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J. E. HOPPER, Publisher.

The Christian Visitor,

Wednesday, April 13, 1881

NOTICE EXTRAORDINARY.

To our Pastors we address a word of exhortation. We want the Visitor to go into Every Baptist family, and it is only through your aid we can effect it. Its visits to your people will help you in your work. To effect our purpose we will supply the Visitor to the end of the year for \$1.00 to all new subscribers. Pastors, please make this offer known and send us all the new names you can. The ministers of other denominations are making vigorous efforts in support of their papers. We trust our pastors who know best the worth of our principles will help more than ever in their dissemination. If our ministers will work a little for their paper they can multiply its usefulness many fold. Some help us now and we hope all will henceforth make known our offer from the pulpit and urge it.

BAPTISTS AND BIBLE SOCIETIES.

In 1835, as before stated, a serious difficulty arose between Baptists and the General Bible Societies. Up to this time Pedobaptists and Baptists had worked on in the same societies. In India and Burmah, Baptist missionaries made the first translations, and the Bible Societies then felt it an honor to render them assistance. But in 1835 the Bible Societies lifted up their hands in holy horror when they learned, but not for the first time, that our missionaries had the temerity to translate baptizo and its cognates instead of transferring them. Then at Pedobaptist dictation, Baptists were denied any help. The difficulty thus began culminated in the origin, in America, of the American and Foreign Bible Society by the Baptists in 1837, with Dr. Cone as President. Its first meeting was held in Oliver St. Baptist Church, N. Y. and the Treasurer reported the first year \$38,714.14 income. This Society received the hearty support of nearly all the Denomination and till the year 1850 it prospered. Then occurred the division in our Baptist Councils which resulted in the formation of the American Bible Union. In 1852 the A. and F. Bible Society erected a marble edifice on Nassau St., N. Y., at a cost of \$80,000, but the Society failing to command the united co-operation of the Denomination, the edifice had to be sold. Efforts were made a few years ago to unite the A. and F. Bible Society and the A. B. Union, but they have never been consummated. The receipts of the Society have dwindled until last year they only amounted to \$12,948.64. The Society has done a noble work for the Denomination in printing and circulating the Scriptures. In all it has expended \$1,294,898.27. Many now seem to think that the Society has done its work and should now cease to be.

The American Bible Union was formed in June, 1850. The reason for its formation was that the A. and F. Bible Society had, at its last meeting, refused to begin the work of revising the common English Bible. Although the great majority of those who formed the Union were Baptists it was not a Baptist Society. It ad-

opted as a part of its constitution, the following: "To procure and circulate the most faithful versions of the Scriptures in all languages throughout the world." What more Christian and Catholic basis could it adopt. Under this constitution it began work on the English Bible by selecting eminent scholars from nine Christian denominations in Europe and America, to make a thorough revision for the English speaking race. This was the first organized effort to do this work since 1611, and though it met the most persistent opposition and misrepresentation, yet it, more than all other agencies, has created the desire which has culminated in the present revision by the convocation of Canterbury. The Union gathered an immense and costly apparatus, and succeeded in producing a revised New Testament and the following books of the Old Testament: Genesis, Exodus, Joshua, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Job, Psalms, and Proverbs. It has also produced an Italian and Spanish New Testament. Its work has been performed under the following rules:

"The received Greek Text, critically edited, with known errors corrected, must be followed.

"The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.

"The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."

Something over a million copies of these revised translations have been circulated. The Union now has ceased to be, but its library has been purchased by Captain Ebenezer Morgan, a loyal Bible-loving Baptist, who also has at his own expense, engaged Dr. Conant to go on and complete his work of revision. Thus Captain Morgan is performing the work of a Bible Society and Union himself. For his large benevolence in this regard he deserves and gets the thanks of Baptists everywhere. This Brother is also President of the A. and F. Bible Society, so there is hope that after all the efforts and failures to effect a marriage of these Societies it will yet be done through his princely benevolence.

For ourselves we should like to see this accomplished, for we believe there is a necessity for a Bible Society that combines the best features and work of these two organizations. We are quite aware of the fact that American Baptists are now in a state of confusion on the Bible question. The old Society, and Union each have a few friends. Some believe that the Missionary Union ought to do all the foreign Bible work and the Publication Society all the home work, and some again are wire pulling in order to effect an entrance into the American Bible Society. With the latter we have no sympathy. Several generations will have to pass away before Pedobaptist Bible Societies will accept of the principles that Baptists believe are essential to true loyalty to Jesus.

