

SCATTERING AND INCREASING.—Now, you will find that your liberal people are happy people, and get more enjoyment out of what they have than folks of churlish mind. Misers never rest till they are put to bed with a shovel; they often get so wretched that they would hang themselves, only they grudge the expense of a rope. Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they lay out. I have seen men of means give coppers, and they have been coppery in everything. They carry on a tin-pot business, live like beggars, and die like dogs. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it back by barrow-loads. They made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry peals when they have thought of widows who blessed them, and orphan children who smiled into their faces.—John Ploughman's Pictures.

For the Christian Messenger.  
A Pastor Wanted.

On account of the effect the ice-winds have on my constitution, it seems imperative for me to remove from this very important field of christian labor, which I expect to do the first of July next.

It is evidently necessary, for the development of this very promising field, that there be as short a vacancy in the pastorate as possible, and, as the Eastern Association will meet on the 9th July, at North Sydney, which is near by, it would be a favorable time for a brother willing to come to the help of the Lord's cause in this place, to visit the churches. "A strong man," may "do the best for himself" here, as well as honor his Master.

The church at Margaree has a Parsonage, which has lately been refitted and enlarged. Seventy-five have been added to the churches by baptism during the year and nine months I have been with them, a large and increasingly interesting perennial Sunday School, a good congregation—a full house, which is but slightly affected by a little rain or snow. May the Lord direct some faithful man of God this way.

Yours in Christ,  
P. R. FOSTER.  
Mabou, April 30th, 1881.

For the Christian Messenger.  
Reply to Corrections Corrected,  
P. E. I.

DEAR BROTHER,—

In my last I called the attention of your readers to some mistakes which appeared in *The Missionary* of Cavendish. Of course I had no means of ascertaining who furnished the figures, and did not know that I was correcting a statement of Rev. D. G. MacDonald. However, he has in your issue of the 27th inst., replied to my letter in a spirit scarcely in harmony with the prayer of his P. S. He is however very tolerant, and does not forbid my writing, but suggests that the low *Nom de plume* of "Periergos" would be more applicable than the one chosen. Why does not my good brother use some of the plain Saxon definitions of the scurrilous term? As for being an irresponsible writer, he has no chance of knowing how very responsible I am, but I shall soon convince him of my responsibility. While the figures furnished by Mr. McDonald in his last, show a shade of truth, the impression they necessarily convey is not correct, but are put in such ambiguous language as to bury facts. Here we have it from *The Missionary*: "In 1876 Rev. D. G. McDonald was called to the pastorate and the Lord has blessed his labors in Charlottetown. At his coming the church numbered 61 members. During his ministry 206 names have been added." Now the fact is that "at his coming," as pastor, the church numbered 98. To any intelligent reader the inference from the above quotation would be that when he accepted the pastorate the church numbered only 61 and the 206 additions were the fruits of his labor, but he explains that he "counted from the date of my (his) coming to labor with the church as a missionary," while Bro. Haynes was still pastor, and with whom Bro. McD. did render some service. But what right has he to count from that date? Suppose Bro. Woodland, who rendered acceptable service to the church, assisting Bro. McD. this winter during the late revival,

should become Bro. McD's successor, and four years hence, advertise all additions to the church, since that date, as the fruits of his labor, what would Bro. McD. justly think of such a statement? Bro. McDonald will understand this!

Now it would be reasonable to infer from Bro. McD's statement that the 206 additions were the direct fruits of his ministry here. But the fact is that it includes a number brought in during Bro. Haynes' ministry, quite a number added during Bro. McDonald's absence of a year, a number now forming part of Fairview church, who for convenience joined us until their own church should be organized, and most of whom were the fruits of other men's labors. I thought it right to correct this error, and with Bro. McDonald's liberal permission, I beg to subscribe myself.

Yours very truly,  
SAVANAROLA.  
Charlottetown, April 30th, 1881.

[We think this matter has now been sufficiently ventilated, and would recommend that it be left where it is; unless Bro. McDonald should think it requires any further rejoinder, which must be very brief.—Ed. C. M.]

**The Christian Messenger.**

Halifax, N. S., May 11, 1881.

