

The Christian Visitor,

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NOTICE.

To Correspondents, Subscribers and Others. Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics.

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BAPTIST SEMINARY EXAMINATIONS.

The school-year of this Institution closed on the 18th inst., by a public examination of classes in Latin, (reading Caesar, Virgil and Cicero), Greek, (reading Anabasis), General History, Geometry and Elocution. The aim of the instruction in classics has been, as it certainly ought in an Academic Institution, to give the students a thorough knowledge of the grammars and principles of construction, rather than the practice of making a free and elegant rendering of the text.

In general history and mathematics the classes showed careful handling and good results. In elocution Miss Davis, the teacher, who now resigns and leaves pedagogics, showed that her methods had been heartily accepted, and the reading of the class as well as the elocutionary effect witnessed in the exhibition in the evening showed that her drill had accomplished much in the line of the pruning knife and the file, as well as in the acquisition of cultured modulation and appropriate gesture.

Miss Freeman, who also resigns in order to avail herself of additional advantages in Institutions abroad, has proved herself to be a most competent and inspiring teacher. She carries away with her the good will of all the young ladies and the confidence of the Seminary Board.

The remaining teachers, Professors McVicar, Wortman, Miles and the Misses Hart, have each done substantial work of a high order and will remain to further carry it on.

The exhibition of paintings by the students in water colours, oils, etc., called forth much favorable criticism. A number of beautiful tables painted in oils and then baked in an oven so as to set the colours were much admired. Prof. Miles gives instruction in free hand drawing, designing, and painting in all its branches from objects and nature.

THE ANNIVERSARY

was held in the evening in the large hall seating some 700 persons, but it was quite too small to accommodate the people who wished to be present. All standing room was in demand, and others could not gain admittance at all. The faculty, followed by members of the Board of Directors, and the students, entered the hall at eight o'clock when the following programme was successfully carried out:

Trio—Overture to Fra Diavolo... Czerny Misses McLeod, Estabrooks and Hanson. PRAYER BY REV. J. E. HOPPER. Piano Duet—Overture... Bellini Misses Sulis and Jones. Vocal Solo—Answers... Blumenthal Miss McLeod. Recitation—The Ride of Jennie MacNeil... Will Carleton Ralph March. Piano Solo—Valse de Concert... Durand Miss Fisher. Essay—The night brings out the Stars... Miss Leighton.

Chorus—Hear the Sweet Chorus... Apt Misses Calhoun, Hanson, Estabrooks, Hancock and Balcom. Recitation—Auction Extraordinary... Lucrotia Davidsonson Harry Hopper. Trio—Overture to Tancred... Rossini Misses Robinson, Sulis and Jones. French Essay—Les Arbres... Miss Steeves. Vocal Solo—After... Millard Miss Fisher. Essay—Peasant Poets... Miss Powers. Song—The Old Brigade... Barri Ralph March. Piano Solo—Allegro from Sonata, Op. 31, No. 1... Beethoven Miss Jones. Recitation—The Murder Scene from Macbeth... Shakespeare Mr. Jenner. Song—Lost and Found... Barri Miss Balcom. Essay—Ruins. With Valectictory... Miss McCready. Piano Duet—Overture to Massaniello... Auber Misses Fisher and McLeod. PRESENTATION OF DIPLOMAS. PRESENTATION OF PRIZES. ADDRESSES. GOD SAVE THE QUEEN.

Three young ladies having completed the three years course of study and having passed satisfactory examinations, were entitled to graduation certificates, viz: Miss Maude M. McCready, of St. John; Miss Sarah A. Leighton, of Woodstock, and Miss Agnes E. Powers, of St. John. In a few remarks reminding them of what will ensure success in life Principal McVicar presented them their diplomas.

Seven young men also had completed the studies necessary for matriculation in college, viz: Messrs. W. Jenkins, J. Jenner, H. Wickwire, W. Danham, L. A. Palmer, E. H. Thomas, and D. Wilson. Mr. W. Jenkins received the matriculation prize. Friends the institution had provided a number of prizes which were distributed as follows:—

Matriculation prize—Wellington Jenkins, Johnston, Queens Co., N. B. First History—John Jenner, Sussex, N. B. Second History—Ernest McCready, Moncton, N. B. Spelling—Miss Slocum, Port George, N. S. English Literature and Grammar.—Mr. Heine, Apohaqui, N. B. Composition—Miss Powers and Miss McCready, equal. Canadian History—Minnie Moore, St. John, N. B. Elocution—John Jenner, Sussex, N. B. Algebra—Mr. McLeod, Apohaqui, K. C. Geometry—L. A. Palmer, Dorchester, N. B. Second Latin—Chas. Freeman, Canning N. S. Third Latin—Edward McLatchey, Albert Co., N. B. Second Greek—John S. Leighton, Woodstock, N. B. French—Lottie Steeves, Fairville, N. B. Deportment and care of Room—Miss Calhoun, Albert, N. B. Punctuality and Attendance—Eliza Wickwire, Canning, N. S.

