

all others according to their ability. Money is the sinews of Christian, as well as unchristian warfare. It is easy to be censorious, but it is undeniable, that there are hosts of professing Christians who give next to nothing towards any department of Christian work: who spend far more for injurious or needless luxuries, or foolish ornamentation, than they do for the cause of truth, and the advancement of the kingdom of Jesus Christ. Money can be found for almost anything but the furtherance of the Gospel, and yet many such will pray, or seem to, with all the seeming earnestness imaginable, that God would hasten the coming of his kingdom, convert the heathen, subdue his enemies, bless his cause everywhere, and so forth. Their prayers are as wide as their hearts are narrow, and the objects for which they would have it supposed they pray are great in proportion as their gifts are small. What they fail in giving they make up for in praying (so-called). What are such men's prayers worth? What is their religion worth? "To be laid in the balance, they are altogether lighter than vanity," both their prayers and their religion, and all their words are but "as the sounding brass and the tinkling cymbal."

If one were to ask them how much they give for the spread of the gospel, or deeds of charity, or other good objects: thinking the question to be rather a bold one they might be tempted to answer:—"What I give is nothing to nobody," thus giving an answer, and a very truthful one too, without intending it. And yet such people expect to get to Heaven! By what road might one ask? It is a weakness of human nature to judge others, and I cannot but conclude that if they do get there—if they do—it will be by the skin of their teeth. And everybody knows that is a very hard thing to find. The gate of Heaven may possibly prove too narrow for such narrow souls.

For the Christian Messenger.

PORT LORNE, ANNAPOLIS CO., N. S., May 26th, 1879.

Mr. Editor,—

In looking over the report of the Council held at Bridgetown on the 13th May, in regard to the Rev. J. A. Moore; in that report we find it stated that the bad effects of his example are being felt by the Churches in this county. As to the findings of the Council we have nothing to do at present; but with regard to his example in this community, where he has resided during the last eighteen months, we feel that we have a right, as a community, to speak for ourselves; and in justice to ourselves, and to Mr. Moore, we can conscientiously say, that we have no such charge to make as the one we find in that report. We claim the privilege of being able to judge of a man's example, who resides in our midst, whether it tends for good or evil. Since Mr. Moore has resided within the limits of this Church, he has filled the pulpit when called upon to do so with good acceptance to all; and in his private department he has conducted himself with propriety, and in a manner becoming a Christian and a Minister of the Gospel. While he has mingled with us, whether in public or in private, we feel that his example has in no wise tended to injure us, or the community at large.

(Signed) J. P. FOSTER, J. P. JOHN ANTHONY, J. P. OBADIAH MESSENGER, WILLIAM WISHART, AARON CHARLTON, THOMAS SABEAN, JOHNSON CORBETT, JOHN DUNN, GILBERT BANKS, JOHN BEARDSLY, WILLIAM STARRATT, JAMES W. ANTHONY, PHINEAS BANKS, HENRY O. DUTTON, HERMAN C. DALTON, JOHN BANKS, WILLIAM A. DALTON, ISAIAH SABEAN, WALTER G. DUNN, EDWIN M. DUNN, FREDERICK BANKS.

For the Christian Messenger.

Theology at Wolfville.

No. 2.

Mr. Editor,—

It is now about fifty years since our fathers met, in prayer and faith, to lay the foundation of a Literary and Theological School in Wolfville. The particular object they had in view was the establishment of a school in which young men might receive such instruction as would fit them, under God, for

the work of the Christian Ministry. Persons still living, who were associated with them in the incipient undertaking, declare this to have been their purpose, though the fact might be inferred from the character of the men themselves. They were men of wisdom and faith,—men gifted with a kind of prophetic skill to read the signs of the times, and to devise and act accordingly. They believed in the widest diffusion of secular knowledge, but ever in subserviency to the higher claims of religion. Their aim was the promotion of sound learning in general, and of sound piety in particular.

