to gather steam to blow off another year! Thus the cause advances and will advance.

BRENTON.

Theology at Wolfville.—No. 7.

EDITED BY PROF. D. M. WELTON.

The question now arises: If an efficient Theological School were established at Wolfville for the rising Baptist ministry of these Provinces, would that ministry pass it by and seek Theological instruction elsewhere? I do not think so. The loyalty of our young men to their own institutions, which I have had good opportunities of knowing, forbids my thinking so. It is not improbable that now and then one might still find his way to Newton, especially if the practice should continue on the part of some who have been there of

persuading others to follow their example. But with a school at Wolfville of a character to command their confidence and respect, I feel persuaded that the great majority of our ministerial students would give it their patronage. Under any circumstances I would certainly have them enjoy the largest liberty in choosing a place in which to pursue their Theological studies. They could not be expected to content themselves with an inferior training merely for the purpose of encouraging home institutions. But it is not an inferior training I am contending for, but rather one fully meeting the wants of the denomination and the demands of the time.

If, however, adequate provision is not made for our young men at Wolfville, it can no longer be a question whether they will seek Theological instruction there or go abroad for it; in that case they must go abroad for it. Where, it might be asked, is the consistency of the complaint that they go to Newton and will continue to go there, while yet the necessity is laid upon them of doing so? Why should they not go to Newton or elsewhere, if they cannot find what they want at home? But let provision be made for instruction in all the branches of a complete Theological course at Wolfville, and then if it is passed by, it will not certainly be the fault of those by whom the provision is made.

But we are told by some that such provision not only would be passed by but ought to be, on account of the change of scene and circumstance—the inspiring contact with men of distinguished ability which the student would enjoy in such a place as Newton, in the neighborhood of such a city as Boston. There cannot be in Wolfville, we are told, such a background for Theological study as Boston supplies to Newton. In a word, the Theological student is advised to go where he can see most of the world.

Now it is certainly well for the student,—for every man, in fact,—to see as much of the world as possible. Every person who can make it convenient to do so should plan to see Boston before he dies. Nor should he stop even there. He should extend his travels as far as New York and Washington. He would doubtless find it profitable to visit Niagara Falls, the Yosemite Valley, and the Mammoth Cave of Kentucky. A trip across the Atlantic to see the renowned cities and men of the old world would also be of immense benefit to him. It would be the humblest ambition that would content itself with simply going to Boston, or feeling the influence of its thought and culture by studying in its vicinity!

But if Boston were everything it is thought by some to be, and a little more besides, how does it become necessary to go to Newton for the purpose of seeing it? Indeed, it might be asked how it is possible to see Boston by going to Newton, for Newton is out upon the hills eight miles away, and while the student is in one place he cannot be in the other, any more than persons a thousand miles away. If it is important that Theological study should be pursued amid the din of a city, it is wonderful that the founders of Newton did not plant it in Boston the first place. And so of Andover, which the Congregationalists located some forty miles away. Princeton, too, whose power and influence are probably the greatest of any Theological school on the continent, was planted by the Presbyterians, not in the city of New York, nor in the city of Philadelphia, but in a comparative village in New Jersey lying between them. It may be said that the proximity of Newton to Boston makes the latter place easily accessible from the former, but so far as the thought of Boston is concerned, persons hundreds of miles away can come into contact with it as well as those near by. The Homiletical lectures of Phillips Brooks are no more beneficial to Theological students at Newton than to those at Wolfville. The lectures of Joseph Cook are read by students at Wolfville forty-eight hours after they are delivered. In fact, the facility and rapidity of communication which has brought us so near the United States, instead of being a reason why we should go there for Theological instruction is rather a reason for staying where we are. For thus Boston, and I might say London also, have been brought near to us. So rapid and easy is the intercourse which now holds in the world of mind, that no one place can enjoy a monopoly of its advantages. The two hemispheres of thought and learning may, in fact, be considered as accessible to Wolfville, and as a Theological school there as of almost any other place under the sun.

If it can be shown that an abler and

more skilful teaching may be found at Newton than can be provided at Wolfville, our young men can hardly be blamed for seeking it in the former place. But to advise them to go to Newton for the purpose of seeing the world is simply moonshine. To tell them, as some of them have been told, that by going to Newton they will make men of themselves, is to indicate, indeed, and easy path to greatness; but it has not always proved a sure one. The excellent instruction of Newton has failed in a good many instances to make men of those who have received it, while many persons have succeeded in making men of themselves without it. The truth is, if nature and grace have not done their necessary part for the ministerial student, all the Institutions in the world will not make him an able, useful, and acceptable preacher.

And if it is true that adequate Theological instruction should be provided for our young men at Wolfville rather than at Newton, it is equally true that it should be provided for them at Wolfville rather than at any other place. Some persons among us would be glad to see our Theological School established in Halifax, others, in St. John. But a contending for either place could only have a disastrous effect by dividing and weakening the body. The demand of the hour is united, hearty action, in all our denominational enterprises. The healthy air, the beautiful outlook, the classic associations of Wolfville bring it peculiarly near to heaven, and make it a favorable place for study, both Theological and general.

It appears, however, to be the opinion of some that complete Theological instruction should not be attempted at Wolfville, but only enough to meet the wants of partial-course students and others who would otherwise enter upon their work without any preparatory training at all. But an attempt of this kind would end in complete failure: it would not retain even partial-course students—so easy have been made the terms of their admission at Newton—and it would come far short of meeting the demands of the denomination. An attempt of this kind might possibly do for a beginning, but I cannot believe that a single individual among us would agree to making it the end. Surely the Theological Department should be let grow if it will. Any legislation to the contrary would be unworthy any person calling himself a Baptist.

Yet once more it is said: We need a strong Theological Department at Wolfville, and would establish it at once if we only had the means; but our present heavy financial responsibilities oblige us to postpone the idea. It is very true the denomination cannot accomplish everything at once. But whether everything should be done for the College and the two Departments of the Academy before anything is done for the Theological Department; whether the present scale of expenditure for the College and Academy might not be so modified as to save the salary of at least one professor for the Theological Department without at all interfering with their efficiency,—are questions well worth considering—questions which it is hoped will receive all the attention they merit at the coming Convention. Joining in this hope I conclude what I have to say for the present on Theology at Wolfville.

News from the Churches.

NEW BRUNSWICK.

MUSQUASH.—The Rev. James Spencer spent last Sabbath at Musquash, and baptized one at Chance Harbor, and two at Clinch's Mills—all vigorous young men who will be a useful accession to the Church.

ALMA.—The Lord is reviving the hearts of his people here. There were nine baptized last Sabbath, and welcomed into the fellowship of the Church. Rev. J. M. Carpenter administered the ordinance of baptism. We hope that many more will be brought to the knowledge of the truth as it is in Jesus.—J. W. COREY.

JACKSONTOWN.—The work of the Lord is still progressing in Wakefield, Crysler Co. I have baptized six Sabbaths in succession. On Friday last, three more, making in all twenty-nine. The newly-organized Church now numbers forty-nine.—J. W. S. YOUNG.

LAKEVILLE, SUN. CO.—Rev. J. D. Eastman has been spending some time with the people here. Several have been converted and one baptized. Bro. Hopewell and he organized a Sabbath School.