His Worship the Mayor in a few words commended the school, and offered a prize of \$50, to be competed for by next year's students, for the best essay on "The Employment of Women." His Worship referred to the pleasure it gave him to see the sphere for woman enlarging and the efforts she was putting forth to worthily compete for honorable position.

Dr. Higgins said, had there been time he would have demonstrated two propositions, but as it was he would only state them. We regret there was not time, for many would have liked to have seen Acadia's Professor of Mathematics walk straight to the "therefore" and then deduce his corollaries. His skill in this direction has reached beyond the Minas Basin and Blomidon.

After a few complimentary words from Prof. Foster, "God save the Queen" was sung, and another year of history for the Baptist Seminary was added to the many of the past.

UNION BAPTIST EDUCATION SOCIETY met on the 19th inst., at 3 o'clock, President Foster in the chair. The report of the school and boarding house was presented and the consideration of other matters was referred to the Board of Directors, at whose meeting immediately following it was decided to locate the school in St. John, and that \$40,000 were necessary to procure a site and building. Committees to secure teachers and care for other matters, were appointed. It was decided to ask Rev. Dr. Bill and Rev. Joseph McLeod to act as agents in the interests of the institution to secure funds for building. The Board adjourned to meet in a fortnight to receive reports of committees, etc. The work of securing a suitable home for the Seminary is being earnestly pushed and we trust will meet with a prompt and hearty response by all the friends of christian education.

LIBERTY OF CONSCIENCE.

We have received a neat little pamphlet of 34 pages by A. H. Newman, LL.D., Professor in Toronto Baptist College, on "Liberty of Conscience, a Fundamental Baptist Principle." This article from Dr. Newman's pen ought to be generally circulated among both Baptists and Pedo-baptists.

The argument that runs through the pamphlet is, that Baptists have never persecuted, because they have been kept from it by their principles. It is not maintained that the element of fallen nature has been less in Baptists than in other christians, leading them to abstain from force in matters of faith; but because liberty of conscience has always been an essential part of their belief.

The testimony of Dr. L. Keller, a well-informed recent German writer, is given to prove that there never was an organized body in Germany known as Anabaptists; but it was a term used to designate those who were neither Roman Catholics nor Lutherans. This principle of liberty to believe and worship without the interference of the magistrate, appeared among the Baptists in Germany at the time of the reformation. From Germany it is traced to England, and from England to America. Roger Williams did not originate the doctrine.

"Baptists themselves," says Dr. Newman, "have often wondered how it happened that their denomination, which is so completely devoid of external means of securing unity, should yet be the most homogeneous and the most solid of all. The secret lies precisely in the fact, that the Baptist position is thoroughly logical, thoroughly Scriptural, and so thoroughly true. The only other thoroughly logical system with which I am acquainted is the Roman Catholic; and this is neither Scriptural nor true. To illustrate the coherence of the Baptist system still further, conceive of a Baptist abandoning (what no true Baptist ever did, would or could abandon) liberty of conscience. What follows? The right to compel others to accept our views. What does this involve? The right to force into outward conformity those who do not heartily embrace our principles, and so the right to introduce nominal christians into our communion. What then? Our strongest extra-Scriptural argument against infant baptism falls to the ground. . . I assert, therefore, with the utmost confidence, that Baptists could never by any possibility have persecuted; for any party that persecutes is ipso facto, non-Baptist anti-Baptist."

Dr. Newman gives the case of one recent Pedo-baptist writer who appreciates the Baptist position. The writer is Professor David Masson, of Edinburgh. In vol. 3, page 104, sq., this writer says: "Paradoxical as the statement may seem, there was a logical connexion between the extreme separatism of the Baptists, the tightness and exclusiveness of their own terms of communion, and their passion for religious freedom. This requires elucidation:—It was on the subject of the baptism of infants that the ordinary Congregationalists and the Baptist Congregationalists most evidently stood aloof from each other. There had been vehement controversies between them on the subject. . . We are apt now to dwell on the narrow-mindedness, the unseemliness of those bickerings of the two sects over the one doctrine on which they differed. It is to be observed, however, that even here they illustrated their faith in the principle which was the essence of their common congregationalism; to wit, that the true security for sound faith and good government in the church of Christ lay in the power lodged in every particular congregation of judging who were fit to belong to it, and of constant spiritual supervision of each of the members of it by all, so that the erring might be admonished and the unfit ejected. . . Here, however, it was the Baptists, rather than the Independents collectively, that pushed their theory of the all-sufficiency of congregational censure to its finest issue. . . The Independents generally held that it was the duty of the

