

The Christian Visitor.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i.

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, JUNE 4, 1879.

NO. 23.

THE CHRISTIAN VISITOR,

The largest Religious Weekly in the Maritime Provinces,

PUBLISHED EVERY WEDNESDAY

AT

No. 99 GERMAIN STREET,

Saint John, N. B.

Price \$2.00 per annum in advance, or 50 cts. extra if not paid within the year.

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Editor and Proprietor.

All correspondence for the paper must be addressed to CHRISTIAN VISITOR OFFICE, No. 99 Germain St., St. John, N. B.

All payments or remittances for the CHRISTIAN VISITOR, from May 1st, '79, are to be made to REV. J. E. HOPPER, No. 99 Germain Street, St. John.

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Per square—first insertion, \$1.00

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Dr. Angus on the Bible and Bible Translation.

Before proceeding to call on the movers and seconders of the resolutions, I may be allowed to say a word or two on the objects of the society itself. I wish first of all to remind you that this is strictly a Bible Society, not differing from the greater societies, having that name, excepting that in some respects it has additional claims not only upon our body, but as I venture to maintain, on conscientious scholars of other bodies. It is a Bible Society, and I think if that fact were recognized as it ought to be, both by our body and other bodies, our funds would greatly increase, and these annual meetings would be more largely filled. I sometimes wish that, among all the commentaries and annotated copies of the Scriptures, some of our young men would kindly have a Bible with a margin, and would put against each verse the names of those who have derived comfort—who have been led to religious decisions and to increasing holiness, by the reading of these verses. I believe that a Bible formed on such a plan would be well-nigh as rich in illustrations of Divine love and faithfulness as the text itself; and I believe that it would be found that there is scarcely a single verse in the 8,000 verses of the New Testament that has not been the means of imparting guidance and consolation and increasing holiness to multitudes who are now safe with God. We prize our tract societies and we quote conversions accomplished by their aid; but I maintain that the mightiest of all books for this business of conversion is the Divine Word, and we are avowedly a Bible translation Society, and doing Bible Society work, and circulating among the heathen the message of eternal life, whereby multitudes will be won to God. Besides this business of conversion, the Bible, as you know, is the guide, both in truth and in practice, of individuals and churches the world over. We take our religion from it, our church order, and nearly everything besides. It is the instructor of the nations in all that is essential in the Divine life, and besides this advantage of the Bible, there is a third. It is the means of perpetuating among the nations the truth of the Gospel, for you will find that wherever the Word of God has been given to the people, the Christian Church has been preserved age after age; on the contrary, among the nations where the Gospel was carried, first of all, by the living voice, and where there was no translation of the Divine Word, the message of the Gospel generally dies out, or the truth itself gets corrupted. I want you, therefore, to keep in mind the three things mentioned: that the Bible is the great converter, and the great instructor, and the great preserver of the Divine life among the nations; and all that are interested in this important work ought, I think, to co-operate with us in our chief business of giving the Bible to the world. But no doubt you will say, Yes, but why don't you keep

with the Bible Societies? That is their business as well as ours. That is a very fair question. (Hear hear.) I am only maintaining, in the first instances, that we have all the claims of the British and Foreign Bible Society, being ourselves a Bible Society, and doing their work. (Hear, hear.) And we have the additional claim which I am about to mention. "Why not work with them, and why must there be in this thing, as it seems to be needful that there should be also in other things, a distinct Baptist organization? Are you not the troublers of the entire church—the dividers of the Bible?" Well, I have heard that argument used, and I never hear it without remembering the old story of the wolf and the lamb—the lamb occupying the lower part of the stream, and the wolf the higher part of the stream, and the wolf complaining, as he stood in the stream and troubled the water, "Why are you, the lamb below, disturbing the purity of the stream and creating this mischief?" (Laughter and applause.)

