

The Christian Visitor.

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THE BAPTIST SEMINARY.

THE *Messenger* says: "The action of the N. B. Western Association and the Fredericton Church proclaims unmistakably the loyalty of these bodies to the Convention and its work." Well, was it ever questioned? And if so by whom? The suspicions which the *Messenger* and some of its correspondents are seeking to arouse is the very thing which in the end will make division, and upon them will rest the burden of responsibility. The N. B. Education Society never asked leave of the *Messenger* or its correspondents to organize in 1884. It is now of full age and don't intend to ask for a lease of life by their permission. This matter had better be understood distinctly here and now. This talk about breaking faith with the Convention on the part of the N. B. Education Society is the merest child's play. This Society never in any way recognized the Convention, and by coercion probably never will. But we imagine that if the Convention would take up the Education Society's work and vigorously push it, that there would be no very grave objection to that course. People who do not know what they are writing about ought not to write in newspapers. Their proper course is to get information, and if anybody wants information we have no doubt the secretary of the Education Society would supply what is needed. Above all, brethren should not, like our good brother, Rev. W. E. Hall read letters in the *Christian Messenger* signed "Max," and others of their kind. Bro. Hall was set to dreaming and his dream is a most distressing one. He dreamed about "dissolving partnership" with the Convention, and about a "rival institution" being set up against Acadia. Well, will the brother believe us that "it is all a dream," and that nobody so far as we know contemplates dissolving connection with the Convention, and nobody has any idea of establishing a rival to Acadia or to Horton Academy.

All that we know about this matter is that some \$10,000 are now in hand, and in reliable pledges for the Baptist Seminary in N. B. This is no new project, but merely the continuation of the work the N. B. Baptists have carried on for nearly 50 years. The promoters of this work are persuaded that such a school here in N. B. is the only thing that can save N. B. Baptists' sons for instruction in Acadia. Without such a feeder here Acadia must get less and less students from N. B. If she has but few less she will have none at all. From the catalogue of 1880-81 we find that there were seven students from N. B., in Arts or an average of 1 1/2 students per year. Three of the seven have not returned this year. Is this the exhibit the opponents of a N. B. Seminary want Acadia to continue to make? We learn further that the attendance at Acadia has fallen off considerably this year. We must open our eyes to these facts and at once apply the remedy. Surely Nova Scotia is territory enough to fill Horton Academy, and if it is not full there is something wrong somewhere. The *Visitor* editor knows by having demonstrated the fact for four years that there are enough students in N. B. to fill a respectable Baptist Academy without in any way drawing in the way of "rivalry" from Nova Scotia. What the great mass of N. B. Baptists want is a Seminary for their sons and daughters as in the past—a Seminary that will send year by year a dozen or more students to Acadia College. In four years 40 students from N. B. ought to be in Acadia, and the tuition fees from these would more than support a Professor without increasing the expenses of tuition.

And just here we wish it to be distinctly understood that Acadia has no more loyal supporters than those who are foremost in this Seminary matter. Why their motives should be impugned, and why a denominational paper should lead itself to the

scattering of untruthful suspicions is indeed strange. Good men and true have differed in the past, and will again, but it is not manly nor Christian to raise a cry of "wolf!" where there is none. We suppose brethren Porter, Creed, Rand, Fall, and others are just as loyal to Acadia and the Convention as the brethren of the N. B. Education Society, but we cannot for one moment allow that they are more so. If we are to have this matter discussed let it be on its own merits and not by arousing suspicions that are mean and untruthful.

We trust we may be pardoned for a personal allusion. We feel deeply on this Seminary matter. Four of the best years of our life was given to its service as Principal. While at it we contracted through over work the physical difficulties that have clung to us to this day. While presiding over it we with others secured the money and paid the debt of \$3000 that had been hanging over it from its foundation. We secured the funds to have it refurnished and repaired. By canvassing all over the Province we secured students in such numbers as to make the institution the superior of all others in the Lower Provinces in point of numbers. In recognition of this fact the government grant was increased. We can never cease to love the school and those who wrought so nobly with us to make the school a complete success. We desire to see these triumphs again achieved. We cannot sit still and see the young people of our congregations being prepared in Grammar and High Schools, and sent to the N. B. University. And worse than all, many who would be sent to a Baptist Seminary are allowed to grow up in ignorance. If ever there was a necessity for a Seminary in N. B., that necessity exists to-day in a much greater degree. All the N. B. Education Society intends to do is merely to pursue its old work and contribute as best it can to advance the interests of Higher Education in this Province, and at the same time help Acadia College.

