

them in the interests of their work. What is to be spent in the interests of our work here we wish direct from you, and for it will be directly responsible to you. Praying that God may prosper your noble cause, we remain,  
Yours truly,  
A. V. TIMPANY.

For the Christian Messenger.  
Home Missions.

At the meeting of the Home Mission Board to-day, aid was granted as follows:-

1. To Digby Church, \$75 00 per year, from August 1st, 1879.
2. To Sydney and Grand Mira Churches, \$100 00 per year.
3. The grant of \$150 00 per year to the Shelburne field, is to be continued four months longer.
4. Rev. W. H. Richan is requested to spend six weeks with the Tusket Church.

In behalf of the Board,  
A. COHOON, Cor. Sec'y.  
Hebron, Aug. 15th, 1889.

For the Christian Messenger.  
Theology at Wolfville.

No. 8.

The question now arises: if an efficient Theological school were established at Wolfville for the rising Baptist ministry of these provinces, would that ministry pass it by and seek Theological instruction elsewhere? I do not think so. The loyalty of our young men to their own institutions, which I have had good opportunities of knowing, forbids my thinking so. It is not improbable that now and then one might still find his way to Newton, especially if the practice should continue on the part of some who have been there of persuading others to follow their example. But with a school at Wolfville of a character to command their confidence and respect, I feel persuaded that the great majority of our ministerial students would give it their patronage. Under any circumstances I would certainly have them enjoy the largest liberty in choosing a place in which to pursue their Theological studies. They could not be expected to content themselves with an inferior training merely for the purpose of encouraging home institutions. But it is not an inferior training I am contending for, but rather one fully meeting the wants of the denomination and the demands of the time.

If however adequate provision is not made for our young men at Wolfville, it can no longer be a question whether they will seek Theological instruction there or go abroad for it: in that case they must go abroad for it. Where, it might be asked, is the consistency of the complaint that they go to Newton and will continue to go there, while yet the necessity is laid upon them of doing so? Why should they not go to Newton or elsewhere if they cannot find what they want at home?

But let provision be made for instruction in all the branches of a complete Theological course at Wolfville, and then if it is passed by, it will not certainly be the fault of those by whom the provision is made.

But we are told by some that such provision not only would be passed by, but ought to be, on account of the change of scene and circumstance,—the inspiring contact with men of distinguished ability which the student would enjoy in such a place as Newton, in the neighborhood of such a city as Boston. There cannot be in Wolfville, we are told, such a back ground for Theological study as Boston supplies to Newton. In a word, the Theological student is advised to go where he can see most of the world.

Now it is certainly well for the student, for every man in fact, to see as much of the world as possible. Every person who can make it convenient to do so should plan to see Boston before he dies. Nor should he stop even there. He should extend his travels as far as New York and Washington. He would doubtless find it profitable to visit Niagara Falls, the Yosemite Valley, and the Mammoth cave of Kentucky. A trip across the Atlantic to see the renowned cities and men of the old world would also be of immense benefit to him. It would be the humblest ambition that would content itself with simply going to Boston, or feeling the influence of its thought and culture by studying in its vicinity.

But if Boston were everything it is thought by some to be, and a little more besides, how does it become necessary to go to Newton for the purpose of see-

ing it? Indeed it might be asked how it is possible to see Boston by going to Newton, for Newton is out upon the hills eight miles away, and while the student is in one place he cannot be in the other any more than persons a thousand miles away. If it is important that Theological study should be pursued amid the din of a city, it is wonderful that the founders of Newton did not plant it in Boston in the first place. And so of Andover, which the Congregationalists located some forty miles away. Princeton too, whose power and influence are probably the greatest of any Theological school on the continent, was planted by the Presbyterians, not in the city of New York, nor in the city of Philadelphia, but in a comparative village in New Jersey lying between them. It may be said that the proximity of Newton to Boston makes the latter place easily accessible from the former, but so far as the thought of Boston is concerned, persons hundreds of miles away can come into contact with it as well as those near by. The Homiletical lectures of Phillips Brooks are no more beneficial to Theological students at Newton than to those at Wolfville. The lectures of Joseph Cook are read by students at Wolfville forty-eight hours after they are delivered. In fact the facility and rapidity of communication which has brought us so near to the United States, instead of being a reason why we should go there for Theological instruction is rather a reason for staying where we are. For thus Boston, and I might say London also, has been brought near to us. So rapid and easy is the intercourse which now holds in the world of mind that no one place can enjoy a monopoly of its advantages. The two hemispheres of thought and learning may, in fact, be considered as accessible to Wolfville, and as really constitute the back ground of a Theological school there as of almost any other place under the sun.