In thus providing for the intellectual and religious culture of those who should come after them, they acted as men of God had frequently done under similar circumstances. For example: in the early history of New England it was chiefly Christian Ministers, desirous especially of forwarding the interests of religion, who laid the foundations of Harvard, Yale, and other institutions of learning, and from their own scanty stock of books made the first contributions to their libraries.

So also in the old world: the greater number of its celebrated schools were born of this idea. "The universities of Europe seven hundred years ago," observes Carlyle, "all began with their grand aim fixed on Theology—their eye turned earnestly to heaven." The Christian religion in its secondary influence, has ever been the nursing mother of science and philosophy.

But the Theological idea which was in the ascendant at the time of the planting of our institutions in Wolfville, did not so continue; at least the progress made towards its realization was slower than that of the literary idea with which it was associated. This arose principally from the financial inability of the denomination. After the school had been in existence ten years it developed into a chartered College. This was brought about by various causes. In the first place, in the educational conflict of the time, Baptists felt themselves called upon to claim such Institution as their right, that they might be placed on an equality in this respect with other religious bodies. Then, again, they saw that with nothing less than a College, in the complete sense of the term, could they meet the growing educational demands of the time, and properly accomplish the mission to which God in his providence seemed to be calling them. Besides, it was seen that for those having the ministry in view, the best preparation for their Theological studies would be laid in the studies of the regular College course.

But the maintenance of the College, which was now an established fact, necessarily involved considerable expense. To keep it up to the requisite point of efficiency, and at the same time sustain an adequately equipped Theological department, was more than the denomination felt able to undertake. Hence the latter project which was the original and more prominent one at the beginning, was, by necessity crowded into the background, which place, to a greater or less extent, it has occupied to this hour.

There have been, indeed, in the entire history of the Institution, no very lengthy periods in which those desiring it might not obtain a certain amount of Theological instruction within it. While it was yet in its infancy, Mr. Chapin, its first teacher, did what he could in this line. The same is true also of Dr. Pryor who followed him. Then came Dr. Crawley, who was made Professor of Theology in full, and under whom the departed brethren Burpe, Hunt, and others studied. He was followed by Dr. Cramp, who was made Principal of the Theological Department, and devoted the greater portion of his time to Theological instruction. It was my own privilege along with several others to listen to his lectures in Church History, Church Polity, Pastoral Duties, and Systematic Theology, from all which I received great benefit, which I desire here gratefully to acknowledge. Under him also I took my first lessons in Hebrew, remaining one year after graduating, principally for the purpose.

And now that half a century has passed, during which the membership and wealth of the denomination have increased several fold, the Governors of the College, believing that the providing of Theological instruction adequate to the wants of the rising ministry to-day, would conduce to the growth and prosperity of the denomination in these provinces, and that the great majority of those they represent are in sympathy with the movement, have resolved to do all in their power towards

making such provision. To show that they have taken a step in the right direction, that provision—adequate provision for a home-trained ministry is desirable, that the denomination is competent to make it, and should endeavor to make it now, will be my endeavor in the papers which are to follow.

In the former paper allusion was made to the course of Theological instruction which has been drawn up for graduates and for partial course students. On this point, for those who may wish to be more particularly informed concerning it, I would add, first, with regard to College graduates: The course which has been arranged for their benefit will require their attention two years after graduation; but during their fourth or last year in College they will be permitted to take Hebrew as an equivalent for Latin and Greek, which year added to the two others which follow will give them virtually a three years' Theological course. Second, with regard to partial course students: It is believed that they should reach the point of matriculation into College, performing all the work necessary to this, before commencing Theological study at all. From this point onward, their course of Theological study will occupy three years, but not exclusively so. That is to say, during the first year they will continue the study of classic Greek in the College, while at the same time they will have Hebrew and Greek exegesis in the Theological Department. In the second year they will continue their Theological studies, and take in addition Rhetoric and perhaps Political Economy in the College. In the third year they will proceed on the same plan, thus combining with their Theological studies in the entire course such studies from the regular College course as will be specially serviceable to them.

