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(For the VISITOR.)

Theology at Wolfville.

No. 1.

BY D. M. WELTON, PH.D.

You will confer a favor by granting me space in your columns for a few brief articles on this subject. My object in writing them is first of all to inform your readers, or such of them as feel any interest in the matter, of what is being attempted in the Theological Department at the present time, and then to inquire if sufficient reasons exist to justify the continuance of the Department in the future. To this last point special importance must be allowed to attach. Manifestly, if the present effort to provide Theological instruction for our rising ministry in these Provinces is not to be carried forward, or ought not to be carried forward, now is the right time to stop. If the denomination is not financially competent to make the provision that is required, or if its interests would be better advanced by leaving the young men to seek their Theological training abroad, or not all, we should know it at once and act accordingly. Not until we have decided upon the best thing to be done, and upon the best means of doing it, shall we be acting worthy of ourselves and of the trust committed to us. A divided, wavering policy is ever a weak one. A policy that does not rest upon sound principle and commend itself to the enlightened judgment of the people, must end in failure, and ought to end in failure.

It may be said, indeed that this question has already been pronounced upon; that by distinct resolution the policy of the denomination has been clearly and definitely settled. In June last the Governors of the College resolved, not only to continue the department, but to continue it in an enlarged and strengthened form; and the report which incorporated this resolution was accepted by the Convention of last August.

Previously to June last the time of Dr. Crawley and myself had been about equally divided between the Theological Department and the College proper, giving thus an equivalent of only one man's service to the former; but at that time it was decided that each of us should devote himself exclusively to the Theological Department. The Governors believed or hoped that, for the present at least, two men would be able to do all the teaching that the department would require. But they would endeavor, of course, to make such provision for it as its existing wants at any time might render necessary.

To this policy, therefore, as thus projected, the denomination may be said to stand fairly committed at the present time. It has been framed and adopted after the maturest and carefullest consideration. So that the question whether there shall be a Theological school in Wolfville or not, is now not really open for discussion, it has been discussed already and settled in the affirmative. And this being

the case, those upon whom the duty more immediately devolves of carrying out this policy, have some claim upon the sympathy and co-operation of their brethren generally. If certain individuals do not think that the course entered upon is the wisest and best, yet, as the majority of their brethren think so, they are bound in honor and by constitutional usage, at least to throw no obstructions in the way. That such individuals have a right to their opinion—as good a right as those who differ from them have to theirs, is freely granted. That they have a right also to propagate their opinion, provided it be done in a legitimate way, must also be conceded. Such way, however, is manifestly not by endeavoring to undermine or thwart the policy that has been initiated, but rather by showing those who authorized it that it would be better to rescind it. That is, as the power to say what shall or shall not be, touching this matter, lies ultimately with the Convention, those who would have the Convention decide otherwise than it has done, have simply to show its members that they have committed an error. Every member of the Convention is presumably open to conviction; no one of them wishes to adhere to an indefensible course of action. Let it be clearly demonstrated that the maintenance of a Theological school at Wolfville should not be attempted, or, if attempted, that it must prove a failure; that the growth and advancement of the denomination would be better secured by abandoning the project altogether—let this be shown, and every representative of the churches will welcome the superior light and vote to walk by it. But until this is done the denomination will naturally incline to adhere to its present line of policy.

From the new College Catalogue which will soon appear, it will be seen that a course of Theological study suited to graduates and occupying three years has been drawn up, from which selections will be made for partial course students and others who may not be able to take the full course and remain the full time. It may take considerable time to enter as fully and regularly into this course as we should like. We could not certainly have been expected to have done so at the beginning of the present College year. At that time the principal number of students having the ministry in view were found connected with the regular college classes, and doing regular college work; consequently they had very little time at their disposal to give to Theological inquiries. As a general thing full college work is enough to be attempted at one time. There were, however, a few partial course students who were at liberty to give the greater portion of their time to Theological studies. Of these last two began the study of Hebrew, and have continued it till the present time. They have gone through and thoroughly reviewed Green's Elementary Hebrew Grammar, taking all the exercises in order, and have read a portion of the book of Genesis, and the whole of Ruth.

At the same time a class of twenty was formed in Homiletics. In this class a course of lectures on the preparation and delivery of sermons has been delivered, and sermons have been read and plans of sermons presented for criticism by different members of the class.

At the beginning of the present term a class was formed in Systematic Theology, which seventeen have attended. The topics so far considered in this class are: The Existence of God; The Divine Inspiration and Authority of the Scriptures; and The Attributes and Purpose of God.

During the year the two young men in Hebrew have also taken Greek Exegesis with Dr. Crawley, and have gone through John's Gospel. He has also during the last term given a course of lectures on Church Polity to about a dozen young men.

Thus a beginning has been made in the Theological Department—humble indeed, but about all that the circumstances would permit.

When students shall find themselves in position to give more time and attention to Theological studies, more may be attempted on their behalf.