Would it be supposed that for more than thirty years the British and Foreign Bible Society helped us in doing our work, and appealed on the ground of our translation, to the Christian people of England for large funds? Nearly all the funds of the Bible Society, during the first thirty years of their work, were obtained on lists of translations, two-third of which were made by our missionaries; and from that time till now we have never changed our principles. We are doing now what our fathers did at the outset—translating God's Word; and the versions which now the Bible Society decline to help are what they have been helping for thirty years, till there came a change in their practice. Now, what is the reason of the change? Forty years ago they said, "There are brethren of other bodies in India who say that you translate this word 'baptizo' (as indeed you had always been translating it) so that when they circulate your version they feel as though they were supporting immersion. They cannot do it comfortably, and they protest against our aiding you. Unless, therefore you change your translation, and hit upon some word that shall commend itself to everybody, we must withdraw our support." Well, we say at once, "We have been working for thirty years on this plan, and you have been helping us. Out of the thirty-two old versions which you are circulating all over the world, more than twenty have been made by our missionaries. They are immersion versions, and you have not objected to them. What will you do?" "Well, we doubt whether you will get a word to suit everybody unless you stop translating, and we fancy that what you will have to do is to transfer the word bodily out of Greek into the languages of these countries. You are doing the same thing in English, and why not in Bengalee?" That is the kind of argument. Well, I say, let the thing be done in Bengalee, and let us see how it reads. "He that believeth and *pooh-pooh-pooh* shall be saved." (Laughter.) I mean it seriously. "He that believeth"—and then follows a word which a native, of necessity knows nothing about—"shall be saved;" and wherever the word "baptize" shall be found, you require, in order to get rid of a temporary difficulty, that the word be transferred bodily and unintelligently, because that is the essence of the case, into these languages. We say, "Do you doubt that it means to dip?" "No, we do not doubt that." "Then why not translate it 'dip'?" "Well, it is not convenient." "What will you translate it?" "We will not translate it at all, but leave it as it stands—an unintelligible word to the entire mass of the people." That is the proposal. Now, we look at that question, and we say to ourselves, "Is there any doubt anywhere as to the meaning of the word?" The entire Greek Church says, "There is no doubt at all." Of late years, as you know, proposals have been made to bring about a kind of a union between the Church of England and the Greek Church; and I happen to know on the highest authority, that the Greek Church say in answer, "If there were no other difficulty in the way of the union of the two churches, there is this difficulty, that we do not believe any

of you to be baptized excepting the Baptists, for you have not been immersed, and the Greek Church maintain that that is only meaning of the word." (Applause.) And the Eastern Church agree; and even the Church of Rome, who is disposed to say that say that you may sprinkle or dip, maintained, until the thirteenth century of our era, that the word means "to dip," and that it is the only proper mode of administering the ordinance at all. And not only did they hold it so, but in our own country it was held so, and there is decree after decree, down to the time of Queen Elizabeth, prohibiting the administration of the ordinance of Baptism in the Established Church in any other way than by dipping; and, as you know, it still stands in the Prayer Book that the child is to be warily dipped, and when that Church comes to explain the ordinance as a symbol they say that it sets forth our burial with Christ, and our rising to newness of life. The only body in this country who I have heard seriously maintain that it means anything else, are our Presbyterian friends. They say that they follow in that respect John Calvin, and John Calvin says that "properly 'baptizo' means 'to immerse, only,' as a modern eminent divine of the English Church says, 'only the church may exercise a wise discretion and use either sprinkling.'" I say nothing about that, but I say that you all, beyond question admit that to dip or to immerse is the fair interpretation of the word. But, above all, I maintain that I have no business to say to the heathen that the word is to pass into their language as an unknown word, and that, as far as texts containing this word are concerned, they are not to know what the will of God is. And if we are to do so in this case, where are we to stop? For there are many other things on which there is a division, and I hold that the only proper and godly course for the Bible Society to have taken was to leave the translators to exercise their consciences, and to support those versions which were, on the whole, faithful renderings of the Word. I maintain, on the whole, that we Baptists have no other ground that we can take. We cannot leave our missionaries unsupported; we cannot say it means anything else, and we cannot decline to give to the nations the meaning of the Inspired Word. If I were not a Baptist, and still held, as nine-tenths of Christendom hold, that that is the proper meaning of the word "baptizo," this society would have claims upon me, as an intelligent Christian man, and I should feel bound to support it, because its translators are doing their work confidently, and conscientiously, and accurately, even though I am not, it may be, a Baptist, in holding that is essential to be baptized. I cannot understand why our Church friends, part of whose creed it is, that the word means to dip, can stand aloof or refuse our appeals to the Bible Society, and not give us help. What I say then is, if you believe in the Bible and desire to spread the Bible, help this society, and all the more because on this particular question we are defending men who are conscientious, scholarly, intelligent, and who are rendering the word as the great majority of Christian people all the world over render it, and doing it as unto God. Whether this society will ever have done its work—whether the Bible Society will retrace its steps, and say, as I think a Catholic institution ought to say, "We are using your versions now, we like them and we approve of them, you generously allow us to do what we like with them, and we think it only reasonable that we should help you in what is, after all, a scholarly and competent translation," that I do not know. It depends on the progress of reason and Christian feeling in this world, and their progress is sometime slow; but meanwhile, I think it is our duty, as intelligent Christian men, to bid "God speed" to this work, because it gives the Bible to the world on principles that commend themselves to our conviction, and, as I have just said to the communities throughout the world, I hope, therefore, that your gifts to-night will follow you throughout the year, and prove your deep sympathy with us in the great work to which the providence of God has called us.

(For the VISITOR.)

Theology at Wolfville.

No. 2.

BY D. M. WELTON, PH.D.

It is now about fifty years since our fathers met in prayer and faith, to lay the foundation of a Literary and Theological school in Wolfville. The particular object they had in view was the establishment of a school in which young men might receive such instruction as would fit them, under God, for the work of the Christian ministry. Persons still living, who were associated with them in the incipient undertaking, declare this to have been their purpose, though the fact might be inferred from the character of the men themselves. They were men of wisdom and faith,—men gifted with a kind of prophetic skill to read the signs of the times, and to devise and act accordingly. They believed in the widest diffusion of secular knowledge, but ever in subserviency to the higher claims of religion. Their aim was the promotion of sound learning in general, and of sound piety in particular.