For partial course students these requirements may seem somewhat high, but few will contend that they are any higher than the times demand.

D. M. WELTON.

ERRATUM.—In "Theology at Wolfville, No. 1," page 170 3rd column, line 7, for "Purposes of God," read, Purpose of God.

The Christian Messenger.

Halifax, N. S., June 4, 1879.

We have before us a copy of the programme for the College Anniversary. The list of the Orations of the large Graduating Class of thirteen students is varied, comprising historical,—ancient and modern—scientific and literary subjects. A discussion by two students on "The relation of Free Trade and of Protection to National Prosperity," we doubt not, will be a pleasing feature of the day.

Persons leaving Halifax this afternoon at 3 o'clock may get to Wolfville at 6.51 this evening and be in time for the Anniversary to-morrow, and by leaving Wolfville to-morrow evening at 5.35 may return to the city by 8.35 in the evening. Return Tickets from Wolfville to Windsor for one-third of fare, and from Windsor to Halifax free, on presenting a certificate of attendance.

We much regret that the notice of the Anniversary Exercises &c., from the Graduating Class, dated May 26th did not reach us till Monday the 2nd inst., the party to whom it was sent being out of town. All such matters should be sent direct to our office. The substance of said notice, however, appeared in another form in our pages last week, except that of the Musical Concert:

On Thursday (to-morrow) evening a Grand Concert will be given in the Assembly Hall, Acadia College, Wolfville, under the auspices of the Graduating Class, by a select Choir from St. John and Fredericton, N. B. The programme comprises solos, duets, quartettes, and choruses; and promises a musical treat to all able to attend.

Rev. R. R. Philp who is totally blind, is proposing to make a visit to several places in the Eastern part of the province during the present and coming months. He expects to be at Truro on Lord's Day the 15th inst., and at Great Village and Amherst, on the following Sundays. Friends who may desire to correspond with Mr. Philp in reference to his visit may do so by addressing him at 90 Creighton Street, Halifax. We commend our afflicted brother to the kind consideration of the friends generally. His two little motherless girls are wholly dependent upon him.

The Presbyterian Synod assembled at Truro on Tuesday of last week, Rev. A. Ross, the Moderator conducted the opening exercises. After the preliminary business, Rev. Dr. McCulloch was unanimously elected Moderator for the ensuing year.

The Committee on Systematic Beneficence reported that nearly 40 congregations had adopted the system of weekly offerings previous to 1875. A circular issued by the Committee to 165 sessions brought out only 65 replies. Of the 42 that had adopted the weekly offering only 29 replied, 17 of these report complete success, 5 have given up the system and 7 have been but partially successful. The duty of making a weekly appropriation of money for the service of God was insisted upon. Such appropriations should be made as worship and service to God.—16 congregations have contributed nothing to the schemes of the Church, 26 have done nothing for Foreign Missions, 68 have neglected Home Missions and the Supplementing Fund, 59 have neglected the ordinary College Fund.

The Home Mission Fund was about \$1000 in arrears, and the Foreign Mission Fund about \$4000. Rev. John McMillan, Truro, was nominated for Governor of Dalhousie College in place of Rev. Principal Grant.

In reporting the financial condition of the Synod it appeared that the deficiency in the funds this year amounted in all to \$9,000. There are 180 congregations of whom a very large proportion made no collection for some one or other of the schemes. Only twelve congregations are down as having collected for all the schemes.

On Thursday a long discussion arose on the means required to enlarge the resources of the body. The Synod closed on Thursday evening.

