

directed zeal. The great movements of the world had hardly penetrated here, and in a new country they might have been forgiven if they had put off their plans to a succeeding generation. Indifference to Education was surely pardonable when the very means of existence were only to be obtained through a laborious life.

But in spite of every difficulty they laid these foundations and began this structure. It was reared on no narrow or exclusive basis. They took a broad and comprehensive view. They did not plan a mere sectarian school whose object should be to give instruction in a certain round of religious dogmas. Looking not only to the denomination but to the country, they adopted that form of instruction which the experience of ages has proved to be the best means of training the mind, and then, in the true exercise of Baptist principles, they threw their doors open to all without distinction of class or creed. They asked for no confession of faith, no subscription to articles of creed, but gave to the country one College at least where Education was given with no sectarian requirements. Not from us alone should praise be given to these clear-sighted and free-hearted men; but when it shall be known what bigotry they encountered, what difficulties they met, what obstacles they removed and with what prejudices they struggled; then shall the very country itself rise up to do them honor.

Through self sacrificing efforts, through tireless labour, and through ceaseless activity, the Institution thus formed has been thus perpetuated into our day. Standing on this spot we can look back over the ever varying succession of prosperity and adversity which has marked its career. By the labors and perils of the way we can rightly estimate the zeal and the fortitude of those who have supported it; arriving now at its annual resting place we see it mustering its energies for a new start; and if we can gain one lesson from the past, it is that we should not despair for the future.

Standing here with the past spread out before us it seems a fitting time to discuss in brief the subject of Collegiate Education, not with any intention of advocating its claims before those who have proved a thousand times their high appreciation of the cause; but with the desire of bringing clearly before our minds the true and central idea of a College; so that we may see whether originally it was engrained upon our Institution, and afterwards whether it bore corresponding fruit.

Concerning this an impression is prevalent which has given rise to much misapprehension and false reasoning. It is supposed that the whole duty of a College consists in imparting a certain amount of information. It is thought that a College is a place where four years are passed simply in acquiring science and languages with the purpose of putting them to direct practical use in after life.

Yet if this be the true meaning of Education it needs but little examination to see that there is not a College on the face of the earth which actually fulfils this purpose. For, what part of the information there acquired is afterwards put to this direct practical use? To what profession does it of itself prepare a man? What office may he fill without further preparation? What place has this theoretical knowledge of the college graduate in the tumult and the rush of human life.

The pure Latinity which gives honor in a College avails nothing in the world. The most thorough knowledge of ancient history will be found useless in the counting house. The most subtle appreciation of the force of every Greek particle will be of no assistance in Courts of Law. The most profound acquaintance with mathematics will never need to be displayed in the pulpit, nor will all the Rhetoric of the schools qualify a man for the practice of medicine.

Yet in spite of all this we know that he who goes to a College, whatever may be his tastes, inclinations, or fancies, is put through one unalterable course. Out of each class that enters, every man shall seek a different calling from his neighbour, and yet all are taught the same branches. The knowledge may be no possibility be of use in their future profession, but the task is not spared them, nor is any distinction made. The minister is not freed from mathematics; nor the Lawyer from Greek; nor yet the Doctor from Rhetoric. Though widely dissimilar by nature and in purpose, they are run through the same mould, and the same impress is stamped upon all.

When a class has graduated can every member say that he has acquired much insight into his future duties, or that his knowledge has advanced him toward the attainment of his profession? He finds that four years which form the most important period of life have passed away, and they have been passed in acquiring much that may henceforth be unused; that now he will have to begin at the very elements of his profession, just as though he had never seen the walls of a college. By his side are lads four years younger than himself, who are articulated in the same office and will get their diplomas on the same day. They have caught up to him, for he has passed four years at college. Has all that precious time been wasted?

Years pass on. Gradually time effaces the recollection of College studies. The facts and formulas, once so familiar lie unused in his mind. No circumstance arise to bring them forward and so they fade away and are forgotten. In the course of years there may come a time when out of all the knowledge that he has acquired comparatively little is remembered.

