

For the Christian Messenger. Theology at Wolfville.

No. 6.

Not least among the reasons for establishing an efficient Theological School at Wolfville, might be named:

4. In the fourth place, the great benefits which would hereby flow to the College itself. This argument should have some weight with those who declare themselves especially interested in the College; though considering its obviousness, it is rather surprising that some of their number should be so slow to perceive and employ it. It would not be doing great violence to their words and actions to interpret them as sometimes indicating that they would not be overcome with sorrow if Theology were never taught at Wolfville, or if the present endeavour to have it taught there should end in utter failure. Yet this indifference to the Theological Department is joined to a strongly pronounced desire to build up the College proper, and give special excellence to the Arts course. As if the Theological Department, or the thought which it represents, were not in fact the strongest lever for lifting up the College. As if the College has not hitherto drawn its chief nutriment, its chief material support from the Christian idea which it was founded to represent and promote. And as if through its agency in the future, secular learning may not be best advanced by joining it with sacred, instead of divorcing it from it.

I think I desire as strongly as any the welfare of the College proper. I would do anything in my power to advance its interests. But I fail to see that good could come from any elimination or curtailment of the religious element which has so happily marked its character and history in the past.

It is to be hoped, indeed, that this element will continue to find some representation in the very character of the men who teach, and shall be appointed from time to time to teach, within its walls. On this point those who exercise the appointing power cannot be too careful. No person, however rare his literary or scientific attainments, should be entrusted with the work of instructing our youth even in the branches of secular knowledge, whose religious principles are not decidedly evangelical. Immense harm is sometimes done even by a sneer against religion, especially when it comes from one of brilliant and well informed intellect. And not speaking in favor of religion at the fitting time may be almost as harmful as speaking against it. There is a negative affirmation of Christianity that amounts to its positive denial. And as to the indifferent man, the man who declares that he feels no interest in either religious truth or religious error, so far from being fit to teach in our schools, he is hardly fit to mingle with human beings anywhere.

If greater prominence were given to the discussion of Biblical and Theological topics in the course of instruction usually pursued in our colleges, the effect could not be otherwise than salutary. As a general thing, however, if we except the comparatively small place assigned to Christian Evidences, the occasion seldom arises for alluding to these things; or if it does arise, it is perhaps not improved. Not indeed that mental discipline—which is largely the end of college study—might not be gained by investigating the perfections of God's character, or the wonders of his providence and grace, as well as by demonstrating mathematical propositions, or threading the labyrinths of heathen mythology; but such is not the established usage: there lurks in not a few minds a kind of suspicion that weakness and insipidity must necessarily mark the College course that wears a religious tincture; that that course of training is strongest and best which perhaps ignores religion altogether. Hence the preference given by persons of this class to state-colleges, or their opposition to denominational Colleges. They affirm that denominationalism is exclusive and narrow in itself, and is prone to project its exclusiveness and narrowness into everything it has to do with.

It were easy to show that the ground thus taken is false and untenable; that the profoundest students of science and its most friendly promoters have ever been those who sat most humbly at God's feet; that science is safer, in fact, in denominational Colleges than in those wholly under state control; that the spirit of inquiry within them comes into contact with healthier stimulants, and is less liable to be erratic and lawless, finding its true freedom in the groove that runs where the knowable

ends and the unknowable begins. The view advanced by Roman Catholics that the state should give them money for the support and propagation of their religion, is generally regarded as extreme and dangerous. And so it is. But like most such views, it has some truth at bottom. If Roman Catholics should put the Bible and the religion of the Bible where Baptists profess to put them; in other words, if they were intent on filling the world with a religion as pure and infallible as the Baptists think theirs is, the latter could not much complain if some state money were used in its promotion. But extreme views lie in opposite directions, and those who shun the one are liable to swing into the other. If Roman Catholics err in teaching almost nothing in their schools but their religion, may not Baptists equally err in teaching in theirs almost everything but religion? Is not that the truest philosophy that seizes upon the truth, whether found in one extreme view or the other and brings it to the happy mean, where it shines the brightest and may be most beneficial to all?

It may be inferred from the foregoing remarks that I desire to see the regular course at Acadia turned into a kind of semi-theological one. But I desire no such thing. It is not possible for Acadia to possess the religious element in any other way, it would certainly be better to have it in this. And so of every College and University: not one of them can afford to dispense with it. An institution of learning in which religion has or can have no place, instead of being a public good, may prove to be a public evil. I trust the time may never come when, even though no Department for Theology should exist at Wolfville, the character of those giving instruction in the College will not yet be such as to warrant the existence of a healthy religious influence over and among the students.