The new revision by the Convocation of Canterbury we have no reason to believe will be as good as the scholarship of the day can produce when working under rules like those of the Bible Union that impose no unnecessary restraint. There is yet work for Baptists in the interests of the Bible that is just as pressing as that which in 1845 resulted in the forming of the A. and F. B. Society, and the securing of pure versions of God's word is just as great a demand to-day as in 1850, when the Bible Union was formed. We may, intentionally, or through neglect, let these organizations die, but our children, if not we, may live to lament our folly.

The Rev. T. Vincent Tyms, a Regent's Park classmate we are glad to note has been elected President of the London Baptist Association. He will grace the position.

PURSUANT to notice an ecclesiastical council met in the Germain St. Baptist church April 7th 2 o'clock p.m. and organized by appointing Rev. I. E. Bill Moderator and Rev. E. W. Kelly Clerk, to consider the propriety of setting apart to the work of the gospel ministry, Bro. W. M. Weeks, pastor elect. The council was composed of delegates from the following churches, Brussell St., Leinster St., Marsh Bridge, Portland, Carleton and St. Martins. Bro Weeks gave a full and satisfactory relation of his Christian experience and call to the ministry. The recital was tender and impressive. He gave a general outline of his views of Christian doctrine and practice, and answered a number of questions propounded by different members of the council in a way that met their approval.

The council in private session decided to proceed with his ordination in the evening according to the following programme. Reading the Scriptures, Rev. Mr. Read (Methodist) prayer, Rev. W. A. Corey; sermon, Rev. I. E. Bill; ordaining prayer, Rev. E. Hickson; charge to the candidate, Rev. W. P. Everitt; right hand of fellowship, Rev. E. W. Kelly; charge to the church, Rev. J. E. Hopper; prayer, Rev. J. Spencer; benediction, Rev. W. M. Weeks.

The sermon on the occasion will appear in our VISITOR Pulpit next week. Bro. Everett gave some excellent Scriptural advice that all our ministers would do well to hear and heed. Bro. Kelly warmly welcomed the pastor to the ministerial ranks, and to the Denomination. Bro. Hopper urged the church to pay their pastor plenty and punctually, and forget not to uphold him with their sympathies and prayers, saying that now pastor and church would begin to make a new history, and hoped that the record might be worthy of their high calling of God in Christ Jesus.

The pastor is a young man of good pulpit presence, warm hearted, evangelical and zealous, and the best wishes of the council attend him and the mother church over which he has been called to preside.

At a special meeting of the Foreign Missionary Board, on the 11th inst. which was largely attended, the application of Bro. Hutchinson of Acadia College for missionary service in India was considered. The Brother was present at the meeting and gave a full statement of his impressions and, as we all believe of his call to this great work. The conference with our Brother was exceedingly frank and satisfactory. It was decided by this Board that Bro. H. be appointed as our missionary to India, and a committee to confer with him about work in visiting churches and associations prior to his departure was appointed. Bro. H. is a young man of much promise possessing good pulpit ability and a rare facility in the acquiring of languages.

The reports of missionaries show that matters are progressing satisfactorily in the several stations. Miss Hammond is doing a good work at Chicacole. She has thoroughly reorganized the school on a Christian basis, and reports the utmost harmony as subsisting between herself and the native helpers.

We give this week another communication from N. S. anent the Theological Department at Acadia. He voices the opinions of some, we know not how many, their number. One thing is certain the college proper is about to lose considerable income from the Provincial government. Any expenditures that can be curtailed will have to be. The friends of the Theological Department and the Arts also will have to rally to their support. More students especially all licentiate looking toward ordination, ought to be availing themselves of the advantages now provided, and the fast friends of the Department ought to be busy securing funds for it, so that its efficiency may be increased. The questionings concerning the expediency of perpetuating the Department, will again and again be mooted till men and money are forthcoming—a generous supply of these will inspire hope in the breasts of Professors, and silence adverse

criticism. For ourselves we believe, at less expense and with greater efficiency, the department could be carried on either in Halifax or St. John. After a four or six years course in a given locality the students as a rule desire to make a change, and a change for the Theological student from the country village to a city is desirable.

BRO. J. D. EATMON (colored) says he is having a great revival in Boston among his people. He reports about 200 have been converted since the first of the year. In the 12th Baptist church some 40 persons were expected to be baptized last Sunday.

THE N. Y. Independent occasionally hits the mark with telling effect. It says: The creed of Pretensions Unbelief rhymes and chimes:

Article I. Ego

Article II. Nemo

REV. ISA. WALLACE who has fully recovered from his recent illness, made us a pleasant call this week. He preached Tuesday evening for Rev. Mr. Hickson, and left to hold evangelistic services in the churches of Hants Co. N. S.