In thus providing for the intellectual and religious culture of those who should come after them, they acted as men of God had frequently done under similar circumstances. For example: In the early history of New England, it was chiefly Christian ministers, desirous especially of forwarding the interests of religion, who laid the foundations of Harvard, Yale and other institutions of learning, and from their own scanty stock of books made the first contributions to their libraries. So also in the old world; the greater number of its celebrated schools were born of this idea. "The universities of Europe seven hundred years ago," observes Carlyle, "all began with their grand aim fixed on Theology—their eye turned earnestly to heaven." The Christian religion, in its secondary influence has ever been the nursing mother of science and philosophy.

But the Theological idea which was in the ascendant at the time of the planting of our institutions in Wolfville, did not so continue, at least the progress made towards its realization was slower than that of the literary idea with which it was associated. This arose, principally from the financial inability of the denomination.

After the school had been in existence ten years it developed into a chartered college. This was brought about by various causes. In the first place in the educational conflict of the time, Baptists felt themselves called upon to claim such an institution as their right, that they might be placed on an equality in this respect with other religious bodies. Then again, they saw that with nothing less than a college, in the complete sense of the term, could they meet the growing educational wants of the time, and properly accomplish the mission to which God in his providence seemed to be calling them. Besides, it was seen that for those having the ministry in view, the best preparation for their Theological studies would be laid in the studies of the regular college course.

But the maintenance of the college, which was now an established fact, necessarily involved considerable expense.

To keep it up to the requisite point of efficiency, and at the same time sustain an adequately equipped Theological department, was more than the denomination felt able to undertake. Hence the latter project, which was the original and more prominent one at the beginning, was, by necessity, crowded into the background, which place to a greater or less extent, it has occupied to this hour.

There have been, indeed, in the entire history of the Institution, no very lengthy periods in which those desiring it might not obtain a certain amount of Theological instruction within it. While it was yet in its infancy, Mr. Chapin, its first teacher, did what he could in this line. The same is true, also, of Dr. Pryor, who followed him. Then came Dr. Crawley, who was made Professor of Theology in full, and under whom the departed brethren, Burpee, Hunt, and others, studied. He was followed by Dr. Cramp, who was made principal of the Theological Department,

and devoted the greater portion of his time to Theological instruction. It was my own privilege along with several others to listen to his lectures in Church History, Church Polity, Pastoral Duties, and Systematic Theology, from all which I received great benefit, which I desire here gratefully to acknowledge. Under him also I took my first lessons in Hebrew, remaining one year after graduating, principally for the purpose.

And now that half a century has passed, during which the membership and wealth of the denomination have increased several fold, the governors of the college, believing that the providing of Theological instruction adequate to the wants of the rising ministry to-day, would conduce to the growth and prosperity of the denomination in these provinces, and that the greatmajority of those they represent are in sympathy with the movement, have resolved to do all in their power towards making such provision. To show that they have taken a step in the right direction, that provision—adequate provision for a home trained ministry is desirably, that the denomination is competent to make it, and should endeavor to make it now, will be my endeavor in the papers which are to follow.

In the former paper allusion was made to the course of Theological instruction which has been drawn up for graduates and for partial course students. On this point, for those who may wish to be more particularly informed concerning it, I would add, first with regard to college graduates: The course which has been arranged for their benefit will require their attention two years after graduation; but during their fourth or last year in college they will be permitted to take Hebrew as an equivalent for Latin and Greek, which year added to the two others which follow, will give them virtually a three years Theological course. Second, with regard to partial course students: It is believed that they should reach the point of matriculation into college, performing all the work necessary, to this before commencing Theological study at all. From this point onward their course of Theological study will occupy three years, but not exclusively so. That is to say, during the first year they will continue the study of classic Greek in the college, while at the same time they will have Hebrew and Greek exegesis in the Theological Department.

In the second year they will continue their Theological studies and take in addition Rhetoric and perhaps Political Economy in the college.

In the third year they will proceed on the same plan, thus combining with their Theological studies in the entire course, such studies from the regular college course as will be specially servicable to them.

For partial course students these requirements may seem somewhat high, but few will contend that they are any higher than the times demand.

Gems.

The most important thought I ever had was that of my personal responsibility to God.—Daniel Webster.

Let us be content in work, To do the thing we can, and not presume To fret because it's little.

The superiority of some men is merely local. They are great because their associations are little.

Only what we have wrought into our characters during life can we take away with us.

The diamond fallen into the dung-hill is not less precious and the dust raised to heaven by high winds is not the less vile.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end. The life of every man is the well-spring of a stream whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the infinite expanse of years, only the Omniscient can discern.