civil power in a State to promote the formation of churches in that State, and to see, in some general way, that the churches formed were not wrong in doctrine or in practice. They held that the civil authority might lawfully compel all its subjects to some sort of hearing of the gospel with a view to their belonging to churches or congregations, and might even assist the preacher by some whip of penalties on those who remained obstinate after due amount of hearing. They held, in fact, that every State is bound to use its power toward christianizing all its subjects. . . To all this the Baptists had learned to oppose an emphatic 'No!' They held that the world or civil society, and the church of Christ, were distinct and immiscible. They held that the sword of the temporal power must never, under any circumstances, aid the sword of the Spirit. They held that the formation of churches in any State must be a process of the purest spontaneity. They held that, while every person in a civilized State is a subject of the State in all matters of civil order, it ought to be at the option of that person, and of those with whom he or she might voluntarily consort, to determine whether he or she should super-add to this general character of subject the farther character of being a christian and a member of some particular church. The churches formed spontaneously in any State were to be self-subsisting associations of like-minded units, believing, and worshipping, and inflicting spiritual censures among themselves, without State interference; and christianity was to prorogate itself throughout the world by its own spiritual might and the missionary zeal of apostolic individuals." If all Pedo-baptists could see the Baptist position as clearly as Professor Masson does, and state it as honestly, there would be much less controversy than has taken place heretofore. Much of the discussions on this subject thrust upon Baptists, is taken up with meeting false charges and misrepresentations. Dr. Newman's pamphlet ought to clear the atmosphere.

"THAT CHURCH PRIEST."

I. S. Potter has published some interesting letters from the Revs. Thomas H. Chipman, Enoch Towner, and Israel Potter to the Rev. Dr. Baldwin. There is also a letter from the Rev. Daniel Merrill who visited these Provinces in 1810. At Bellisle Bay, on the St. John River, says Mr. Merrill, a work of grace was in progress; and was opposed by "the church priest." We turn from the reading of these old letters to the present time, and that "church priest" is still abroad. The letter of our correspondent, Viator, which appeared June 11th, tells us of the spread of ritualism in England. There we see again that church priest. The report of the Methodist Conference, now in session at Halifax, gives an account of the charge to the young ministers receiving ordination. The charge was given by the Rev. Mr. Hartz. Mr. Hartz is reported to have said that, "He who traces his call to the ministry through apostolic succession of bishops, traced it through enough vileness to foul any heritage." Here is "that church priest" again. What shall be done with him? Force must not be used, for that is contrary to the faith of Baptists, and so anti-scriptural. That church priest, frocked to the toes in black like a woman, puts on many airs—naughty airs. He gets himself about daintily and presumptuously. The Rev. Mr. Merrill tells us that a Baptist minister was imprisoned in New Brunswick 74 years ago. Nothing can be more certain than that church priest was at the bottom of the persecution. That church priest in the House of Lords has opposed every reform fought for and obtained by the people of Great Britain. In the Colonies that church priest has not failed to resist every effort made to give the conscience of the public room to exercise itself in matters of religious faith and practice. This religious creature has distinguished itself in many ways; but never in helping forward the rights of the people. The thing is a survivor of the middle ages, distinguished for tenacity of life,

the enemy of reform and proof against all reformation.

Methodism in a century has filled the world with evidences of its grand mission; but that church priest does not, cannot see them. Presbyterianism has wrought mightily through three hundred years for the material, intellectual, moral and religious uplifting of the world; but that church priest will not recognize Presbyterianism. How can these bodies, the one a hundred and the other three hundred years old, survive the withering blight of being ignored by that church priest. Since he went abroad the Sandwich Islands, Erromanga, Madagascar, spots in Africa, India, China, Japan and many savage islands have been christianized; but that church priest has survived this world-wide work, and stands just where he did three hundred years ago. How can he be endured any longer? Synods, Assemblies, Associations, Conferences and Conventions meet, plan and execute work everywhere. Academies and Colleges go up and flourish; missions at home and abroad lead the masses in christian and heathen lands into the light and blessings of intelligence, religion and christian civilization; but O, that church priest sees no good in all this, and dreams of the day when the priest was supreme in the parlour, in the church court and in parliament. What then, we ask, must be done with that phenomenon, the church priest? Let him alone, we cannot, because he has a soul, and he is an ordained deceiver of souls. But how shall he be reformed? He will not read our religious newspapers. He does not study the Bible—not much at most. He will not discuss truth with the sectarian Methodist and Presbyterian. He will not partake of their worship, neither will he allow them to partake of his. Well, let patience have her perfect work. Bear with him, pity him, pray for him. Give him over into the hands of those of his own fraternity who are not church priests, but ministers of the gospel; and into the hands of the christian men and women of his communion who abhor the sentiments of that church priest. The crust of the earth contains the remains of extinct species of animals and birds. There is then hope. These creatures did continue for ages; but at last they failed in the battle of life, and fell hopelessly and finally in the race for existence. That church priest may at last disappear. For the time when he shall be known only in history, every lover of the Bible, of freedom and of souls, should devoutly pray and labour.

