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For the Visitor.

Theology at Wolfville.—No. 6.

BY PROF. D. M. WELTON.

Not least among the reasons for establishing an efficient Theological School at Wolfville, might be named, in the fourth place, the great benefits which would hereby flow to the College itself. This argument should have some weight with those who declare themselves especially interested in the College, though, considering its obviousness, it is rather surprising that some of their number should be so slow to perceive and employ it. It would not be doing great violence to their words and actions to interpret them as sometimes indicating that they would not be overcome with sorrow if Theology were never taught at Wolfville, or if the present endeavor to have it taught there should end in utter failure. Yet this indifference to the Theological Department is joined to a strongly pronounced desire to build up the College proper, and give especial excellence to the Arts Course. As if the Theological Department, or the thought which it represents, were not in fact the strongest lever for lifting up the College had not hitherto drawn its chief nutriment, its chief material support, from the Christian idea which it was founded to represent and promote. And as if through its agency in the future, secular learning may not be best advanced by joining it with sacred, instead of divorcing it from it.

I think I desire as strongly as any the welfare of the College proper. I would do anything in my power to advance its interests. But I fail to see that good could come from any elimination or curtailment of the religious element which has so happily marked its character and history in the past.

It is to be hoped, indeed, that this element will continue to find some representation in the very character of the men who teach and shall be appointed from time to time to teach, within its walls. On this point those who exercise the appointing power cannot be too careful. No person, however rare his literary or scientific attainments, should be entrusted with the work of instructing our youth even in the branches of secular knowledge, whose religious principles are not decidedly evangelical. Immense harm is sometimes done even by a sneer against religion, especially if it comes from one of brilliant and well-informed intellect. And not speaking in favor of religion at the fitting time may be almost as harmful as speaking against it. There is a negative affirmation of Christianity that amounts to its positive denial. And as to the indifferent man—the man who declares that he feels no interest in either religious truth or religious error—so far from being fit to teach in our schools he is hardly fit to mingle with human beings anywhere.

If greater prominence were given to the discussion of Biblical and Theological topics in the course of instruction usually pur-

sued in our Colleges, the effect could not be otherwise than salutary. As a general thing, however, if we except the comparatively small place assigned to Christian Evidences, the occasion seldom arises for alluding to these things; or if it does arise, it is perhaps not improved. Not indeed that mental discipline—which is largely the end of college study—might not be gained by investigating the perfections of God's character and government, or the wonders of his providence and grace, as well as by demonstrating mathematical propositions, or threading the labyrinths of heathen mythology; but such is not the established usage: there lurks in not a few minds a kind of suspicion that weakness and insipidity must necessarily mark the College course that wears a religious tincture, that that course of training is strongest and best which perhaps ignores religion altogether. Hence the preference given by persons of this class to State Colleges, or their opposition to denominational Colleges. They affirm that denominationalism is exclusive and narrow in itself, and is prone to project its exclusiveness and narrowness into every thing it has to do with.

It were easy to show that the ground thus taken is false and untenable; that the profoundest students of science and its most friendly promoters have ever been those who have sat most humbly at God's feet; that science is safer, in fact, in denominational Colleges, than in those wholly under state control; that the spirit of inquiry within them comes into contact with healthier stimulants, and is less liable to be erratic and lawless, finding its true freedom in the groove that runs where the knowable ends and the unknowable begins.

The view advanced by Roman Catholics, that the state should give them money for the support and propagation of their religion, is generally regarded as extreme and dangerous. And so it is. But like most such views, it has some truth at bottom. If Roman Catholics should put the Bible and the religion of the Bible where Baptists profess to put them; in other words, if they were intent on filling the world with a religion as pure and infallible as the Baptists believe theirs to be, the latter could not much complain if some state money were used in its promotion. But extreme views lie in opposite directions, and those who shun the one are liable to swing into the other. If Roman Catholics err in teaching almost nothing in their schools but their religion, may not Baptists err in teaching almost everything in theirs but religion? Is not that the truest philosophy that seizes upon the truth, whether found in one extreme view or the other, and brings it to the happy mean, where it shines the brightest and may be most beneficial to all?

It may be inferred from the foregoing remarks that I desire to see the regular course at Acadia turned into a kind of semi-theological one. But I desire no such thing. If it were not possible for Acadia to possess the religious element in any other way, it would be certainly better to have it in this. And so of every College and University: not one of them can afford to dispense with it. An institution of learning in which religion has or can have no place, instead of being a public good, may prove to be a public evil. I trust the time may never come when, even though no department for Theology should exist at Wolfville, the character of those giving instruction in the College will not yet be such as to warrant the existence of a healthy religious influence over and among the students.

