

# THE CHRISTIAN VISITOR.

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SAINT JOHN, N. B., WEDNESDAY, MAY 7, 1884.

No. 19.

For the Exercises at McMaster Hall.

Last week witnessed the closing exercises of Toronto Baptist College, the final examinations having occupied the previous week.

### COLLATION.

The annual collation of the trustees, faculty, and students of the institution was held in McMaster Hall, Tuesday afternoon, April 29th. There was a large attendance of invited guests. Among the latter were Rev. Professors Greig and McLaren, of Knox College; Professors London and Hirschfelder, of Toronto University; Revs. Dr. Sutherland, Hugh Johnston, and Dr. Thomas; Professors Wolverson and Farmer, of Woodstock; Messrs. John Macdonald, Thos. Lailey, R. W. Laird, John Turnbull, (Montreal), and Charles Raymond, (Guelph). After a very enjoyable season spent in general conversation and in partaking of the well-spread feast, speeches were the order of the day. Nearly all the addresses were of an exceptionally high order; but time will forbid even a mention of many of them.

Dr. Castle referred facetiously to the mistake of the reporter, who had announced this collation as the "collation." He spoke of the accomplished consolidation of ministerial education, among the Baptists of Canada, and of the appointment of a fifth professor in consequence. He stated that as another anticipated result of the union, the college had had, this year, a much larger number of students than during the first two years. There were some forty-one regular attendants at the theological classes, and quite a number of other students, having the ministry in view, but at present taking their university course, were associated with the college. The institution thus sent out fifty young men to mission fields in the North West, in the Maritime Provinces, and in other parts of Canada. He was sure that the heart of the founder of this college to-day throbbed with gratitude and joy when his eyes observed the rich fruitage of his liberality.

Prof. McLaren spoke in behalf of Knox College. He extended congratulations for the great work accomplished in so short a time, and also further congratulated the Baptist denomination in having the most fully equipped theological institution in the Dominion.

Prof. London expressed the kindly feeling of University College and also of Toronto University toward McMaster Hall, and embraced the opportunity to speak strongly in favour of the State as the guardian of higher education. His arguments were probably weighty—from his own point of view.

Prof. Farmer spoke in behalf of Woodstock College. He thought that this institution had a sphere, which was much above that of the high school and academy, and yet did not place it in competition with Toronto University.

Rev. Dr. Sutherland, of the Senate of Victoria University, Coburg, dwelt on the Christian element in education. Colleges should be conducted on broad Christian principles; the professors should be Christian men, and the curriculum, while providing for the highest literary and scientific culture, should give a prominent place to Christian truth.

Rev. John McEwen, who spends his time and talents in Sunday School work, emphasized the fact that the ministry demands men who can teach as well as preach. McMaster Hall he regarded as ahead of all other theological institutions, with whose curriculum he was acquainted, since in its chair of Didactics it sought to cultivate teaching ability among its students.

### ANNUAL CONVOCATION.

The annual Convocation of the

College took place in the Jarvis St. Baptist Church, Tuesday evening. The following was the

### PROGRAMME.

1. Anthem—"Gloria in Excelsis.".....Haydn.
2. Prayer.
3. Hymn.....191 Calvary Selection.
4. Address....."Fact and Theory." Jacob Baker, M.A., Toronto.
5. Address....."Ectemporaneous Preaching." Arthur W. Jordan, Tracadie, N.S.
6. Chant—"Deus Misereatur.".....Heathcote.
7. Address....."The Elements of Power in Christ's Discourses." Edward F. Jordan, White Sands, P. E. I.
8. Address....."The Apprehension of Spiritual Truth." Beverley N. Nobles, St. John, N. B.
9. Hymn.....892 Calvary Selection.
10. Conferring Diplomas.
11. Solo and Chorus—"Palm Branches." Faure.
12. Benediction.

The addresses were such as to hold the undivided attention of the audience. They were all highly creditable both to the numbers of the class and to their instructors. That on "Fact and Theory" was a logical and impressive condemnation of the tendency to theorize and to follow theories, in preference to clear and unmistakable facts. That on *Ectemporaneous Preaching* contains strong arguments in favor of this method of proclaiming the gospel. It was carefully prepared and well appreciated. The subject of Mr. E. F. Jordan's address was well chosen, and, entering into its spirit, its speaker treated it with good results. Mr. Nobles' address contained much new thought, beautifully expressed. His illustrations were particularly apt and striking and his delivery effective in its freedom and naturalness.

