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

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Poetry.

The Turned Lesson.

"I thought I knew it!" she said:
"I thought I had learned it quite!"
At the gentle teacher shook her head,
With a grave, yet loving light
In the eyes that fell on the turned page,
As she gave the book
With the mark still set in the self-same place.
"I thought I knew it!" she said,
And a heavy tear fell down,
As she turned away with bending head;
Yet not for reproof, or frown,
And not for the lesson to learn again,
Or the play hour lost;
It was something else that gave the pain.
He could not have put it in words,
But the teacher understood,
As God understands the chirp of the birds
In the depth of an autumn wood;
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.
Then the gentle voice was heard,
"Now I will try you again."
And the lesson was mastered every word,
Was it not worth the pain?
Was it not kinder the task to turn
Than to let it pass
As a lost, lost leaf that she could not learn?
It did not often so,
That we only learn in part,
And the Master's testing time may show
That it was not quite "by heart!"
Then He gives in His wise and patient grace,
The lesson again,
With the mark still set in the self-same place.
Only stay by His side
Till the page is really known;
It may be we failed because we tried
To learn it all alone.
And now that He would not let us lose
One lesson of love
For he knows the loss, can we refuse?
Then let our hearts be still,
Though our task be turned to-day,
Let Him teach us what He will,
In His most gracious way,
Till sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet.

[For the Christian Visitor.]

Rowson Theological Seminary, Ramapatam, India.

I have just returned from the Annual Examination of the Telugu Theological Seminary at Ramapatam, of which Rev. R. Williams is Principal. It was held on the 2nd, 3rd, and 4th of April. Rev. W. W. Campbell and wife, of Serampore, and Rev. D. Downie, of Nellore, were expected to be present, but were prevented by adverse circumstances; so Mrs. Boggs and myself were the only missionaries present.

To say that we were gratified by what we saw and heard at the examination, is faintly to express our feelings and impressions. Bearing in mind the former exceedingly low status of these people educationally (i. e. when they were in heathenism) one cannot but wonder greatly at the present attainments of those who have been here for four years in this Institution. The principal thing aimed at, and that to which we refer especially, is knowledge of the

Bible. Of course the foundation of general knowledge which underlies a theological training in America, and which is the result of many years of instruction, from the common school up to the University, is almost entirely wanting here. The aim is to give such instruction as will be most profitable under present circumstances, when men and women who can teach and preach the simple truths of God's Word are needed in hundreds of towns and villages. If we waited till we could raise up men trained in the ancient classics, in Philosophy, and the Sciences, the thousands of Telugu Christians would be a long time without pastors and teachers, and scores of useful workers would be unemployed.

There were, at the close of the Seminary year, 149 students, divided into the following classes:—Senior 19; Middle 31; Junior 69; Preparatory 30. Many of the students are married men, and their wives generally study with them, thus fitting themselves to be efficient teachers, not only of the common rudiments of education, but also of Scripture truth.

On the first day, at 2 p. m., the Senior class was examined on the Epistle to the Romans. In this class of 19, there are twelve men and seven women. Their analysis of the Epistle, their knowledge of its doctrines, and their memory of its exact language, were noticeable features.

The next morning we had a part of the large Junior class for an hour and a half, on Genesis, and the Middle class for an equal time on the Gospel by John. Each one, as his turn came, first gave an analysis on the portion on which he was examined, which was a very interesting part of the exercise. They very readily referred from one part of the Bible to another, pointing out the relation of different passages.

In the afternoon the Seniors were examined on the Epistle to the Hebrews, and in the evening the remainder of the Juniors on Exodus.

The morning of the third day was spent with the Middle class on the Acts of the Apostles. The afternoon session of three hours, was especially interesting. The Senior class occupied the time, first on Prophecy, and afterwards on Pastoral Theology. The exercise on Prophecy embraced a definition of true Prophecy, and a wide range of Prophetic subjects, such as Nineveh, Tyre, Egypt, Babylon, concerning Christ, the time of his coming, the place of his birth, His works, death, resurrection, kingdom, the Old Testament fulfilled in the New, the destruction of Jerusalem, the seven churches of Asia, etc. The passages containing the prophecies were first cited, and then those recording their fulfillment.

On Pastoral Theology the class gave very clear and Scriptural definitions of such subjects as, a New Testament church, its establishment, its membership, its ordinances, officers, work, etc.

Brother Williams then delivered a faithful farewell address to the Senior class, and brought the exercises to a close. Want of time prevented the public examination of the Preparatory class.

The impression produced by all the exercises was that these students are being thoroughly and soundly taught.

Brother Williams is doing excellent work in the Seminary. By his own Theological training he is well qualified for the position, and his system of teaching is such as to make strong, sound men, well grounded in the fundamental doctrines of Christianity. His teaching is not of the superficial kind. He is assisted by four native teachers, good, clear-headed, bright fellows, and well able to give instruction in their different departments. They have been trained especially for this work by Brother Williams.