But leaving the College curriculum in its present form, to expand in its own natural directions, the measure I have undertaken to advocate in these papers is the establishment of a distinct Department in which, as soon as the necessary provision shall have been made, our young men having the ministry in view may receive instruction in all the branches usually embraced in a complete Theological course. The point now particularly urged is that this arrangement will prove highly beneficial to the College itself. And in three ways:

First, materially. A large proportion

of the Baptist people of these Provinces who have hitherto given their money for the support of the Institutions at Wolfville, have done so principally for the sake of the Theology which they supposed was or would be taught within them. And so long as those entrusted with the management of these Institutions shall endeavor to meet the wishes and expectations of the people in this respect, they will not ask in vain for the means to carry them forward. But let them decide that the College proper is all the people want, and no provision be consequently made for Theology, and thousands of pockets will be hermetically sealed by the act.

Second, intellectually. A Theological Department existing and flourishing by the side of the College proper, cannot but exert a most healthy influence upon the intellectual efforts put forth in the latter. It will sustain to the latter some such relation as the heart to the head in the human body, and fill some such purpose in the economy of life. A person all head or all heart cannot be a complete man. It is when the thought of the one combines in truest proportion and in most harmonious action with the emotion of the other, like light and heat in the sun, that he is most perfectly constituted and best fitted for life's work. Still it must be acknowledged that in all intellectual pursuits, and especially in all search after moral truth, the heart is the more important factor; its influence upon the head is greater than that of the head upon it. God reaches men's heads through their hearts, rather than their hearts through their heads. It is when the heart or moral nature of man comes into the truest harmony with the moral nature of God, that his intellectual conceptions of truth are clearest and strongest. The best men of the world have ever been its profoundest thinkers. Luther's saying is true: "To pray well is to study well."

Now, in the light of this analogy it appears that the organism of our educational institutions will be most perfect when they have a heart as well as a head; and if the College, as existing for purposes of general study, represents the latter, the Theological department, in which purely Biblical topics are especially considered, will perhaps be admitted to represent the former. With the influence created by the presence of a Theological School on the College Hill—an influence sure to pervade the very atmosphere of the place, even secular study will be engaged in with a keener relish and a grander success.

Third, religiously. The existence of a Theological Department at Wolfville will render certain the prevalence of a permanent religious influence with which all will come into contact who go there to study. Without such Department, or with only provision for an Arts Course, it might happen that the great majority of young persons studying there would be thoughtless and irreligious, and they might remain such, becoming perhaps worse, and go away such,—unless, indeed, extraordinary efforts were put forth by the teachers to bring them to Christ, which they might hardly feel inclined to do. But however this might be, with a number of ministerial students in attendance, there would always be present those who would organize and sustain religious meetings, and act the part of missionaries among the other young men. And the best missionaries among young men in College are young men themselves, members of the same and other classes. With the religious element duly represented in our institutions of learning and healthily operating within them, parents may continue to hope that their sons sent there wayward and perhaps ungodly, will return Christians and perhaps preachers of the gospel. The importance of this argument cannot be overestimated.

His Appearing and His Kingdom.
No. 2.
Having established it as a fact that the Church in the first three centuries was looking for the return of Christ, and a subsequent millennial kingdom on earth, we might almost rest here, with the assurance that the doctrine of the primitive Christians

generally was the doctrine promulgated by the Apostles and by Christ Himself. An unprejudiced study of the New Testament will afford ample proof of the correctness of such a conclusion. But my plan is to strengthen the position by continuing the history of the doctrine down to our own times.

We come then to the formula prepared by the Council of Nice, A.D. 325:—"We expect a new heaven and earth, according to the Scriptures, when the Appearing and Kingdom of the great God and our Saviour Jesus Christ shall have shown forth. Then, as Daniel says, the saints of the Most High shall receive the Kingdom. And the earth shall be pure and holy, a land of the living and not of the dead, which David, foreseeing, exclaimed: 'I believe I shall see the goodness of the Lord in the land of the living.' For, 'Blessed,' says Christ, 'are the meek, because they shall inherit the earth.'"

Again, Daille, an anti-Christ writer, declares: "It plainly appears that in Jerome's time, that is about the beginning of the fifth century, this opinion generally prevailed in the Church."