At the conclusion of these exercises, Dr. Castle presented the above mentioned young gentlemen as they had completed a full course. He addressed them forcibly and feelingly as he did so.

Rev. John Stuart, M. A., of Beamsville, Ont., was presented with the degree of Bachelor of Divinity, Dr. Castle explaining that this degree could only be obtained upon an examination, in which the candidate was required to make 75 per. cent. of the maximum marks in each and every subject of the course.

The following ministers who were graduates of the theological department of the Canadian Literary Institute, Woodstock, were admitted *ad eundem gradum* in the Toronto Baptist College:—Rev. John Harden Best, Chatham; Rev. C. W. Haycock, Lakeport, Cal.; Rev. Ebenezer Hooper, Kingston; Rev. John William Clarke, Ingersoll.

The following graduates of the Canada Baptist College, Montreal, were also admitted *ad eundem gradum*:—Rev. John Dempsey, Ailsa Craig, Ont.; Rev. A. Campbell, Lochaber Bay, Que.; Rev. Aaron Slaght, Pitkin, Colo.; and Rev. Titus Mooney Merriman, M. A., Hudson Centre, N. H.

Rev. Charles H. Corey, M. A., D. D., of Richmond, Va., graduate of the theological department of Acadia College, was admitted *ad eundem gradum* to the Toronto Baptist College.

The music rendered during the evening by the magnificent choir of Jarvis St. Church, under the direction of Dr. W. H. Clarke, was very good.

For the Visitor.

### The Higher Life.

BY REV. A. ESTABROOKS.

### No. 3.

It may as well be understood that the tendency of separate meetings to teach the doctrine of perfection, with a view to its attainment in this life, is to divide our churches as at present existing. I am well convinced that this must be the case in every instance where they are held. On this account I am most decidedly opposed to such meetings. I think the pastors of our churches should discourage them by every lawful means. I think the promoters of such meetings are mistaken as to what are the best means of advancing the cause of God, though, no doubt, they are very sincere in holding them. I think, however, that I am

just as sincere in opposing them, though I will not contend if others think I am not. The advocacy of higher life doctrines, as set forth in these meetings, greatly prejudice the minds of the members of our churches against their own brethren who advocate these views. Scripture doctrine cannot be crammed into the mind of any one. The perpetual harping on perfection, holiness, entire sanctification, as if there was nothing else to be thought of, defeat the very object of those who teach these doctrines. People are disgusted with such ding-dong iteration and reiteration in every sermon, prayer and address, at the beginning, middle, and end of them; and no wonder the good, mistaken people who do thus, find the shaft of ridicule launched at them by those who have no sympathy with their views. Of course, if they are as perfect as some say they are this will give them no pain on their own account, but rather joy to be counted worthy to be persecuted for Christ's sake. I may have unnecessary prejudice, but I acknowledge that the advertisement of a "holiness meeting" is very distasteful to me. Do the promoters of these meetings think that no one but those who come to their meetings are seeking for Christian holiness? Why should it be said that, "A general belief in the doctrine of holiness, is a compass which will at least point the traveller in the direction of higher attainments," in such a connection as to produce the impression that such a belief was not entertained by all who have been truly regenerated. I feel highly indignant when such a thing is intimated to me. Is it possible that many of the members of our churches have been ignorant, to a large extent, as is plainly intimated by some, of the doctrine of Christian holiness. If so, then the sooner we are aware of it the better, so that the Christian members of them may separate themselves from such persons as those who have never been born of God's Holy Spirit.

Another great evil connected with these separate meetings is the spirit of controversy which is encouraged by their being held. There cannot be a more unfriendly element to the religion of Christ than contention about its doctrines. A capability of arguing on religion is very frequently taken for religion itself. A person who can silence an opponent and has great contempt for his views is very apt to pride himself on his superior attainments, and to imagine that God approbates him in proportion to his contempt for those who, in his estimation, believes in false doctrine than which, few things can be more God dishonouring, and scarcely any thing is more dangerous.

Even when the doctrines they are arguing about are Scriptural they are no more profited and no more likely to be saved by them.