If it can be shown that an abler and more skilful teaching may be found at Newton than can be provided at Wolfville, our young men can hardly be blamed for seeking it in the former place; but to advise them to go to Newton for the purpose of seeing the world is simply moonshine. To tell them, as some of them have been told, that by going to Newton they will make men of themselves, is to indicate, indeed, an easy path to greatness; but it has not always proved a sure one. The excellent instruction of Newton has failed in a good many instances to make men of those who have received it; while many persons have succeeded in making men of themselves without it. The truth is, if nature and grace have not done their necessary part for the ministerial student, all the Institutions in the world will not make him an able, useful, and acceptable preacher. And if it is true that adequate Theological instruction should be provided for our young men at Wolfville rather than at Newton, it is equally true that it should be provided for them at Wolfville rather than at any other place. Some persons among us would be glad to see our Theological school established in Halifax, others in St. John. But a contending for either place could only have a disastrous effect by dividing and weakening the body. The demand of the hour is united, hearty action in all our denominational enterprises. The healthy air, the beautiful outlook, the classic associations of Wolfville, bring it peculiarly near to heaven, and make it a favorable place for study both Theological and general.

It appears, however to be the opinion of some that complete Theological instruction should not be attempted at Wolfville, but only enough to meet the wants of partial course students and others who would otherwise enter upon their work without any preparatory training at all. But an attempt of this kind would end in certain failure: it would not retain even partial course students,—so easy have been made the terms of their admission at Newton,—and it would come far short of meeting the demands of the denomination. An attempt of this kind might possibly do for a beginning, but I cannot believe that a single individual among us would agree to making it the end. Surely the Theological Department should be let grow if it will. Any legislation to the contrary would be unworthy any person calling himself a Baptist.

Yet once more it is said: we need a strong Theological Department at Wolfville, and would establish it at once if we only had the means, but our present heavy financial responsibilities oblige us to postpone the idea. It is

very true the denomination cannot accomplish every thing at once. But whether every thing should be done for the College and the two departments of the Academy before anything is done for the Theological Department; whether the present scale of expenditure for the College and Academy might not be so modified as to save the salary of at least one Professor for the Theological Department without at all interfering with their efficiency, are questions well worth considering—questions which it is hoped will receive all the attention they merit at the coming Convention. Joining in this hope I conclude what I have to say for the present on Theology at Wolfville.  
D. M. WELTON.

For the Christian Messenger  
Mr. Editor,—

A certain Methodist minister in this county stated in his pulpit last Sabbath that the question which arose between John's disciples and the Jews about purifying was the first discussion about Baptism. I wish he would refer us to the passage which says they were discussing Baptism, and also state, which advocated afusion, John's disciples or the Jews?  
Annapolis, Aug. 16, 1879.

For the Christian Messenger.  
Foreign Missions.

Rev. W. F. Armstrong furnishes to Rev. Dr. Cramp the following particulars in his report of the Chicago station:—  
"Two have been baptized. One, an old woman, upwards of ninety years of age, who had heard the gospel for years, but at last accepted it. The other is the young man Nursimaloo, supported by the Wolfville Sabbath School. He belonged to the school in Kimeedy, and followed us here, and after a few months he gave satisfactory evidence of a change of heart. We have been greatly pleased in observing the development of his mental and spiritual life. We hope for much from him as a helper in the mission.  
"One of our preachers in January last passed away to his reward. Appalarasiah was a good man, and our leading helper. He formerly belonged to a Pædobaptist mission, but was led into the light on the question of baptism and connected subjects by Rev. Doss Anthavady, pastor of the Baptist Church in the 41st Regiment, by whom he was baptized. He was laboring in this field before we arrived. He died triumphantly, witnessing for Christ to the people of his village, all of whom respected him highly. The seed he sowed in this field will be reaped some day.