But it appears that before this time, a change was coming over men's minds in reference to the subject. "When Christianity became a worldly power by Constantine," says Bengel, "the hope of the future was weakened by the joy over the present success." In the commentary of Jamieson and Fausset, the same historical fact is expressed thus: "Christianity being established, Christians began looking at its existing temporal prosperity as fulfilling the prophecies, and ceased to look for Christ's promised reign on earth." Or, as Auberlen has it: "Chiliasm disappeared in proportion as Roman Papal Catholicism advanced." The Millennium came to be considered as then present. The Christian Church had triumphed over the Pagan state, and now the State-Church was regarded as "the kingdom come." The prophetic visions of Daniel and John came to be understood as referring to the first advent instead of the second. It was held that 1000 years had begun with the birth of the Saviour. Hence, toward the close of the tenth century, men supposed that the last judgment was at hand, and made extensive preparations for the end of the world. Only as the year 1000 rolled into the past, did they become convinced of the falsity of their theory. Subsequently, the commencement of the Millennium was placed at the victory of Constantine, A.D. 312, when the so-called Kingdom of Christ was established in outward form. This change of date brought on another panic of expectancy in the fourteenth century; and then, disappointed again, people made up their minds that the 1000 years were to be of indefinite duration. The Catholic Church, under the rule of the Papal Vicar of Christ on earth, and the superintendence of the saints in heaven, was the kingdom foretold by the prophets and apostles. So Dr. Dollinger represents it in his volume on the First Age.

At length, however, the true light, hidden for centuries, began to shine out here and there. The enormities of the Roman hierarchy were discerned by not a few. Bold champions of a purer faith and a better life pointed to Rome as 'Babylon'—to the Pontiff as the predicted Antichrist. Such was the interpretation of the most of the Reformers in the 15th and 16th centuries, and, as Dr. West says, "of the purest Roman Catholics for ages previous." "The Protestant interpretation," says the same writer, "did three things"; that is in relation to eschatology. Changing the language somewhat, these may be thus stated: (1) It fixed the time of judgment on the Papal Antichrist at the Second Advent. (2) It forbade the introduction of the 1000 years between that judgment and the coming of Christ; (3) "It threw the 1000 years into the future, out of mediaevalism, and beyond the Advent." "And doing these things, it opened the door for Chiliasm to walk in and take possession of the faith and hope of the Church, as in martyr days." During the Reformation period, when war was raging against the corruptions of Rome, and in defense of the great doctrines

of grace, there was not time for a careful revision of those portions of the articles of belief which relate to things future. Some Protestants continued to hold the exploded notion that the 1000 years dated from Constantine. Various forms of false Chiliasm prevailed; so much so that the frequent declarations made against such errors under the name of Millenarianism have been taken as condemning the Chiliasmic belief in general. The following may, however, be taken as expressing the views of the leading Reformers.

Martin Luther says: "Some say that before the latter day, the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine. Beware of the delusion." "Let us not think that the coming of Christ is far off; let us expect our Redeemer's coming with a longing and cheerful mind."

John Calvin, in his commentary says: "Whoever would persevere in the course of a holy life, let him apply his whole mind to the hope of the Advent of Christ."

John Knox says: "The Lord shall return, and that with expedition. What were this else but to reform the face of the whole earth, which never was nor yet shall be, till that righteous King and Judge appear for the restoration of all things."

"We may safely challenge the advocates of the common doctrine," wrote Dr. Henshaw, late Bishop of Rhode Island, "to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century."

LURE.
July 23, 1879.

For the Visitor.

The Fund for Infirm Ministers.

At the Eastern Association of N. S., lately held at Goose River, a somewhat elaborate report upon the above subject was presented. It is high time so important a matter received attention at the hands of the Baptists in these Provinces; and we are glad to see the recommendation of the Committee to have *one Fund and one Board for Infirm Ministers' Funds* for the Maritime Provinces.

We are aware of the difficulties in the way of such an amalgamation, but these are such as may be overcome by the patient attention and good sense of the leading minds in the Denomination. Other subjects, requiring equally delicate treatment, are now being handled by the Denomination as a whole. The Foreign and Home Missionary Boards, for example, are composed of men from the different Provinces. Our College is controlled by brethren from the three Provinces, and the Board of Ministerial Education for N. S. is appointed by the Convention. We would like to see this subject, not inferior, perhaps, in importance to these others, receive a treatment adequate to its merits.

The real difficulty in connection with this matter is that the funds for Infirm Ministers are totally inadequate to the demands which might be brought against them. The merest pittance is offered to the disabled or retiring minister, and the Constitution of the Fund is such that none not compelled by the direst need, would ever ask a dollar. The basis of these Funds ought at once to be changed. The ministers themselves should be expected to contribute a fixed sum annually, so that with no loss of self-respect they could, when necessary, present their claim. These subscriptions would be supplemented by legacies, donations, and a good annual collection from every church.

These ideas are embodied in the report above alluded to, and we heartily endorse them.

Will the wise men, the far-seeing men, among the Baptists of the Lower Provinces, give this subject a place in their minds? We purpose to lay before them something further in a future issue.

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