We see therefore that in a college the same information is acquired by all, whatever may be their future aims; that much of this knowledge so far as itself is concerned, is of little or no direct practical use in after life; and that those who have laboriously acquired all this, must still work none the less laboriously, and begin at the very first principles of their future duties.

Not only is this so, but we shall see that it cannot be otherwise. And these are the things which are brought forward by many at the present day, who urge them as as objections to the whole system of Collegiate education.

"Look"—they say, "your present system was originated centuries ago. In these days all knowledge lay hidden in the classical languages and there was a reason for studying them."

"But times have changed since then," they say, "and new learning has arisen, which eclipses all the lore of the schoolmen. Must we of the nineteenth century learn wisdom from the men of two thousand years ago? Since the first University was established all modern science has been born, and Earth and Heaven alike offer their treasures of knowledge to the student."

"Come"—they say—"Lay aside the useless classics and vague philosophies upon which years are wasted, and substitute those studies which shall be of practical use. Let such things be exclusively taught as shall avail in real life. Then and not till then can a college fulfil its appropriate duty."

But the Reform which these men propose could not end in colleges. All the high schools from whence they draw their supplies must be remodelled. The main stream must be pure so long as all the tributaries are defiled. But since from their very nature all High schools and Colleges are attended by youths whose future paths will lie in every direction, it follows that the education of each individual exclusively for his own profession would be an unwieldy and indeed an impossible task. Whether therefore this new course of practical knowledge might be, it follows that it must be as uniform and as inflexible as the old one.

What then shall this new course be? Suppose this radical change to be effected and the reform accomplished, let the dead languages be buried out of sight. Let the vain philosophies be dissipated. In the place of these let a course of practical studies be established, with direct reference to actual life.

And here at once returns the old difficulty.—The new course has entered the place of the old but only to encounter the same objections which had been raised against its predecessor.

How could such a course be formed? To what profession or calling could it have reference? Which of the sciences should occupy the largest place? What facts should be most generally administered? What studies could be found which would be so universally useful to men as reading, writing and Arithmetic are to children. Would it be possible to impart knowledge of such a nature that it would be useful to all?

Commercial law would be good for the merchant, but useless to the minister. Agricultural chemistry would benefit the farmer, but distract the lawyer. Astronomy would not greatly assist the Engineer to survey, nor would Geology enable the doctor to cure; and he would be but a poor interpreter of scriptures, who to a thorough knowledge of Political economy united a profound ignorance of the languages in which those Scriptures were written.

If therefore we freely acknowledge the practical uselessness of the present course of study in Colleges, we might also see that no scheme of study can be devised that shall be better in this respect; nor in the wide diversity of human employments is it possible for any one course of study to give practical information which shall be equally useful to all.

If therefore it were the purpose of a College simply to impart information for practical use in actual life, we are bound to admit that this purpose is vain, and the result should be unattainable by them and that the time spent at them is a waste of the most valuable portion of life.

But we know that this conclusion is false, that these colleges are actually the sources of knowledge and the fountainheads of intellectual power, and so, it follows, that they have another aim and purpose. In the true nature of a college Education we have that which is at once an answer to every objection, and a clue to its immense usefulness.

The true purpose of a College education is implied by the very meaning of the word itself.—It is to train the mind; to exercise all its various faculties; to draw forth all its powers, so that a man shall be master of himself and be able to use to the highest advantage every faculty which God has given him. For the mind resembles the body in its susceptibility to development, and like the body may run to waste through neglect, or rise to wondrous power through proper training.

Thus an athlete will train himself for years till every muscle of his body is developed to marvellous power, every sinew endowed with mighty energy, every fibre attains new force. He acquires the strength of a giant, and shows to common men what they may become.

Or still more analogous is the case of a musician. At first his fingers are stiff and unwieldy, but incessant practice remedies this defect until his muscles become mobile and pliant.—Years pass on in which all his attention is devoted to exercises, until at last his nimble fingers move over the keys as though they were instinct with a life of their own.