STATISTICS.

Baptized in the year.....	2
Received by letter.....	6
Died.....	1
Present number.....	16
Girls' School.....	51
Boys' do.....	89

August 13, 1879.

The Christian Messenger.  
Halifax, N. S., August 20, 1879.

ENGLISH BAPTIST COLLEGES.

In a late number of the *London Baptist* we have Reports of the Annual Sessions of two of the English Baptist Colleges.

The one at Brighton Grove, Manchester was held on the 1st and 2nd of July. It appears that during the year there had been 19 students. The reports were quite encouraging. The President said: "The demands on the services of the students in preaching had been unusually great—greater than ever before. On several occasions all the students had been engaged preaching on the same day, and in three or four instances the applications for preachers had been more numerous than could be supplied. Instead of diminishing the number of students, they needed a yet further increase to meet the requirements of the churches that now looked to the college for help. During the session the students had had 566 preaching engagements, involving more than 1,130 services. This assistance had been rendered to 94 churches, and the students had baptized 45 persons during the year."

Something had been said about removing the College to Oxford, but this was effectually stopped by the Rev. H. Dawson, the ex-President, saying, that the moral and spiritual atmosphere of Oxford, to say nothing else, was not the atmosphere most congenial for their students, or that which they should

wish them to inhale. So far as that institution was concerned, its arrangements, the education carried out in it, and all that appertained to it, were as near perfection for the purpose for which the college was designed as could be conceived in this most imperfect world and in the imperfect state of the Church. Therefore let them go on. The College at Manchester would never be removed to Oxford while some of them lived and moved and had their being.

This College is exclusively for ministerial students. The following was the last of the resolutions adopted:

That, except in very special cases, no candidate for admission into this institution be accepted unless he has been engaged in the work of preaching for at least twelve months. That students shall only be received at the commencement of the session, and not at the Christmas meeting as formerly.

The closing of the Session in the REGENTS PARK BAPTIST COLLEGE was observed by holding a Soiree. After tea Rev. Dr. Angus gave a few facts concerning the College, and said that 45 students have attended classes, of whom 39 have been resident. Of these 45, 35 have been students for the ministry, besides four lay students, who entered intending to give themselves to the ministry. One has offered himself as a missionary to China. The preaching engagements have numbered during the year 820, besides out-door and week evening services, the number last year being 720. During the year pictures have been presented to the college by various friends, one of Doddridge—an original family picture. The portraits of Revs. William Ward and Dr. Ryland have also been added. Since the last meeting the beautiful statue of Robert Hall has been presented, and, induced partly by this example, within the last two months the Duke of Bedford has kindly promised to send the original model of the Bunyan statue. By the next meeting it is hoped it will be erected in some part of the building.  
Rev. Dr. Schaff, Chairman of the Bible Revision Company in the United States, was present and gave a lengthy address on Religious Life of America.

THE WEATHER IN ENGLAND AND PRAYER.

There has been quite a discussion on the matter of the Why and the Wherefore of the great destruction of crops in England. Some have concluded that the long continued rains are a punishment for the sins of the nation. Whether it is that the nation has sinned specially with regard to Turkey, Afghanistan or the Zulus cannot be so well determined.

An archbishop says to his clergy, "Pray for fine weather." Mr. Spurgeon thinks the present ungenial weather is a Divine judgment for national sins and that if men prayed for a change, God might say to them, "No; this judgment shall not be withdrawn from you; I will not hear your prayer." Mr. Williams, of Accrington, says, "There are only two assumptions on which by any possibility we could practise praying for the weather. These are first, that the weather is penal in its character, a punishment for national sins, or second, that the weather, not being penal, might be better than it is, and so we ask God to mend His own work." The *Sunday-School Chronicle*, circulating very largely among our teachers, cannot "agree with Mr. Spurgeon that it is not the time to pray." It regards a "weary winter, ungenial spring-time, unless summer, and rotting hay as Divine judgments," and thus far does agree with Mr. Spurgeon. But Mr. Williams does not "believe for a moment that the long-continued rains are a punishment for our sins, either as individuals or as a nation." Neither does he think that God, either through indifference to our interests or through error of judgment, has made a wrong sort of weather, and says that it is absurd for man in this case to "make himself wiser than God." He quotes the *Lancet* to show "that the great moisture of atmosphere in England and Europe has stopped the progress of the Black Plague," and, apparently would have us infer that the long-continued rains may be, not a judgment, but a mercy.