EDITORIAL NOTES.

SIXTEEN of Newton's graduates went to their rewards last year, among them the Rev. S. W. DeBlois D. D., of imperishable and fragrant memory.

THE Rev. G. O. Huestis was chosen President of the Methodist Conference in Halifax. Laymen enter that body for the first time this year. The Ministers received them heartily.

THE Presbyterian Assembly at Toronto passed a resolution condemnatory of party spirit in politics, and a series of resolutions on temperance, which have the right ring in them.

THE Women's Temperance Union attended in force at the International Sabbath School Convention at Louisville, Ky., and by persistent canvassing got the Convention to pass a resolution requesting the "Lesson Committee" to make a temperance lesson every quarter.

THE Presbyterian Assembly at Toronto had a report from a committee favoring permission to marry a deceased wife's sister. Action was taken to place the drift of the matter before the Presbyterian bodies of Great Britain and Ireland, so that concerted action might be taken.

At the commencement at Crozer, Dr. Long, professor of Church History, told the graduates that they would be talked about, and in the long run would get all they deserved. In most cases, in all deference to Dr. Long's opinions, public opinion about ministers swings to and fro, not unlike the pendulum of a clock. It is mostly too high or too low. The average might be about fair.

VERY hearty endorsement was given the CHRISTIAN VISITOR, Canadian Record, Youths' Visitor and Gem, by the Southern Association. The latter as Sunday school papers and home productions of merit, ought to have the preference over imported papers. Sunday schools wanting to be supplied cheaply can order back numbers at half price. Order at once of the publisher, J. E. Hopper, St. John.

THE Methodist Conferences of Nova Scotia, New Brunswick, and P. E. Island commenced their sessions last week. The Halifax Morning Herald reporter who indulged in flippancies and innuendoes in his report of the doings of the Conference was rebuked with indignation in open Conference at Halifax, by the Rev. S. F. Huestis. This was timely and richly merited. It was, we suppose, the same genius who mingled his nauseous facetiousness with his reports of the last anniversary exercises of our Institutions at Horton. The reproof will, we hope, have a wholesome effect on the would-be wit.

THE Catalogue of the officers and students of the Toronto Baptist College for 1883-4 is before us. It contains a picture of McMaster Hall; lists of the names of the Board of Trustees in which are found the names of the Hons. D. McN. Parker, A. F. Randolph and the Rev. Dr. Sawyer; of officers of the Board; of the Faculty; of Lecturers for 1883-4 and 1885; of the students, and of the graduates. The "aim and scope" of the college is given at length. There is also a plain presentation of the schedule of studies, and other important information.

The hopes of the Baptists have thus far not been disappointed in this school.

At the International Sunday School Convention, held at Louisville Ky., June 11th, the statistical Secretary reported the number of scholars &c., in the United States and the British Provinces as follows:—Number of schools 103,516, officers and teachers 1,089,229; scholars \$,456,779; grand total, 9,146,028; gain over last year, 966,168.

The population of both countries is put at 56,000,000. 30 per cent. is deducted for infants and aged persons who cannot attend Sabbath Schools. 20 per cent. therefore, or one-fifth of the population are connected with the Protestant Sunday Schools of the country.

THE Andover Review for May contained an article from Prof. E. C. Smyth, entitled Baptism in the "Teaching" and in "Early Christian Art." The writer concluded by saying "It is impossible to justify the maintenance of the doctrine that baptism, in order to be baptism, must always and everywhere be administered by submersion without a thus, saith the Lord, which, if ever spoken, would have made impossible the seventh chapter of the "teaching" and the further revelation of the church's consciousness of liberty in the early representations of baptism in Christian Art."

Dr. Burrage, editor of Zion's Advocate, asked permission to state the Baptist position in the same Review. It was granted him. Dr. Burrage stated that the word baptize in the great commission was a thus saith the Lord as the word meant only immersion. He also stated that immersion was essential to preserve the symbolical meaning of baptism. In effect, Dr. Burrage asked Professor Smyth how he could get wash, bury, and rise out of sprinkling. Immersion contained all this and filled the signification of wash away thy sins, "buried" with Christ, "raised up to walk with him in newness of life." The literal meaning of baptize and the symbolism of christian baptism, essential to understand the Scriptures, are a solid wall for Baptists to stand behind.

Sunday Schools desiring to replenish their libraries should send in their orders at once, as we are offering special discounts on our present stock. S. S. Cards from 3 cents per dozen upwards. Orders by mail promptly filled at Visitor Book Store.