Instead, therefore, of encouraging separate meetings for the advocacy of Christian holiness, let the members of our churches stay at home, and show, by their teaching and example, that they are not behind those in Christian attainments whose influence, however sincere they may be as well as desirous of doing good, tend to separate the members of our churches from each others fellowship; (when it is our grief that there are already too many causes of division; as well as to encourage a spirit of controversy, which stands in the way of a higher Christian life than most of us enjoy, as much as anything we can conceive of. Another great objection to the holding of these meetings is the temptation of those who promote them to make a greater difference between themselves and others than really exists, so as to have some justification for holding them. It may be said that perfect people could not do this; but I am not such a fool as to believe that every one who says he is wholly free from sin is really: In

fact, I should trust a man a great deal further who sometimes complains of his own sinful nature and evil propensities, than one who says he has not sinned for years. I consider it a highly dangerous doctrine to teach, that the grace of God in this life eradicates all sin and sinfulness from the heart. Those who believe this are likely to think that whatever they do after they have become thus perfect is not sin in the sight of God, whereas, the nature of true grace is to lead its possessor to consider the smallest sin as exceedingly heinous in his sight. The more grace the more odious does the least sin become, but the sinless man in his own eyes puts these down as errors of judgment, temptations not yielded to, &c. The danger therefore is that he will grow more and more bold in sin and still think himself sinless, so that all you can say of him is that he is a perfect hypocrite.

### Micmac Literature.

(From the Acadia Athenaeum.)

The bureau of ethnology of the Smithsonian Institute, Washington, has opened negotiations with Rev. Silas T. Rand, of Hantsport, Nova Scotia, with a view of obtaining the MS. of his Micmac grammar and dictionary, upon which he has been engaged for over thirty years. The bureau is publishing a Bibliography of North American Linguistics, about one thousand pages of which are in type. We understand that Mr. Rand has three large MS. volumes of his dictionary ready for the press, and the materials for two other MS. volumes, being the remainder, are ready to be copied out.

The following are the titles of the books in the Micmac language which Mr. Rand has already published. The list is worthy of permanent record:—

1. A short statement of Facts relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians, in Nova Scotia and Prince Edward Island (1880).
2. The History of Poor Sarah, a pious Indian woman (a translation of a tract of 12 pages).
3. The History of the Word of God. (An original tract of 10 pages.)
4. The Gospel of Matthew.
5. A small First Reading Book. (About 24 pages.)
6. The Gospel of John.
7. The Book of Genesis.
8. The Gospel of Luke.
9. The Book of Psalms.
10. The Book of Exodus.
11. The remaining portion of the New Testament.
12. Four small tracts.
13. A First Reading Book (108 pages) in the Micmac, comprising the Micmac Numerals and the names of the different kinds of Beasts, Birds, Fishes, Trees, &c., of the Maritime Provinces of Canada, also some of the Indian names of places and many familiar words and phrases, all translated literally into English.
14. Several Hymns (1) Paraphrase of the 23rd Psalm. (2) A translation of Cowdell's Hymn, commencing: "In do dark wood no Indian nigh, Den me look heben and send up cry." (3) A Hymn on the Incarnation, Life and Death of the Lord Jesus Christ. (4) A translation of the Infant Hymn: "Now I lay me down to sleep"

Besides the above he has published in English, Annual Reports of the Micmac mission from 1850 to 1866, and occasional reports since. Also, a number of Indian legends, among them that of Glooscap, whose mission and work exceeded those of Hiawatha. Mr. Rand has collected many other legends. Mr. Charles G. Leland, of Philadelphia, who has written so much and so well concerning the Romanies of Europe and America, is now preparing for the press a volume of folk-lore in which the legends gathered by Mr. Rand will appear. Mr. Leland has expressed his great delight in the materials supplied by these legends, and wonders that it was left for Mr. Rand to discover the great Glooscap.

Mr. Rand's labors in the field of Indian philology have not been confined to the Micmac tribe. He has gathered quite a full vocabulary of the words and grammatical inflections of the Maliseet, a cognate dialect spoken by the Indians of N. B., and has published a large tract of 23 pages, and the gospel of John, in that language. He has also collected a very considerable vocabulary of Mohawk words, the language spoken by the Indians at Caghawagha near Montreal, and also in Tuscarora, and, we believe, elsewhere. Besides these he has a small list of Seneca words, and a few words of the Tuscarora dialect. The most interesting, perhaps, of all his collection, is a Boethic vocabulary of two hundred words. They were originally obtained, we know not by whom, from a woman, the sole survivor at the time of the Red Indians of Newfoundland. No analogy has ever been traced between these words and Micmac, or, indeed, any of the Algonkin dialects.