Mr. Thomas Henson writes the *Freeman*:  
Perhaps Mr. Williams is right, and this long afflictive rain is not penal nor yet a Divine mistake, but an expression of Fatherly goodness and Divine faithfulness by which God would draw us nearer to Himself, and teach us, even by sadness and fear, to love and trust Him more.

If this last suggestion be correct,

another may be offered. Is it possible that nature and the earth may require these abnormal seasons of rain and drought to restore any disturbed balances? The scientists have not told us everything yet, and believing, as we do, that God works by law, yet rules the weather, the wind, and the rain according to the counsel of His own will, He may have reasons for these apparent irregularities which our science may some day discover, though it cannot now. In this, as in so many other matters,

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His wise designs,  
And works His sovereign will.

With such thoughts as these, if the archbishop and clergy and the people will pray, let them; only let them not regard iniquity in their hearts as to the nations around.

CHURCH PROGRESS IN LIVERPOOL, G. B.

Notwithstanding the great commercial depression in England, the Baptists in Liverpool have laid the foundation-stones of three new Baptist Chapels a week or two since. Hugh Stowell Brown in his address on one of these occasions reviewed the thirty-two years of his labors in the Myrtle Street Church of that city. He referred to the great progress of the Baptist interest there during that period. When he came there there were but six Baptist places of worship whilst now there are twenty completed and in progress, connected with the denomination, not including those belonging to the Welsh Baptists. He said he had no fears for the future. He had witnessed in Liverpool a large extension of churches and chapels, and mission rooms, and of all kinds of good Christian service done in this town. He had seen a fine testimony borne to the power of voluntarism, which, as he understood it in relation to religion, was simply the power of Christian faith and Christian love. And in this testimony of voluntarism there was no one Church that had borne better witness than the Church of England. (Hear, hear.) It in Liverpool was almost entirely a voluntary Church—taking it all round, and it now was founding a bishopric and was probably about to build a cathedral, all on the voluntary principle. And while the Church of England was crying out, "I cannot afford to be disestablished"—well, her deeds just showed that that cry was all nonsense. (Hear, hear.) If there be a Church in all the world that could do without State help, and therefore to be free from State hindrance, it certainly was the Church of England. (Applause.) He did think, with what had been done, and was being done voluntarily here and everywhere throughout our country, in our colonies, and in the United States, that it was a sufficient sign to the infidel who should say (and he had known men of sceptical views say it) that Christianity was decaying and dying out, and would soon be dead altogether, if it were not protected and sustained by the State. No such thing! We had evidence of its vitality and power where there was no relationship whatever to the State, and greater vitality and power under such circumstances than in any others. The fact was, the life of Christianity was in itself, or rather in its Divine Head, and because He lives, it lives, and will live, and must.

We made some reference last week to the Bible Lessons which fill two columns of our fourth page every week. A letter just received expressive of high appreciation of these Lessons, and of the great help they are in the Teacher's preparation for his work, suggests to us that we may mention further:  
1. That the lesson given is not intended for the Sunday immediately following the issue of the paper, which the date indicates, but for the second Sunday after. This gives plenty of time for its careful study and preparation on the part of teacher and pupil.  
2. That the BIBLE READINGS are intended to begin on the Monday following the date of the *Messenger*, containing them. The chapter is intended to be read each day—morning or evening, as may be most convenient—seeing that they bear on the lesson for the ensuing Lord's Day.  
3. The "QUESTIONS" are not intended to be used in the class, as given in the Lesson, but as a help to study. The teacher, after his examination of the Lesson, may look them over and answer them, with many others he may himself think of. This will enable him the better to put such questions as may suggest themselves to him whilst teaching, so as to avoid any dullness in his class.