Exactly in the same way may the mind be trained until it attain a power in as much greater a ratio of increase as the spiritual nature exceeds the physical. Reason is there which can be exercised till it shall act strongly, decisively, and logically. Imagination is there, which can be trained to soar on high, not in wild flights, but in a steady ascent, in which it may work in consonance with reason. Memory too is there which may be developed, not in useless isolation, but in harmony with the others. All these are to be disciplined, developed, and exercised through long years, till they all shall be in subjection to the enlightened will.

To be concluded.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XIII. PERSONALITY IN PREACHING.

MY DEAR BROTHER,—

By *personality in preaching* I mean, censorious remarks in a public discourse with direct and obvious reference to some individual. These may gratify the malevolent feelings of persons inimical to the party at whom they are aimed: but the gratification, and consequent strengthening, of any evil propensity, is harmful to those whom it pleases. The individual intended, instead of being convinced of the impropriety of his conduct and reclaimed, will be very sure to be offended, and hardened in the course condemned. His friends—a man can scarcely behave himself so well that he will have no enemies, nor so ill that he will not have some friends—will likewise take umbrage. They, as well as he, will indeed have ground to complain, that a preacher should avail himself of his position to prefer charges, where the accused, has no opportunity to defend himself, or to give any explanation. It is evident, then, that every minister of Christ should carefully avoid all personality in his public discourses.

It must not, however, be hence inferred, that because a preacher may be aware that some person in his congregation has been guilty of particular misconduct, as profane swearing, Sabbath-breaking, drunkenness, falsehood, dishonesty, in chastity, &c. he should therefore refrain from exposing the evil of that vice. In proportion, indeed, as any vicious practice prevails, it is incumbent on him to lift up his warning voice against it. (Isa. lviii, 1, 4, 13. Ezek. xxxiii, 6—8. Acts xx, 26. 2. Tim. iv, 2.) But this should be done without any personal allusions. In cases wherein individuals, whether professors of religion or not, need to be specially admonished or rebuked, the admonition or rebuke ought to be administered privately. This course can afford no reasonable ground of complaint; and it is much better adapted to produce a salutary effect. (Lev. xix. 17. 2 Sam. xii. 1—13.)

How careful soever a minister may be to avoid personality, he is liable to be charged with it by those to whom his reproofs are applicable.—Instances have come to my knowledge in which I have been accused of this, though I either did not know, or did not recollect at the time, that there was any one present to whom my remarks would personally apply. On one occasion, when I had been absent six weeks, I preached from the words of Solomon, "Forsake the foolish," &c. Among other remarks of a similar nature, I observed that horse-racers were foolish. On this I remarked, that I had yet to learn why I should give five pounds to another man merely because he formed a more correct opinion respecting the comparative fleetness of two horses, or why I should take five pounds from him because my opinion of it was more correct than his. A man present had won and received five pounds in a wager on a horse-race in that vicinity a few days before. It was reported that he subsequently said, "he had subscribed something toward Mr. Tupper's support, to preach to him, but not to *blackguard* him." It was, however, with me "a bow at a venture," for I had no knowledge that any horse-race had been run in that region during my absence. Had the whole been known by me, I should not have specified this precise sum; but I could not have spared the vicious practice.

It may be remarked here, that if a minister be apprized of any approaching scene of dissipation, or allurements adapted to draw young and incautious professors of religion from the path of sobriety and consistency, it is manifestly his duty to give faithful and timely warning. Nay, cases may occur in which it is proper for him to name individuals, and to caution his hearers against being led astray, or injured, by them. (2 Tim. ii. 16—18. iv. 14, 15.) These, however, are cases of a peculiar kind, and of rare occurrence. In general it is desirable "to give every one a portion of meat in due season," so that none may find occasion to give all the admonitions and reproofs to some individual. In this respect many people are quite too generous.