But leaving the College curriculum in its present form, to expand in its own natural direction, the measure I have undertaken to advocate in these papers is the establishment of a distinct Department in which, as soon as the necessary provision shall have been made, our young men having the ministry in view may receive instruction in all the branches usually embraced in a complete Theological course. The point now particularly urged is that this arrangement will prove highly beneficial to the College itself. And in three ways:

First, materially. A large proportion of the Baptist people of these provinces who have hitherto given their money for the support of the Institutions at Wolfville, have done so principally for the sake of the Theology which they supposed was or would be taught within them. And so long as those entrusted with the management of these Institutions shall endeavor to meet the wishes and expectations of the people in this respect, they will not ask in vain for the means to carry them forward. But let them decide that the College proper is all the people want, and no provision be consequently made for Theology, and thousands of pockets will be hermetically sealed by the act.

Second, intellectually. A Theological Department existing and flourishing by the side of the College proper cannot but exert a most healthy influence upon the intellectual efforts put forth in the latter. It will sustain to the latter some such relation as the heart to the head in the human body, and fill some such purpose in the economy of life. A person all head or all heart cannot be said to be a complete man. It is when the thought of the one combines in truest proportion, and in most harmonious action with the emotion of the other, like light and heat in the sun, that he is most perfectly constituted and best fitted for life's work. Still it must be acknowledged that in all intellectual pursuits, and especially in all search after moral truth, the heart is the more important factor; its influence upon the head is greater than that of the head upon it. God reaches men's heads through their hearts, rather than their hearts through their heads. It is when the heart or moral nature of man comes into the truest harmony with the moral nature of God, that his intellectual conceptions of truth are clearest and strongest. The best men of the world have ever been its profoundest thinkers. Luther's saying is true: "to pray well is to study well."

Now in the light of this analogy it appears that the organism of our educational institutions will be most perfect when they have a heart as well as head; and if the College, as existing for purposes of general study, represents the latter, the Theological Department, in which purely Biblical topics are especially considered, will perhaps be admitted to represent the former. With the influence created by the presence of a Theological school on the College hill,—an influence sure to pervade the very atmosphere of the place, even secular study will be engaged in with a keener relish and a grander success.

Third, religiously. The existence of a Theological Department at Wolfville will render certain the prevalence of a permanent religious influence which all will come into contact with who go there to study. Without such Department, or with only provision for the Arts course, it might often happen that the great majority of young persons studying there would be thoughtless and irreligious, and they might remain such, becoming perhaps worse, and go away such, unless, indeed, extraordinary efforts were put forth by the teachers to bring them to Christ, which they might hardly feel inclined to do. But however this might be, with a number of ministerial students in attendance, there would always be present those who would organize and sustain religious meetings and act the part of missionaries among the other young men. And the best missionaries among young men in college are young men themselves, members of the same and other classes. With the religious element duly represented in our institutions of learning and healthily operating within them, parents may continue to hope that their sons sent there wayward and perhaps ungodly, will return Christians and perhaps, preachers of the gospel. The importance of this argument cannot be over-estimated.

D. M. WELTON.

For the Christian Messenger. Home Missions.

The H. M. Board of the Baptist Convention of Nova Scotia, New Brunswick and P. E. Island, met according to appointment in the vestry of the 1st Baptist Church, Yarmouth, on Monday 21st inst.

Careful consideration was given to the large number of applications for aid; and assistance was granted as follows:

- 1. To Churches at Alberton and Cape Wolf etc., P. E. I., a grant of \$150.00 per year till July 31st, 1880.
2. To Churches at Maitland, Hants Co., a grant of \$250.00 per year till July 31st, 1880.
3. To Churches at Cow Bay, Miramichi, Little Glace Bay and Homeville, a grant of \$150.00 per year till July 31st, 1880.
4. To Churches at River John, Tatamagouche and New Annan, a grant of \$75.00 per year till July 31st, 1880.
5. To Churches at Annapolis, Greywood and Milford, a grant of \$100.00 per year till July 31st, 1880. (Seventy-five dollars of this grant is to the church at Greywood and Milford.)
6. To Churches at Barrington and Woods Harbor, a grant of \$100.00 per year till July 31st, 1880.
7. To Church at Waterville, Hants Co., a grant of \$40.00 per year till June 1st, 1880.
8. To the Churches at Greenfield, Middlefield and Chelsea, a grant of \$65.00 per year from Aug. 1st, 1879 till Aug. 1st, 1880.
9. To Churches at Shelburne, a grant at the rate of \$150.00 per year for two months, until July 31st, 1879.
10. To Church at Jeddore, a grant at the rate of \$40.00 per year for two months, until July 31st, 1880.
11. The mission of A. W. Jordan, at Tracadie, &c., was extended till Aug. 12th, 1879.