PERSONAL.—We regret that the family of our esteemed Bro., Rev. G. E. Day, has been ill for two weeks past and that Bro. Day did not regard himself as able to attend to his official duties last Sabbath.

We have had to reserve a number of articles owing to the crowded state of our columns. Contributors must have patience.

For the Visitor.

THE THEOLOGICAL DEPARTMENT.

About the first of January a writer signing himself "Alumnus" endeavored to demonstrate by an article in the VISITOR, that there was no necessity of sustaining a Theological Department at Acadia as far as College Graduates were concerned, but concluded that a small affair might be kept up for partial students. I, thinking "Alumnus" must be laboring under a mistake, gave him the actual number in attendance this year. While the information appears to have satisfied him, it sorely displeased one of the Professors in Theology, who a month afterwards in the columns of the VISITOR, charged me with disloyalty for presuming to say that the Theological Department should be abandoned. The Professor thought this disloyal to the "clearly expressed wish of the denomination." Let us refer to history. In the College year of 1875-76, Prof. Welton gave instruction in Acadia College in "ecclesiastical history, etc., under an arrangement with the N. S. Home Mission Union," which paid his salary. The experiment of the Union was abandoned at the end of the year, we believe principally from the difficulty of furnishing funds for its sustenance, and the incipient Theological Department was left on the hands of the Board of Governors without the Denomination having been asked to give any opinion in the matter. On the return of Dr. Welton from Germany the Board of Governors appointed him again to the chair in Church History, etc., in 1878-9, and informed the Denomination of their action after they had done so.

At Truro the Board of Governors informed the Convention that they had changed their arrangement for the previous year for the very good reason that it had not proved a practical measure. The following is an extract from the minutes of the Board:

1. Voted, That Dr. Welton be requested to take charge of the Rhetorical Department in Acadia College.
2. Whereas, At the meeting of the Board in June, 1878, action was taken in reference to the Theological Department, which the present state of our funds and the existing emergencies of the Institution will not justify, and whereas that action points to the establishment of a full course of Post Graduate study as embodied in the Report of the Theological Department, presented to this Board to-day.

Resolved, that such action be necessary, modified for the reason above stated, &c.

The Convention received these various reports, but as they were for the year only, it cannot be said they thereby expressed any policy, and I fail to find any resolution in which the "Denomination through its representatives" in Convention declared that there should be a Theological Department at Wolfville. All the resolutions in the matter are to sanction the plans of the Governors for the year, which plans might be materially changed at the end of the year. The fact is that the Theological Department is an experiment first set on foot by the N. S. Home Missionary Union, and afterwards car-

ried on from time to time by the Board of Governors; and it is not necessary to prove this as Dr. Welton himself designates the Department an "experiment" and asks time to test it. In three years surely we should naturally have expected some increase. Connected with our different Associations there are some fifty Licentiate, therefore evidently there is no lack of material. How many of these are in the Theological Department?

But it will be urged again that "Acadia College was founded by the Fathers for the purpose of educating the rising ministry of the Denomination." Now that is just what we are contending for. But that does not imply that there must be a Theological Department at Acadia. Our young men need an education in Arts first, then, if possible they may receive instructions in Theology—not Theology first—Arts never.

The policy of Theological Seminaries at the present time is to discourage the attendance of those who have not taken an Arts course. We have established a Theological Department in Acadia for those who have taken no course at all, and by allowing young men to enter the Theological Department, they have been diverted from receiving training in the Academy. I am credibly informed that students have studied Hebrew at Acadia who could not parse correctly a word in an ordinary English sentence—that students have taken Theological studies whose conversation abounded in Grammatical errors. I am not blaming those young men. I pity them, and "my loyalty" to them and the Denomination leads me to cry out against placing Hebrew and Theology before them, when what they need is English grammar. I repeat here what I advanced before—assist young men to obtain an Arts education, then with a good mental training they will be able to make their own system of Theology. The feasibility of such a course has been clearly demonstrated by the success of some of our prominent ministers now in professional life.

On the other hand, by giving larger assistance to students in Theology than to those in Arts, a premium is placed on entering the Theological Department, and young men are drawn away from the regular course and become partial students, until they become so partial as generally to take but little work at all in the Arts Department, and between the two departments not much anywhere. In my statement of number there could only be misstatement not misrepresentation; but Dr. Welton does not show any error since those who entered for full work did so after I had written my former article, and so could not be known at the time. Dr. W.'s ideal "independence" seems to consist in being allowed to write a series of articles in favor of a Theological Department—delivering them again at Conventions, but in no one else being allowed to say a word on the other side of the question. When "Alumnus" proposes to have only a Department for partial students, Dr. W. thanks him for his good wishes. When "N. S." proposes to have no chair for Theology, he is characterized as an anonymous writer, "sapping the foundation of public confidence." Is this Dr. W.'s idea of consistency?