SLACKHANDS

"Let not your hands be slack" is an excellent piece of advice given to us by one of the wise old prophets. The figure is one with which a common experience has made us quite familiar. How often have we set out to accomplish some particular task and, after a few unsuccessful attempts, have become so thoroughly disheartened that our arms have grown powerless and our hands have refused to labor. And this unfortunately is a too common experience in our religious life. Our hands grow slack in working in the Master's vineyard, and our hearts lose all courage. Various causes conspire to produce these results.

Our hands grow slack when the novelty of our work is ended. There is not much difficulty in enlisting the sympathies and in securing the services of most persons in enterprises that are new and popular. A new church, a new mission, a new minister—anything new starts the people up to zealous activity. There are then stout hearts and strong hands to enter cheerfully into the work of the Lord. But when the novelty and the popularity of the enterprise have ceased, how few persons there are who have enough stability and decision to carry on the good work for its own sake! The prophet's words ring out in stimulating tones, "Let not your hands be slack." The efforts we put forth should not be allowed to grow less because the work we are doing has grown old and its novelty has passed away. The promotion of our spiritual welfare, the salvation of souls, the glory of God are no less important, no less deserving of unremitting activity now than they were in times of stirring revival when we were willing to do anything in our power for the furtherance of these grand objects. The support of our missionary societies, the encouragement of the churches with which we are connected, demand our best energies, our sympathy and our beneficence at present just as much as they did in the years that are past. Why should our hands grow slack when souls are perishing, and when

we are called upon so loudly to send the Gospel forth into a world?

We allow our hands to grow slack when we see others forsaking their places and leaving unperformed the duties which they claimed their earnest attention. It seems hard for us to stand our ground when soldiers all around us are falling back timidly into the rear ranks, or going over into the ranks of the enemy. Yet this serious state of affairs should incite us the more to sternly persevere in our onward march. It is better to die on the field, fighting under our banners, than to yield ourselves as captives to an uncompromising foe.

There are too many slack handed professors of religion in all our churches. Their influence is damaging not only to their own spiritual prosperity, but to the religious energies of all with whom they come in contact. It is time for them to bestir themselves, and to gird themselves with the whole armor of God. We must play the part of men if we expect to achieve moral victories over sin and darkness. "Watch ye, stand fast in the faith, quit you like men, be strong."

We affirm again as against the statement of Bro. Creed that the three voting against the policy of the Education Society at the Western Association were all that did so and only a very small vote ever has been taken in favor of the policy of the few brethren opposed. Their views are entirely opposed to the great majority of our people as every debate and division on this question has shown. The "few sectional souls" Bro. C. rather sneeringly speaks of are the overwhelming majority as he well knows or will learn if this scheming against N. B. interests is continued.

No one questions that the Seminary was sold and that while the Seminary has been in cash securities rather than a school, that Baptists have availed themselves to a partial extent at least of the Baptist Academy in N. S. and have passed resolutions commending it. The friends of the N. B. Education Society have joined in this commendation and will continue to do so. But Bro. C. knows full well that all action taken by Associations in N. B. in reference to the sale money of the Seminary was simply action to prevent the diversion of the funds to any other object than that for which they had been raised viz. Higher Education in N. B.

It pleased the Nova Scotia brethren to place their Academy under the control of the Convention. The N. B. brethren never asked them to do it nor judged it wise to put their school or the sale funds there. It was not a matter of grave objection on the part of N. B. brethren that the N. S. brethren should so place their school. The writer well remembers the Portland Convention and his own impressions of that movement at the time. Other brethren had very different impressions but no amount of writing can show that the N. B. Education Society is now doing anything that in any way is dishonorable or in the line of breaking faith with a body with which it has had no connection.

This educational matter is taking up much of our space and we take this early opportunity of saying we do not intend to prolong this discussion so brethren will please condense their writing as much as possible.

The total valuation of real estate in Montreal in 1879 was \$65,595,605. Of this amount \$13,964,050 was exempt from taxation. Of this latter sum the Roman Catholics held \$4,722,800 free from taxation and the Protestants \$2,206,600. It would be far better to serve all kinds of property alike. It would lessen taxes and be a check on extravagant church building.

We have frequently heard it stated that St. John was the fourth ship-owning city in the world. Is this correct or is the *Railway Journal* of Oct. 21st 1881 correct in saying that St. John only owns 233,117 tons, or comes after Liverpool, London, Glasgow, New York, Sunderland, Hamburg, Bremen, North Shields Boston and Charleston.

ALL SORTS.