We congratulate the Rev. Mr. Rand on this prospect of seeing the Micmac grammar and dictionary, upon which he has bestowed such immeasurable toil, embalmed in fair type. We have often indulged the hope that the Library of Acadia might become heir to the MS. of this Micmac grammar and dictionary, but if the Smithsonian bureau is prepared to undertake the publication of so great a work, it is surely entitled to the MS. We know that the author has made it a matter of most conscientious labor to collect and prepare this dictionary. In common with many others, he has considered that it was due to those Indians of the Maritime Provinces who speak the Micmac, that their language should not be suffered to die out and be forgotten. Such neglect, Mr. Rand has long believed, would be, to say the very least, a deep blot upon the literary character of our people.

For the Visitor

It may be interesting to you readers to hear from this community. Nine months and more have elapsed since I took charge of this church, during which time we have been endeavoring to present the foundation truths of the gospel of Christ, the results of which will be fully known in the hereafter. We have three preaching stations, making Hillsboro proper our head quarters, and where we have preaching regularly, morning and evening each Lord's day, going to the out stations three Sabbaths in the month, in the afternoon. We hold a short prayer meeting after the sermon each evening, and there is a Sabbath school sustained all the year in the village, and one during the summer at Salem.

The interest in our social services is somewhat increased, and the congregations at the preaching usually good, but we are praying and labouring for greater things and better days. Some seven or eight have joined the church and some of the old professors have come back and taken their places in the meetings. Death continues to do its work, although the numbers of deaths have been considerably less than what I have seen in communities of the same size.

Bro. Daniel Steeves one of the old residents and church members died at his late residence, Salem A. Co., March 31 1884 aged 80 years; having professed religion and been baptized into the first Hillsboro Baptist church by the late Rev. James Wallace, of precious memory, about the year 1841. He kept house 51½ years without having a death in his house. One of his sons died away from home during that time. After which years he was called to part with his beloved wife, and now after the elaps of 21½ years he has left one son and six daughters with

numerous other relatives and friends to mourn their loss. His last illness was of about 16 months duration, and born with more than ordinary patience and resignation to the divine will. When asked a short time before his departure what his prospect were he replied "They are all according to divine appointment I could not change them if I would, and I would not change them if I could." His funeral was attended by a large assembly of relations and friends, and improved by the writer upon the words of the Psalmist "He shall choose our inheritance for us." Psa. 47: 4.

Since commencing this letter death has called away our beloved sister, Mrs. J. Bray aged 59 years. She was baptized into this church by Rev. T. H. Corey. She was, up to her late illness, one of our most faithful attendants at the house of God, and died trusting wholly to the merits of Christ.

There is considerable more sickness in our church and congregation, but none but what we expect to recover. Bro. Howe is "toiling on," with his churches, faithfully, ably, and efficiently presenting "the old, old story of Jesus and his love."

We are pleased to see the reports of progress in the kingdom of Christ. May it increase more and more until all shall become subject to Him who is head over all to the church.

Yours &c.,

J. C. BLEAKNEY.

Hillsboro, A. Co., N. B. Apl. 17 '84.

### North-West.

To the Editors of the Visitor:—

The Fye Missionary Society has, so far, met with gratifying success, in the carrying out of its summer plans for the North-West. The funds are at hand; the Manitoba Home Missionary Convention has assigned suitable fields; one of our missionaries is already in Winnipeg, four others begin their journey to-morrow, and the sixth will follow in a couple of weeks. The readers of the *Visitor* may be pleased to know the exact location of these young men, that they may follow them more intelligently with their good wishes and prayers. The list of appointments are as follows:—W. C. Weir, to Carman City; S. H. Cain, to Strathclair; J. H. Doolittle, to Emerson; E. J. Jordan, to Birtle; H. G. Fraser, to Troy, and Indian Head; D. J. McGillivray, to Grenfell and Wolesey.

Yours respectfully,

C. W. WILLIAMS

Rec. Sec'y. F. M. S.

McMaster Hall, April 29th, '84.

The *Liberator* mentions that in the House of Commons 106 members hold the patronage of 272 livings. In the Upper House 286 noble patrons control the appointments to no less than 4,800 benefices, but almost exactly one half this latter number represents episcopal patronage, held *ex-officio*. When the number of those less directly interested in the maintenance of the present system is taken into account, it will be seen how little likely an unreformed Parliament is to deal with the "Patronage System" in the only reasonable way—by totally abolishing it.

An East-End Christian worker has just received unwonted recognition. On his sixtieth birthday Mr. Geo. Holland received from Her Majesty two books, accompanied by the following letter:—"Her Majesty the Queen sends her congratulations to George Holland, and requests his acceptance of these books, in the fly-leaf of which she has affixed her autograph; and begs him to be assured of her warmest sympathy and best wishes for the good work in which he has for so many years been engaged."