But my argument founded on facts has not been touched. Let me repeat it. At the beginning of the present term there were in attendance at the Theological Department of Acadia two regular students, (if any more no one knew it, not even some of the professors themselves.) Two taking Systematic Theology; five taking Hebrew as a substitute for Classics in the senior year of the Arts course; one partial Arts student taking Hebrew and Homiletics; twelve or fifteen taking Homiletics.

When it is remembered that most of these taking Homiletics are only connected with the Theological Department during one hour a week, and that they are counted in Dr. W.'s eighteen theological students without any explanation, it will be seen where misrepresentation finds a resting place.

I stated that we could drop all this work, excepting the Homiletics, which can be carried on as it was some years ago, by one of the regular Professors, and no one will be the loser, while at the same time we would save \$2,000 a year.

Can any one be found who will come forward and say that to-day the two regular Theological students are any able or more fluent men than if they had taken the regular Arts course? If they are, let the regular Arts course be abandoned and all who are studying for the ministry take the theological course. But their fellow students of the Arts course think themselves better off from having pursued the regular course, and if the truth were known we believe the Theologians now think so themselves. It would have cost nothing more had they taken the regular course and no Theological Department existed. The partial Arts students in Theology by dropping

the Theology could extend their course which would be more profitable to them. Hence nothing has been gained by the expenditure of \$2,000 on the Theological Department. Dr. W. meets this by a statement comparative cost. But no state of cost can show that it pays to expend \$2,000 a year for work that he as profitably performed with the expenditure of an extra \$2,000 on Acadia College Theological Department for other than graduates "fifth wheel to the coach."

Newton Theological Seminary its history furnishes no parallel. There "growing wants" could be met; here a standstill. Let shown that there is profitable to be done and there will be funds provided. While "attendance in itself furnishes no ground for the conclusion that going to fail in the end," yet the establishment of a Theological Department is no guarantee of its success, else let each Province one established at once.

I regret that my esteemed appears to have taken all the credit and blame to himself. My article had no personal reference any one, and I am sorry that W.'s name must appear in this. In spite of insinuations to the contrary my simple aim is to let the nomination know such facts as assist in forming an intelligent opinion in the matter, and if they persist in experimenting in a way which does not promise success on their shoulders let the blame be theirs.

Yours, etc

For the Visitor.

COLLEGE MATTERS IN SCOTIA.

Stirring times are now upon us. We are witnessing marvelous changes. We are running political races. Our progress is not doubtful, speed and dangers are alike expected. Withbated breath we (the unitarians) are watching with unspeakable astonishment the performances of semi-religious and political gnomes upon the stage. The movement so rapid—the ground covered so extensive—the principles propounded so thoroughly conflicting, advice given us is so diversified, afford a very rich treat to all of medley. We would laugh at joy it, but are sobered with thought that the dear old B. are called to bear very grave responsibilities—that just now the nation principles of their faith practice are being tested—that record is being ignored and tampered with by their own members. Our movement is doing its best to the clamour of the various for state aid. It is committing oft-repeated folly of trying to everybody, and is succeeding admirably in pleasing nobody. are in a fair way to lose them which will be just about equal loss of the old man in the. For the privilege of taking a the present disgraceful method Baptists in contravention of recorded principles have been led to petition as others did for aid—but to become "accessories to the fact"—and kick up a quarrel this unholy spoil.

To ever their approaches fund, the Christian Messenger 1880 ruled the Baptist church of Acadia College and made to be a State Institution, doing work and deserving state aid. 1881 the Christian Visitor to be a very faithful and useful sectarian public servant, purely secular education—religious tests for teachers and so deserving state aid, state be foolish enough to embrace such an enterprise. The of A. C. in a recent session body, recognizing the power state, in such cases made a divided, put Acadia College in superintendence of the government.

The friends of A. C. are appreciating these moves, and the logic of facts plead planning for an affiliation these governmental—non-Schools. For be it known little government of Nova Scotia less than six of these little tions on their hands—J. V. Esq. one of the pillars of Acadia, one of the most talented and pondant of the Christian Messenger are leading us off in this. All the arguments for denominational colleges which carried the in 1888 and which has been them till recently, are upset, are called by exigence of the to right about face.

Coming events are casting shadows on these troubled years, a faint outline of a new dawn is yet. We are likely one big University for which we will all be proud equal if not superior to that N. B. boasts. In this institution scientific Lion will find his religious Lamb will find Theological Institutions. The Baptists will very pro-