It has been persistently affirmed by the Presbyterian body that Dalhousie College is non-denominational, notwithstanding that they have been almost exclusively using it for the Arts Course for their students. The following is a copy of a letter addressed by Principal Ross, the President of the College to the Moderator of the Presbyterian Synod, held at Truro last week:—

"The Governors of Dalhousie College are desirous of founding a chair of physics in that institution, but their funds are not sufficient to maintain the present staff of instructors and provide an adequate salary for an additional professor. They have informally requested me to resign. If the Synod, after due deliberation, shall conclude that such an arrangement would promote the interests of the church and advance the cause of higher education, I do not wish to stand in the way. I therefore place myself and the Professorship of Ethics and Political Economy at the disposal of the Synod.

"JAMES ROSS."

It is of course all right that Dr. Ross should consider "the interests of the Church" in the arrangements of Dalhousie, seeing that it exists for the use of that body.

The Church Guardian pronounces upon the Reformed Episcopal Church after the following fashion:

"Leaning on the arm of one man as a founder, and on another to supply the money, will never build up an organization; and when in less than five years we see secession, disunion, disension, and breaking up of parishes, we may well claim that the whole movement has been a fiasco."

Rev. J. McLaurin with his wife and child arrived in Montreal from Cocanada, on Monday of last week.

Rochester Theological Seminary has recently received, from six well-known Baptist laymen, gifts amounting to \$150,000,—the donors being J. B. Hoyt, J. B. Trevor, Charles Pratt, two brothers Rockefeller, and Eli Perry, of Albany. Mr. Hoyt's gift endows a chair of Hebrew, and the Messrs. Rockefeller give a library. These are wise and noble appropriations of wealth which make the donors rich by giving.

Notices.

Baptist Anniversaries, 1879.

N. S. WESTERN ASSOCIATION will meet at Hebron, Yarmouth County, on Saturday the 14th day of June, at 10 o'clock, A. M.

N. S. CENTRAL ASSOCIATION is appointed to meet at Berwick, on Saturday the 21st day of June, at 10 o'clock, A. M.

N. S. EASTERN ASSOCIATION will meet at Goose River, Cumberland County, on Saturday the 12th of July at 10 o'clock, A. M.

N. B. WESTERN ASSOCIATION will meet at Rockland, Carleton Co., on Tuesday the 24th day of June, at 2 o'clock, P. M.

N. B. EASTERN ASSOCIATION will meet at Surrey, Albert County, on Tuesday the 8th of July.

P. E. ISLAND ASSOCIATION will meet with the Church at Long Creek, on Saturday the 5th day of July, at 10 o'clock, A. M.

Brethren and friends who intend coming to the Annual meeting of the Home Mission Union and Western Association, will please send in their names as soon as they conveniently can to the pastor A. Cohoon, Hebron, Yarmouth County.

By order of the Committee, A. COHOON.

Hebron, May 13, 1879.

ACADIA COLLEGE.

The public meetings connected with the next Anniversary of Acadia College will occur on June 4th and 5th.

The new College Building will be opened on Wednesday afternoon, June 4th. A public meeting will convene in the Assembly Hall at 3 o'clock, where addresses will be delivered by several gentlemen who have been distinguished by their labors for the College.

Public exercises connected with the close of the year of the Collegiate Academy will take place in the Assembly Hall on Wednesday evening.

On Thursday, June 5, at 11 a. m., will be the Annual Meeting of the College for the formalities connected with the graduation of students. The Alumni Dinner will be served at 2.30 p. m., Thursday.

A. W. SAWYER.

Wolfville May 20, 1879.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Scotch Village, Hants Co.,—Mrs. J. Dimock.....\$ 4 00
Canso,—Miss L. Whitman..... 10 00
M. R. SELDEN, Sec'y.
Halifax, June 2nd, 1879.