Letter from Miss Hammond.

My visit to London was almost inexpressibly enjoyable. Go where we would there was some object around which gathered historical associations. A few steps from where we boarded Toplady was buried, while on a little further was the tomb of Bunyan. Close by, though in another direction was a busy market which the world knows as Smithfield. In the British Museum the statuary and Egyptian departments were especially interesting. In the former were many characters from Grecian and Roman history any mythology. In the latter was an almost endless variety of curious and beautiful articles; also mummies, which fascinated yet repelled me. The wrappings had been totally removed from one, and a grey shriveled hand was in one place, a skull in another. One room contained autographs of eminent men among which were Luther's, Cranmer's, Cromwell's, and many others. Here, also, was the old Magna Charta framed. As I looked at it, I thought of learning its articles when Miss Bentley was my teacher. As I walked about the grandly solemn old Abbey I felt to be in a sacred place. I will only tell you of one piece of sculpture. On a pedestal is the figure of a woman bearing every appearance of prostration. Beside and slightly before her, is a man with an outstretched arm, apparently trying to protect her from some danger. He looks so alarmed that one involuntarily glances around for the cause, and emerging from beneath the pedestal is Death, as a skeleton clothed, with a drawn bow pointed at the woman. The whole is touching and sad. The Tower has neither brightness nor beauty. I could recall nothing pleasant in connection therewith. The chambers once occupied by Sir Walter Raleigh, contains the original block and axe, and a fac-simile of the rack. The utter darkness of his sleeping room made me shiver. The walls are fourteen feet thick, and no window. Tower Green is now a small square paved with brick.

You know the Mission Conference was in session when we were there, and at its close a public meeting was held in Exeter Hall; but the audience was rather a failure as it had not been announced except at the conference rooms. The English are considerably slower than our people. Lord Shaftesbury was Chairman and the addresses were generally good. Drs. Murdoch and Clark represented America and we felt proud of them. Royalty was rusticating in the Highlands, but we walked about the huge piles of brown stone known as St. James' and Buckingham Palaces.

Our voyage out was comparatively pleasant. Skirted along the coasts of Spain and Portugal, touched at Gibraltar, on through the sparkling Mediterranean, had a glimpse of Mount Etna one hundred miles away, passed close by the Bay known as St. Paul's, where he is supposed to have been shipwrecked, and anchored at Malta. It seems scarcely more than a rock, but we saw orange trees laden with fruit, and lovely vines clambering over houses and walls. On to Port Said where was a strange mingling of nationalities, then through the muddy canal where we had a plentiful sprinkling of sand from either side. The supposed place where the Israelites crossed was pointed out shortly before we reached Suez, where we spent two nights and a day. This and Port Said are on the African side, whose coast sometimes was very near us. From the Lower end of the Red Sea, we saw Mount Sinai towering above the neighboring peaks. Spent a few hours at Aden, then on through the clear, beautifully blue waters of the Indian Ocean to Ceylon, which is the loveliest spot I have seen. The air is so fragrant with spicy odors, the grass so soft and richly green, and the trees—well I believe I have exhausted all the adjectives. We were there two days. Anchored at Madras Dec. 3d, but could not land owing to the roughness of the surf, which after a day or two abated somewhat, and those who were compelled to wait, though it was considered very dangerous. I merely exchanged steamers, came up the coast 500 miles, and found myself at my new home. We are living in a rented house a mile from town. Mr. and Mrs. Churchill

up stairs, and Mr. and Mrs. Sanford down. I have a sleeping and a bath room.

Until the last few days it has been comparatively cool. I could wear a thick dress sometimes quite comfortably; again muslin has not been cool enough. Now the heat is steadily increasing, like August; the mornings are not so warm, but there is no breeze; that springs up about the middle of the day, and is now blowing in refreshingly. I go out in the mornings about half-past six and walk till seven; always have an umbrella, and that has a cotton covering though the sun is not up very far. I will have to start earlier soon in order to get ahead of him. After that do not go off the verandah till he is getting towards the west. We never stand a minute unprotected in the sunshine, the rays have a penetrating power which I cannot describe, and which Europeans cannot endure. When I came the grass and trees were quite green, now one is nearly dried up and the leaves of the other quite grey with dust. Of course there is no rain, the sky has been nearly cloudless as yet. We will expect no more cool days until next September. Mr. Sanford is superintending the building of a house in town; we do not hope for completion before the close of the year. I shall be thankful when we get into it, for here we are altogether too far away from those we came to help. We know little of them and vice versa. Mrs. C. and I have an Eurasian and a Telugu S. S. in town at eight o'clock, we each have a large class of the first, while an Eurasian girl and a native man teach the second. They, Mr. and Mrs. C. have a horse and covered buggy, so we are protected from the sun.