REV. A. B. SIMPSON, a Presbyterian minister of New York, has recently been immersed.—The Pope has never taken any of the annuity settled upon him by the Italian government, viz.: \$645,000.—The Baptist Encyclopedia has just been completed.—The \$100,000 endowment for Louisville University (Baptist) has just been completed, and Wm. Bucknell, has added \$30,000 for competitive scholarships.—Dr. E. G. Taylor has resigned at Providence, and goes to Mount Morris church, Harlem, N. Y.—Rev. D. R. Duxbury an English Primitive Methodist, has been immersed.—Mr. Kimball has helped 160 churches to pay \$11,000,000 debt.—The Jesuits have purchased a large Hotel in Dover, England, and will convert it into a Jesuit College.—Rev. W. C. Richards retires from the *Standard* (Chicago) Editorial staff.—Dr. Conant expects soon to have his new book, on the Old Testament through the press.—It is now considered certain that Dr. Henson will accept the pastorate of the First Church, Chicago.—Rev. Paxton Hood of England, is delivering Monday lectures in Tremont Temple, Boston.

SOME are saying that it all folly for the N. B. Education Society, to attempt to carry on a Seminary, because it has so little money. The idea is attempted to be created by the friends of Horton Academy in N. B., that it costs a large amount each year to sustain an Academy. We in order to test this question will ask these brethren how much it takes each year, over and above the receipts of the Horton Academy to carry it on. Does it take ten cents over and above the interest money of the debt on the building. We cannot speak positively, but with the small salaries given, and the small staff employed it ought not to. The N. B. Education Society has, and can secure enough money to provide a building, and then with proper management the Seminary can be made nearly, if not quite self-sustaining, and equal in efficiency to any Academy in the Maritime Provinces. We can supply the doubting brother, with the proof of this statement, by calling at the *VISITOR* office.

DURING our recent visit to Montreal we were under special obligations to Walter Payne Esq. the proprietor of the new Cotton Mill, for entertainment and much kindly attention. He is a good Baptist from Fall River, Rhode Island, U. S. He went to Montreal to erect a mill because of the excellent facilities afforded for the enterprise combined with the advantages of the National Policy. His mill is near the Lachine Canal and the Grand Trunk Railway in the municipality of St. Henri. It is 300 feet long by 75 wide and four stories high, with a bleachery 92 feet long by 34 feet wide with an ell 70 by 25 feet, two stories high. The mill will be ready for work in the spring and will manufacture shirtings and bleached goods generally. A Harris Corliss engine of 450 horse power will drive 25,000 spindles and 400 looms. The boilers and shafting are made in Montreal. The machinery is mostly English. It will give employment to about 450 persons.

THE CANADIAN RECORD is the name of the new eight page monthly paper, to be issued under the Editorial supervision of Rev. T. A. Higgins, A. M. It is designed to meet a want for a cheap family paper, of a pronounced religious character. It will abound in matter that will strengthen the faith, and quicken the activities of Christians, besides furnishing suitable and instructive reading for our young people. The subscription price will be 50 cents a year, strictly in advance. Send orders to Rev. T. A. Higgins, Annapolis, N. S., or Rev. J. E. Hopper, St. John N. B., and they will be promptly attended to. No pains will be spared to make the paper really first class in all respects.

THE English papers contain lengthy accounts of the autumnal meeting of the Baptist Union in Portsmouth

and Southampton. Rev. Henry Dowson, President, gave an address, and sermons were preached by Dr. Stanford, Rev. J. P. Chown, Rev. R. H. Roberts, Rev. R. Glover and C. H. Spurgeon. Papers were read by Dr. Culross, Rev. T. G. Tarn, Rev. G. W. Humphreys, Rev. W. Brock, and Rev. J. Stuart. The attendance was good and the spirit of the meetings excellent.

BRO. CREED says in his letter to the *Messenger*: "So far as I am aware, no church or association has pronounced in favor of the Academy project." We would advise the readers of the *Messenger* to receive with great discount such statements. The N. B. Education Society has not thought it necessary to ask churches to indorse their plans as yet. They know they have the churches' sympathy and could get scores to do so if they wished. The Society did not ask any Association to "pronounce in favor of the Seminary, but the Eastern Association passed the following resolution.

We are pleased to learn that the desire for the re-opening of the Baptist Seminary in this Province is becoming stronger, and trust that in the near future the funds held by the New Brunswick Baptist Education Society will be used with others donated for the purpose, to provide an Academic Institution in this Province affiliated with Acadia College.

It may also be instructive to the *Messenger* readers, to learn that at no Association although it has often been tried, have the parties desiring to divert the Seminary funds, been able to pass a resolution to that effect. The most we have ever known to vote for any such a measure at an Association, is half a dozen, and the most of them were Nova Scotians resident in New Brunswick, and men who had never given anything to the Seminary. That the great majority of our N. B. Baptists, are in favor of the re-opening of the Baptist Seminary is beyond all reasonable question in unprejudiced minds.

QUESTION.—What is the greatest need of Acadia College to-day.

ANSWER.—More students. They can be obtained by supplying a New Brunswick feeder for Acadia, and thus send our young to our own Denominational College, rather than to a Provincial University. If the answer to the question was more money, that would be the product of more students. The College which does the most work, will never be allowed to starve to death.