CASH RECEIVED TOWARDS FUND FOR BUILDING ACADIA COLLEGE.

| | |
|---|---------|
| B. W. C. Manning, Bridgewater..... | \$ 5 00 |
| Alexander Nelson..... | 2 00 |
| Mrs. W. C. Foster..... | 1 00 |
| Miss E. L. Burkitt..... | 2 00 |
| E. D. Davidson, & Sons..... | 10 00 |
| B. H. Porter..... | 2 00 |
| Mrs. Olivia Tupper..... | 1 00 |
| D. Benjamin..... | 4 00 |
| Sabbath Collection..... | 2 86 |
| A. E. Durland, New Germany..... | 2 00 |
| Miss M. Durland, "..... | 1 00 |
| George Bars, "..... | 2 00 |
| Wm. R. Bars, "..... | 4 00 |
| Caleb Langille, "..... | 4 00 |
| David Lantz, "..... | 4 00 |
| Miss D. Lantz, "..... | 1 00 |
| Edward D., "..... | 1 00 |
| Mrs. Daniel Holmes, "..... | 1 00 |
| Mrs. D. More, "..... | 1 00 |
| Jacob Bolivar, New Canada..... | 1 00 |
| Wm. Wagner, Sr., "..... | 1 00 |
| Wm. Wagner Jr., "..... | 1 00 |
| Elias Crowe, "..... | 0 50 |
| H. E. S. Mader, "..... | 5 00 |
| Jacob A. Wagner, "..... | 0 50 |
| Collection, "..... | 0 40 |
| Bradford Page, Ragged Islands..... | 2 00 |
| Chas. Bill, Liverpool..... | 1 00 |
| Jas. B. Wyman, Milton..... | 1 00 |
| Jas. S. Daly, Brookfield..... | 2 00 |
| G. M. Frose, "..... | 4 00 |
| Albert Harlow, "..... | 4 00 |
| Jas. Spurr, "..... | 4 00 |
| Jno. H., "..... | 2 50 |
| B. L. Tupper, Caledonia..... | 2 00 |
| Sabbath Collection..... | 1 50 |
| David Kempton, Kempt..... | 2 00 |
| Perkins Freeman, "..... | 2 00 |
| Dr. Cunningham, Annapolis..... | 5 00 |
| P. Bonnett, "..... | 2 00 |
| Rev. H. DeBlois, "..... | 5 00 |
| Jas. A. Bancroft, Round Hill..... | 13 00 |
| Miss Lucilla O. Bancroft, "..... | 4 00 |
| J. H. Haley, "..... | 10 00 |
| Capt. Jno. Johnson, Granville..... | 8 00 |
| Jno. Mills, "..... | 15 00 |
| A. Friend, "..... | 2 00 |
| C. S. Marshall..... | 4 00 |
| Dr. Colman..... | 5 00 |
| Mrs. Joseph Hall, Granville..... | 2 00 |
| Gilbert F. Shaffner, "..... | 2 00 |
| W. M. Weatherspoon, "..... | 25 00 |
| W. B. Withers, "..... | 1 00 |
| Dea. Joseph Wade & wife "..... | 2 00 |
| Walter Bent, "..... | 1 00 |
| Robie W. Ford, "..... | 2 00 |
| Miss Jane Jarvis, Bridgetown..... | 1 00 |
| Daniel Palfrey, "..... | 1 00 |
| Daniel Faulkner, "..... | 1 00 |
| Capt. Abr. Young, "..... | 25 00 |
| Jas. W. Cornwell, "..... | 5 00 |
| William H. Skinner, Weston, Cornwallis..... | 20 00 |
| John R. Chipman, Cornwallis..... | 5 00 |
| Hon. L. G. Power, Halifax..... | 25 00 |
| H. H. Bligh, "..... | 20 00 |

\$299 26

A. D. W. BARRS, Treas.

Wolfville, May 31, 1879.

(Christian Visitor please copy.)

N. S. CENTRAL ASSOCIATION.

Delegates and friends who purpose attending the Central Association at Berwick, will please send their names at an early date, to our Pastor S. McC. Black, or to the Clerk.

In behalf of the Church, T. H. PARKER, Clerk.