At three there is Telugu meeting on the verandah here, conducted by a native, attended by some of the servants, our nine school girls, Mr. S. and myself. At five we have English service in the sitting room, a congregation of some eight or ten including ourselves. Tuesday afternoon at the same hour, there is a female prayer meeting in town led by one of us; no natives attend. On Friday Mr. S. has another English service here. Our girls have a native teacher three hours in the morning; I have had them two in the afternoon sewing. To-day there is to be a change. One hour is to be devoted to religious instruction, by the same man. I would gladly do it if I could, but cannot talk much Telugu yet. If life and health be spared I hope this will not always be the case; still there is a great amount of work before me. I begin study at seven; at eight my teacher comes and remains till ten. I find three hours constantly pronouncing the words very wearying, as a steady effort is required. About the middle of the day I devote about an hour and a half to the grammar, and the preparation of the next day's lessons. After four o'clock try again. It is slow work; my teacher knows no English except a few words, but patience and perseverance will overcome even Telugu. I have read one first book, part of another, and am at the Gospel of John. The alphabet consists of some fifty-two characters, distinguishable by long or short, hard or soft accents. The written language is different from the spoken, and that of the higher from the lower classes. As for instance, our servants can scarcely understand an educated man.

Mr. Churchill is building a house in Bobbilly, where they expect to move in a few weeks. I shall miss Mrs. C. very much indeed.

There are many things in connection with the work here that occasion me a great amount of serious thought. Oh, for wisdom and the language. Pray that I may have both.

CARRIE A. HAMMOND.

The Frequency of Communion.

The question is sometimes asked—how often ought the Lord's supper to be observed? Among Baptist churches the custom varies. Some observe the ordinance once in three months, some every other, and some every month. In Canada many, if not all the Baptist churches, observe it every Sabbath. As to the practice of the Apostolic churches, the words in Acts,

20: 7; "Upon the first day of the week when the disciples came together to break bread," are understood by many to indicate as fully that they broke bread on every first day, as they were accustomed to "come together" every first day. If the "breaking bread from house to house"—(Acts 2: 46), refers to the Lord's supper, its taking place "daily" would indicate that the communion service took place at all of their meetings or at those corresponding to our prayer meetings.

There is not as we can see, any principle involved in the question. "As oft as ye do it" is the only direction of the Saviour. The words leave it to the judgment of the brethren how often it will be desirable for them to observe it. They might indicate that it would be profitable for the church to "show forth the Lord's death" more frequently at some times than at others. It is for the church to judge how often it will be profitable for them to observe the ordinance.—Central Baptist.

An Infidel's Testimony.

The infidel comedian whose conversion under the preaching of E. P. Hammond was recorded some time ago, recently related his history at a meeting of Mr. Hammond's. He said:

I was raised by Christian parents, but I soon went away from home and forgot all my folks except my mother. I went to London. I got many good letters with good advice from my mother, during my twelve months in London, but I only went to church once during that time.

Then I came to Canada. I thought if I got away to this country I would be free from the evil influences of London. But I found that the same old Satan was in Canada that was in London, and so after getting here I went from bad to worse. I refused to go to church; I denied that there was a hell. I hated the preachers and called them everything. I was a year and eight months without going into a church.

I went to the Wellington Street Methodist church in this city while Mr. Hammond was preaching. I went up into the gallery and I staid to the inquiry meeting. The meeting was crowded and I had to stand, and when the preacher asked all those who wanted to be Christians to stand up, I was up, but I didn't mean it. As soon as I could I went down and out into the street. Somehow a feeling came over me I could not understand. But I went up stairs again and went into the body of the church.

Mr. Hammond preached about Naaman the leper. I thought if I was as bad off as him I would have gone off and get cured at once. Then he told all about the Saviour and what he had suffered for us. I thought, well this was indeed Christianity. I was much affected. Then I prayed and wanted others to pray for me. I had got part of the light and it couldn't be put out. The next morning some of my friends began running down Hammond, but I couldn't do it. I have been so happy since Sunday. This morning when I got up I couldn't keep from going to morning meeting. I wanted to tell the whole of Brantford how happy I was.

We may state that at the time of Mr. Stevens' conversion he was engaged to play the part of "penitent sinner" in "Never too late to Mend." The above is an illustration of some of the many interesting experiences given in these remarkable meetings in Brantford and Chatham.

The Rev. Dr. John Hall beautifully says, "The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us."

A. Bronson Alcott, who has been a somewhat noted Unitarian, has avowed himself a Trinitarian, and connected himself with the Park Congregational church in Boston. In explaining why he accepts Christ as a Saviour he says: "Christ gives us such a sense of sin, its guilt and danger, as we could never otherwise have had. By dying for us he affords a conception of the holiness and of the love of God such as is unspeakable. But all the value of this lies in the fact that it is the God-head which thus stoops to us in Jesus Christ." But how can we ever comprehend the love of God? But how can we ever comprehend the love of God? But how can we ever comprehend the love of God?