We are glad to learn that H. W. Moore, of the Senior class, has decided to return to Acadia and complete his studies. He has made a fine record in the past, and will give a good account of himself.

We clip the following from the *Bridgetown Monitor*, which shows that Bro. Warren is pressing his agency, and meeting with a favorable reception.

On Monday night last an interesting address was delivered in the Baptist Church by the Rev. Mr. Warren, who has been commissioned to hold a series of meetings in different parts of the country, in regard to the vital interests in connection with the Baptist denomination, and to solicit the "sinews of war," in order that the good work of the past may be fully supplemented and increased in the future. Mr. Warren commenced by expressing his pleasure at the full attendance, and spoke of the substantial aid that the members of the other denominations were giving to their respective churches, and hoped the good example would be contagious. He then proceeded to show how the now powerful Baptist denomination first took its rise, paying an eloquent tribute to the men to whose staunch and well-directed endeavors the church owes so much. The work that is being done by the Home Missions was then touched upon, and from that the Rev. gentleman led his hearers to the Foreign Missions, showing that the men who sacrificed so much to spread the gospel to the heathen, should receive the aid that was so necessary for effective work. Said that the year opened with a clean sheet; and said the result of foreign missionary work up to the present time was most encouraging. Acadia College was next in order. He showed how it was first started; the difficulties it has encountered, and how nobly they have been surmounted; the good work it

has done and is doing, the facilities it possesses for a thorough educational course; how necessary this institution is, and then proceeded to give some financial details that made it necessary to call for aid. He then spoke of the general principles that make it incumbent on Christian people to respond to calls, according to their means, to aid in the furtherance of religious and educational interests. He then said that an average one dollar per member of the Baptist body throughout the Province would be all that was necessary to support their institutions. He concluded by hoping that the members of the denomination in this district would respond liberally to the calls that would soon be made upon them personally.

We must congratulate the convention upon having secured the services of a gentleman who is so well fitted for the work he has undertaken, and believe that at the end of his two months, work a large amount will be placed to the denomination's credit.

The following circular, setting forth the course of Theological study to be pursued in Acadia College, speaks for itself, and if it can be carried out, is a long step in advance of what we have been accustomed to do in the past. We should be glad to learn that our licentiates, instead of rushing into the ministry, and on to ordination without any suitable intellectual and biblical preparation, were generally availing themselves of the advantages there to be obtained. A young man who has given himself to the work of the ministry, can better serve the Lord, as a rule, by devoting a few years first to study of the word of God, than by at once with immature thought and knowledge taking a pastoral charge. Our Father's founded our school of the Prophets and their sons, ought to avail themselves of their father's provision.

THEOLOGICAL STUDY IN THE UNIVERSITY OF ACADIA COLLEGE.

In order to meet the wants of ministerial students of more or less advanced literary standing, the following courses of Theological Study have been arranged.

FIRST COURSE.

This course is for graduates who shall have taken Hebrew during their senior year in College. It occupies two years, and embraces the following subjects:—

First year.—Hebrew Exegesis, Greek Exegesis, Sacred Geography, Laws of Scripture interpretation, Systematic Theology, Homiletics.

Second Year:—Hebrew Exegesis, Greek Exegesis, History of the Canon of the Old and New Testaments, Church History, Church Polity, Pastoral Duties, Homiletics, Elocution.

SECOND COURSE.

Students will be admitted to this course on having passed the usual matriculation examination. No deviation from this rule will be permitted except for reasons satisfactory to the President of the College and the professors of the Theological Department. The course occupies three years and embrace the following subjects:—

First Year:—Elementary Hebrew, Sacred Geography, Laws of Scripture Interpretation (in the Theological Department); and Classics, Language, Rhetoric, English Literature (in the Arts Department).

Second Year: Hebrew Exegesis, Greek Exegesis, History of the Canon of the Old and New Testaments, Systematic Theology, Homiletics, (in the Theological Department); and Logic (in the Arts Department).

Third Year: Church History, Church Polity, Pastoral Duties, Homiletics, Elocution (in the Theological Department); and Evidences of Christianity, Intellectual Philosophy, Moral Philosophy (in the Arts Department).

The standing of students in the several courses will be kept by marks and they will undergo a written examination at the end of each term.

At the end of each year there will be a written and oral examination of the classes, which examination will be open to the public.

Upon all students of the First Course who have completed their studies of the same, and passed a satisfactory examination therein the degree of B. D. will be conferred.

Students of the Second Course who have completed their studies and passed a satisfactory examination therein, will receive a certificate of the same.

Students entering upon either of the two courses, but not remaining the full time allotted to it, will receive a certificate of the amount of work done and of the degree of merit reached.

Lectures from men of learning outside the Department will be given from time to time on subjects related to ministerial and pastoral work.