As it is necessary to report to the Convention, Missionaries and Pastors receiving aid from the Board are requested to furnish a full report of all work done between June 1st and Aug. 1st, in time to enable the Secretary to make out a full report before the next Board meeting, which will be held in the Vestry of 1st Baptist Church, Yarmouth, on Friday Aug. 15, at 10 o'clock, A. M.

In behalf of the Board, A. COMBON, Cor. Sec'y. Hebron, July 23, 1879.

Mr. Norton the music teacher for the Public Schools has been training a large number of the pupils for the expected visit of the Marquis of Lorne and Her Royal Highness Princess Louise, but as their visit seems deferred, Mr. N. will give a floral concert at the Rink to-morrow night by the girls of the Senior Department of the Schools, and the Band of the 101st Regt. It will doubtless be an interesting occasion.

Not to be read by subscribers who pay in advance.

PLAINT OF THE PRINTER.

AFTER HIAWATHA.

Would you ask me why this dunning, Why these sad complaints and rumors, Rumors loud about delinquents Who have read the paper weekly, Read what they have not paid for, Read with pleasure and with profit, Read of church affairs and prospects, Read of news both home and foreign, Read the essays and the poems, Should you ask us why this dunning, We should answer, We shall tell you:

From the printer, from the mailer, From the kind old paper-maker, From the landlord and the taxman, From the man who takes the letters, From them all there comes a message, Message kind but firmly spoken, "Please to pay the bill you owe us."

Sad it is to hear such message When our funds are all exhausted, When our notes so thin have left us, When the silver all has vanished,— Gone to pay the paper-maker, Gone to pay the toiling printer, Gone to pay the clerk and pressman, Gone to pay the faithful mailer, Gone to pay the sharp postmaster, Gone to pay for bread and butter, Gone to pay our faithful parson.

Sad it is to turn our ledger, Turn the leaves of this old ledger, Turn and see what sums are due us, Due for volumes long since ended, Due for years of pleasant reading, Due for years of anxious labor, Due despite our hopeful waiting, Due despite our constant drumming, Due in sums of one to twenty. Would you lift a burden from us? Would you drive a spectre from us? Would you taste a pleasant slumber? Would you have a quiet conscience? Would you read a paper paid for? Send us money—please send money; Send us money—send the money; Send the money that you owe us!

The Christian Messenger.

Halifax, N. S., July 30, 1879.

OUR MISSIONARY WORK.

It must have been evident to the brethren attending the recent Nova Scotia Baptist Association, that some closer connection is required between the managing Boards of both our Home and Foreign Missions and those annual gatherings, to make them feel the responsibility that properly rests upon them in providing funds for that work.

The diminished income of the Home Board doubtless arises somewhat from the "hard times," but is it not also a result of the want of more intimate acquaintance with the work on the part of the Associations? With the changes that have been made in our arrangements, and others that are in contemplation, this feature must not be overlooked. The work of Home Missions in Nova Scotia, and P. E. Island has been committed to the Baptist Convention, and it must not be forgotten amidst the absorbing consideration of Acadia College and Foreign Missions. If we may judge by the action of the New Brunswick Home Missionary Society, the brethren of that province are not prepared to merge their separate existence into that of a united Board. While therefore we have a Board composed of brethren in both provinces they prefer to have a Home Board for New Brunswick.

At the Annual Meeting of that body on the 9th inst., at Hillsborough, the following resolutions after discussion were constitutionally carried:

- 1. That we request the Baptist Convention of Nova Scotia, New Brunswick and P. E. Island, to appoint a Board of Home Missions for New Brunswick, located in N. B., who shall annually report to the Convention.
2. That in the event of the Convention acceding to our request, we hereby instruct the Board of this Society to hand over their work and trusts committed to it to the New Brunswick Board of the Convention.
3. That the Convention be requested to instruct the Home Mission Board, which they may appoint for New Brunswick to present an annual report, as far as practicable, to the respective Associations in this Province, of their annual work.