Preachers should also guard against harping on a subject that may have been brought specially under their notice by some peculiar circumstance. An anecdote relative to this point is related of a minister whose daughter married contrary to his wishes. This preyed upon his spirits, and led him to dwell almost incessantly on the sin of disobedience to parents. Going to a house the mistress of which was a member of the church under his care, he threw himself on the

sofa, and exclaimed, "O my disobedient daughter!" The lady replied, "O my disobedient minister! If you do not leave off preaching about your daughter, and go to preaching *Jesus Christ*, you will preach all your congregation away." This was a needful and timely admonition.

Every part of doctrine and of duty should be exhibited in due proportion. So likewise should the evils of penitential practices, in their diversified forms, be faithfully exposed. No individual should be singled out for rebuke in a sermon; but vice must never be allowed to pass unrebuked on account of any present who may have indulged in the practice of it.

That you, my dear young Brother, may be constantly preserved from every thing adapted to diminish your usefulness, is the fervent desire of,

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, June 20, 1861.

For the Christian Messenger.

Ministers' Health.

MR. EDITOR,—

I have thought much of late of what is termed the providences of God, towards our fellow men. I have on my mind many very promising young men who have entered the ministry, whose talents were of the first order, their education was quite limited, but by persevering industry in study became good theologians and quite literary characters, their zeal for their Master spurred them to action beyond their physical abilities, consequently the machinery, which encased the soul, became encumbered, so as to render their services in the cause to which they dedicated their lives a complete failure, left miserable in health and burthensome to their families and friends.

I have heard the same persons when speaking of men who were gay and dissipated, speak of them as *fast* young men who by their own voluntary action were shortening their own lives. Is it so? Can man frustrate the decrees of Heaven, and say I will die as I please?

What services in Heaven, can a young minister be engaged in, so as to be required there in such haste? Or, to use the familiar phrase, prematurely called home. Is it not possible that many zealous men engaged in the ministry, outstrip their usefulness and shorten their own lives, supposing that they are becoming martyrs in the cause of their Lord, and will eventually wear a martyr's crown. We are promised strength according to our day. Man's days are computed to be three score years and ten. The machinery of man is of so delicate and complicated a nature, that the slightest derangement in one of the smallest nerves affects the mind, or the sensitive organ. How careful should every person be not to overrun the time allotted to him here. Some ship-masters, it is said have been absent from Greenwich, England, three years, and made the circuit of our globe, and have had chronometers which did not vary over five minutes in that time. If ministers' services were more required in heaven than on earth, speaking after the manner of men, that would be a good reason why God should call them home to glory. But the Bible does not so teach. Man's sphere of usefulness is on the earth. Heaven is spoken of as the final resting place for all saints. I contend then that any person who overtaxes his physical nature, so as to prostrate his mental faculties, may be termed a fast man, and is committing a suicidal act, but not a meritorious one, and will not be entitled to the martyrs' crown. They would have served God more, had they more wisely appropriated the strength of their youth, to the cause of God. Should the young ministers' health remain unimpaired beyond the critical period of thirty-five years, the chances are that his life may be protracted to the limitation of man's life, or even beyond.

I will now make a comparison to illustrate my views: Our Government, has seen fit to erect a light house, on some very dangerous coast, for the safety of her mariners, they enjoy the light, for several years, and it proves to be of signal service to those approaching the coast. This Light House is in the charge of some person, supposed to be faithful, and receives from the government a sufficient quantity of oil for one year. Would he not be considered reckless by burning up all in the first six months, allowing the other six months to go without any oil, or light, causing death and loss of property by his dereliction of duty, and justly doomed should he be driven from his post, *disgraced*. So let your light shine that others may see your good works and glorify your Father in Heaven. So use the oil that God has given you to light up your tabernacles of clay, not recklessly but daily, and with a steward's care. By so doing you will prove to be a faithful steward of the manifold mercies of God.

Yours truly,

E. M.

Windsor, June 26th, 1861.