In their spare hours the students are required to work a certain amount, and as there is a good deal of building going on, such as the erection of student's quarters, etc., and work, of various kinds to be done about the mission premises, their labor is made profitable to the Institution besides affording healthful exercise for themselves.

They are taught to be industrious, self-reliant, and plucky, and to be prepared, if need be, to "endure hardness as good

soldiers of Jesus Christ," when they go out to their life work.

In the Seminary they receive a training not only in the theory of the ministry, but also in the practice, as they go out every Friday evening into the villages around within a radius of ten miles, to hold prayer meetings, and to preach and conduct Sunday Schools on Sunday mornings, returning to the Seminary in the afternoon. Brother Williams always preaches to them on Sunday evenings. Under this system much evangelistic work is done; those thus engaged gain much practical knowledge and experience; and when continued for three or four years it is a pretty good test of a man's fitness for the work of the ministry.

All the students will go out immediately to work, some as preachers, and some as school teachers; the Senior class permanently, and the others during the vacation. The Seminary opens again in July.

The benefit of such an institution to the cause of Christ among the Telugus cannot be estimated. It is well worthy of the fullest confidence of all who are interested in the Telugu mission.

W. B. BOGGS.

Ongole, India, April 10, 1879.

[For the Visitor.]

Theology at Wolfville.

No. 3.

BY D. M. WELTON, PH.D.

It could hardly have been expected that great results would follow the Theological teaching done at Wolfville the last fifty years, considering the smallness of its amount. At no one time during this period has the Department been represented by more than one man, while some of the time it has not been represented at all. Yet some good has been accomplished. It were easy to cite the names of brethren now gone to their reward, who nobly and successfully labored for Christ in these provinces, and in heathen lands, whose sole Theological training was received at Wolfville. And the same might be said of some of our most useful and influential living ministers. And yet these visible results are far from expressing the full measure of the good that has been done. Others of perhaps greater importance are somewhat spiritual in their kind, and therefore not easily distinguishable by the eye of man. They exist in the form of thought, principle, culture, and are now operating as spiritual forces in society. Indeed, there is some reason to believe that the religious complexion which the college proper has ever borne, though never in a sectarian form, has largely sprung from the Theological or religious idea in which it had its inception, and which has lived within it and pervaded its life.

Had no Theological instruction been given at Wolfville during the last fifty years, had the school been begun and maintained as a purely secular one, for the sole purpose of diffusing secular or general knowledge, the denomination would not probably have reached its present position, nor the college itself been so generally useful.

On the other hand, if more Theological instruction had been given during this period, if, say two men had been exclusively devoted to the work, probably the denomination would be now numerically stronger, and occupy a higher religious status.

But, however different the results might have been, had the instruction given been more or less, the fifty years are gone, never to be recalled. The question which now presses for an answer, as we enter upon another half century, is, what course had we now better pursue? What course will lead to the best results fifty years hence? Shall we abandon the idea of a Theological department altogether, and advise our young men to seek a Theological training abroad? Or shall we make such provision for them at home that the necessity of going abroad may not exist? In my humble opinion the latter will be the better course to adopt, and for the following reasons:

I. In this way we shall have a larger supply of ministers and thus be better able to meet the wants of the churches. For thus, first, a larger supply of ministers will

be produced among us, and second, a greater number of them will be retained.

The truth of the first part of this statement may not be at once apparent to some persons; they may not readily perceive how the existence of a flourishing Theological school in our midst could be the means of leading a larger number of young men to enter the ministry than if no such school existed, and the young men were consequently obliged to seek their Theological training in other lands; but I think a moment's reflection will make the matter plain. The very presence of a live, progressive Theological school in any country, creates around it an atmosphere favorable to the production of the material that is to feed it. Certain conditions are always necessary to certain results; certain means must be used for the accomplishment of certain ends. But I question if a Theological school outside a given country will be the means of furnishing as large a supply of ministers for that country as a school equally good within it. I hold that the production of ministers for these maritime provinces, through the agency of a Theological Institution that is not within their circle, but in a country of another type and nationality, the social, intellectual, and religious tastes of whose people differ materially from those of our own—this I hold to be a direct violation of the law of fitness and adaptation.

But whatever doubt may exist touching the first part of our statement, none can be entertained concerning the second, namely, that hereby a greater number of ministers will be retained among us. The great majority of our brethren who have settled in these provinces if they had received their Theological training here. For it is chiefly through studying abroad that inducements are presented to remain abroad. And of course, those most likely not to return to us will ever be the ones we can least afford to lose. Our young brethren who go to Newton or elsewhere, to study doubtless feel attached to their own country and their own institutions; but their loyalty to these is hardly proved by their willingness to return when no other course seems open to them. But to be invited to a more influential position, with a larger salary than could be obtained at home, and still to return—this would be a proof of genuine loyalty. It is, however, proof very seldom furnished I have never known but one instance of it, and that was the case of a young man who returned, because of a previous engagement to do so, from which he could not get released.