It will be for the brethren to consider this matter well before coming to Convention, and be prepared for such action as may commend itself to their judgments. Many of the New Brunswick brethren feel very strongly on this matter, and it will not do to pass resolutions in direct opposition to their matured convictions.

We offer these suggestions for the present. Some of our brethren may have something further to say on the subject.

THE POSITION OF BAPTISM IN THE CHRISTIAN SYSTEM, by Henry H. Tucker, American Baptist Publication Society, Philadelphia, pp. 52.

This is a small pamphlet but we do not remember reading a more profound or striking presentation of the facts respecting our Lord's baptism and the place he intended the ordinance to occupy in the estimation of his followers. It is not controversial, but a plain statement of truths and facts which are indisputable in relation to what our Lord said and did on this subject, and on the time and occasion of his so saying and so doing.

After shewing that Baptism is (1) an act of obedience, (2) after a prescribed form, and (3) an act of worship, the writer says:

"4. Baptism is also an act of imitation. The Son of God set us the example, and in so doing he uttered the word 'Thus.' True, this word was addressed directly to John, and had reference to the act immediately to be performed. But what was duty for the actors in that scene is duty for all; what was duty then is duty now. The disciples afterwards baptized under the immediate order of our Lord, and hence we know that what he then inaugurated he intended to be continued; and if the act is continued why may we not couple with it the words which first accompanied it? May we not extend the meaning of the word thus, and consider it as addressed not only to John, but to all of us? Otherwise, why was the record made? If any lovers of our Lord had stood on the banks of the Jordan and witnessed the scene, would they not have understood him, in the use of the word thus accompanied by the act, to describe duty for them? We stand on the banks. We witness the scene. We witness other baptisms administered by his order, and doubtless in his presence, and hence may consider ourselves addressed in the word thus. It is as if Christ had said, 'I am your model; here is your pattern; what I am doing, it becomes you to do.' If there be any doubt in language, there is none in action. The act, the fact to be witnessed, is the thing to be done. It is always safe to follow the example of Christ, and perilous it is to refuse to do so, when he has declared that he intended it to be followed. Not to obey is to disobey; and if obedience to God be our highest glory, disobedience is our greatest disgrace and our greatest destruction. To disobey when we are told what to do is a certain grade of crime, but to disobey when we are not only told but shown what to do, would seem to be a higher grade of crime. When he who was the brightness of the Father's glory and the express image of his person, submitted to the ordinance of baptism, and virtually summoning the whole world to hear, said 'Thus,' he signified the ordinance something more than a form. He made it a part of his history, and thus glorified it for eternity; and at the same time he made it part of our duty, and thus exalted us to the privilege of being so far, at least, in union with him."

"7. The words small and great are relative in their meaning; and things small and great are so only by comparison. The baptism of a believer is in some respects a small thing when compared with the baptism of Christ. 'Thus it becometh us to fulfil all righteousness.' If there be any doubt as to whether the word us includes ourselves, there can be no doubt that it included him who uttered it. If he had said, 'thus it becometh me to fulfil all righteousness,' the words would have expressed real truth. From this we learn that if our Lord had not done what he did, his righteousness would not have been fulfilled; and if not fulfilled, it would have been incomplete; and if his righteousness had been incomplete, He would have been incomplete, and the world would have had no Saviour! Hence his baptism was essential,—essential to the salvation of the world! What a moment was that in the history of the universe, when on its action hung the destinies of eternity! No wonder it was honored by sublimest manifestations, and elicited expressions of divine pleasure, and displays of glory from the Throne itself.

In our own baptism, although our salvation does not depend on it, let us remember that it is the imitation and the counterpart of that on which the salvation of the world did depend. Let this fact invest it with profoundest solemnity and dignify it in awful majesty.

Towards the close the writer gives the following recapitulation:

- 1. It is a fact, that baptism was the initial of the ministry of Jesus Christ.
2. It is a fact, that he closed his ministry as he began it,—with baptism.
3. It is a fact, that the record of his last conversation on earth shows specific mention of this duty and of no other. It is a fact, that this is the only duty which we are required to perform in the name of the Trinity.
4. It is a fact, that once only was Godhead displayed to earth in triune character, and that this was done on the occasion of baptism.
5. It is a fact, that baptism is classed in the Scriptures with things of most tremendous import and of infinite dignity.
6. It is a fact, that the baptism of Christ was essential to the fulfilment of all righteousness.
7. It is a fact, that all righteousness.
8. It is a fact, that