On the other hand several instances might be cited of persons who have been strongly urged to come back and settle in the provinces, but in their estimation the louder call was to remain in New England.

It may be said, indeed, that "the field is the world," and that Christ may be faithfully served in one country as well as in another. Very true. But the remark is not pertinent to the point in question. The matter now under consideration is, how shall the largest supply of ministers be obtained for these provinces, and I maintain that it cannot be done by sending them to receive their Theological education in the United States.

That more ministers are needed to meet the present needs of the churches is painfully apparent. The number of ministerial graduates the present year is not equal to that of the ministers who have been removed the last year by death. The question of how the needed supply shall be provided is one demanding most serious and prayerful consideration.

D. M. WELTON.

[For the Visitor.]

To the Baptist Churches of P. E. I.

DEAR BRETHREN:

Though absent from you for a time, I have no less interest in your welfare—indeed it is my deep interest in the cause of our Redeemer, in the Island in general, and Charlottetown in particular, that causes my absence at the present time. I had the pleasure of attending the meeting of the Home Missionary Board yesterday, and was much pleased to find such a deep

interest taken in our work for Christ on the Island. The faithful and arduous labors of these brethren in behalf of the weak churches and destitute fields are not fully appreciated, I fear, by those for whose welfare they labor. 'Tis a pity that the hands of these good men should be comparatively tied from doing the work for God and for souls that they desire to do, for want of that sympathy from the stronger churches which can be counted in dollars and cents. Brethren, who have some of the Lord's money, take the hint and encourage the Board in their good work.

The circular relating to the grouping of churches on the Island, which has been put before you by the Quarterly Meeting, was discussed yesterday by the Board, and the scheme met their hearty approval. They will also acquiesce in the appointment of a general missionary, as set forth in the second part of the circular, if the churches, after prayerful consideration, decide in favor of such an appointment and if a suitable man can be obtained.

My object in writing is to place this information before you that it may aid you in your decision upon the suggestions of the Circular. I am fully convinced, dear brethren, that the changes therein proposed will, if heartily concurred in by all the churches, be for the glory of God. Believing this, I feel very strongly upon the subject, and sincerely hope that a favorable decision will be sent by each church to the Quarterly Meeting which convenes at Little Sands, on Tuesday, 17th inst., at 7 o'clock P.M.

D. G. MACDONALD.

Yarmouth, June 3rd, 1879.

How It's Done.

This is the way Hosea Biglow "staits" the "argyment." The "pint" can be seen:

"Interducshin, wich may be skipt. Be gins by talkin' about himself. That's jest natur' an' most gina'lly allus pleasin', I b'lieve I've notist, to one of the company, an' thet's more than wat you can say of most speshes of talkin'. Nex' comes the gittin' the goodwill of the orjunge by lettin' 'em gather from wat you kind of ex'dentally let drop thet they air about East, A one an' no mistaik. Skare 'em up an' take 'em as they rise. Spring introduced with a few approput flours. . . . Goes for Adam an' gits the worse worse on it. Subjeck staited, expanded, delayed, extended. Pump lively. Subjeck staited agin so's to avide' all mistaiks. Ginnle remarks, continued, carried on, pushed furdur; kind o' gin out. Subjeck re-stated, drelooted, stirred up permiscuous. Pump agin. Gits back to where he sot out. Can't seem to stay thair. . . . Takes a turn at Zekel's wheels an' gits dizzy. Breaks loose agin an' starts his subjeck, stretches it, turns it, folds it, unfolds it, folds it agin so 's 't no one can't find it. Argoos with an imedjinary bean thet aint aloud to say nothin' in replie. Gives him a real good dressin' an' is satisfide he's rite. . . . Tries interpretin' the Revelashuns. Hez to stait his subjeck agin; does it back-wards, sideways, eendways, criss-cross, bevellin', no-ways. Gits finally red on it; concluds. Concluds more. Reads some 'x-trax. Sees his subjeck a nosin' round arther him agin. Tries to avide it. Wun't du. Misstates it. Can't conjectur no other plausible way of staitin' on it. Tries pump. No fix. Yeels the flore."

At the American and Foreign Bible Society's annual meeting, last year, one of the speakers, the Rev. Mr. Lodge, said, "In answer to the question, why so many of the colored Christians are Baptists, I am of the opinion of the old negro Baptist, who, when asked why this was so, replied, 'We culled folks hab no book larnen, so were forced and druve to take de Bible straight as it reads, and we can come to no other conclusion.'"

Matthew Vassar, son of the founder of Vassar College is about to endow a home for old men at Poughkeepsie.

Jenny Lind is now a gray haired old lady, who wears a cap and a white cashmere shawl.