**The Hants County Ministerial Conference**

met at Hantsport on 3rd inst. Rev. D. Sawyer read a valuable paper upon "Congregationalism in New England." It was discussed by Revs. Dr. Welton, Dr. Freeman, F. Beattie, Isa. Wallace, and a resolution unanimously passed, requesting Dr. Sawyer to allow the lecture to be published, and the Editor of the *Messenger* to give it a place in his paper. Rev. Dr. Welton then read a thoughtful paper on "The Guarantees of a successful Ministry." Dr. Sawyer commended the lecture, especially urging young ministers to observe the thoughts brought before them. There was further discussion by Revs. D. Freeman, E. Whitman, F. Beattie, S. T. Rand, and the thanks of the Conference extended to Dr. Sawyer and Dr. Welton, for their lectures. Rev. Geo. Armstrong was unable to be present, to the regret of the meeting. In the evening Rev. F. Beattie preached to a good congregation with much acceptance.

Mr. E. D. KING in his letters to the *Herald*, has given a good exposition of the fallacies which have been summoned to aid the Presbyterians in their securing possession of Dalhousie College and its revenues. We have been requested, but not by Mr. King, to copy the substance of the last letter as a clear and full examination of several points in this discussion. We commend his statements to every candid reader:

Mr. King writes:—"Mr. Sedgwick challenges me to show cause why the baptists did not unite with the Presbyterians in joining Dalhousie" in 1863. I think the reasons abundant and most conclusive. Let me name one of them. The peculiar relations which the Baptists sustained, and now sustain to the collegiate institutions was ignored by the framers of the Dalhousie Act of 1863. I cited the 2nd Section of the Act in my last letter. This is the Section under which the Presbyterian body formed a connexion with Dalhousie College. It provides a royal road leading directly to the seat of power and government,—the only one pointing in that direction—but this road was not paved for the feet of the Baptists, as I will show, presently. The only provision of the Act which the friends and supporters of Acadia College could take advantage of is contained in the third Section, which reads as follows: "3. The same right of nominating a professor from time to time, shall belong to any individual, or number of individuals, who shall endow to the same extent and support a chair or professorship, and the nominee of any testator by whose will a chair or professorship may be so endowed."

This section, as your readers will observe, makes no provision for NOMINATING GOVERNORS. There may or may not have been design in the matter. The statute was the child of the Presbyterians. It was conceived in their councils; moulded and shaped by their committees; recognized and adopted by the Synods; and, finally, brought to their light by a government led by three eminent members of that denomination. It was fashioned to "CONSERVE THE INTERESTS" of the Presbyterians! Without this frank admission of the correspondent of the *Presbyterian Witness*, it is only reasonable to suppose that the "plan was devised" in conformity with the circumstances of the only denomination consuked in the matter. This, no doubt, is why the right of nominating governors is confined, exclusively, to

RELIGIOUS bodies. The Presbyterians, as CHURCHES, not as CITIZENS, owned and controlled their colleges and college endowments. The Baptists, on the other hand, held, and now hold, their college and college endowments as citizens and individuals and not as CHURCHES. The educational institutions at Wolfville have never been under any ECCLESIASTICAL control whatever. They are DENOMINATIONAL, inasmuch as they are maintained and managed, AS A PRIVATE ENTERPRISE, by a number of persons who belong to the Baptist denomination, but are under the direction of no church court. Their whole history proves this. "Some years since A NUMBER OF INDIVIDUALS residing in the colony of NOVA SCOTIA, viewing with deep concern the great want of sound and practical education in that and the neighbouring provinces, formed a society for the extension of education throughout the province, with special adaptation to the circumstances of the people and to the future pursuits of their youth." (Extract from statements published by the directors of Nova Scotia Baptist Education Society in 1844.)

This is the key to the educational policy of the Baptists.

Acadia College was thus, founded in 1838. The extract I have given shows its origin. "A number of individuals" formed themselves into an Education Society and laid its foundations. Subsequently HAVING OBTAINED A COLLEGE CHARTER, they built the superstructure. In 1863, this "number of individuals,"—the Nova Scotia Baptist Education Society—a body corporate—held all the real estate and buildings connected with Acadia College. The cash endowments in the same way, were held, under the college charter, subject to no church or ecclesiastical control, whatever. The Baptists HAVE NO church courts. But, under the Dalhousie Act of 1863, no individual nor any "number of individuals," as citizens, could secure the right to NOMINATE GOVERNORS, in any event. Section 3, of the Act, cited by me, provides for individuals making ENDOWMENT and NOMINATING PROFESSORS, but gives them no right whatever to representation on the Board of Governors of Dalhousie College. Surely, the statute was not INTENDED for the friends and supporters of Acadia!

In weighing "the relative and absolute sacrifices" which the various denominations must have made to take advantage of the Act in 1863, Mr. S. carefully ignores the facts, in respect to the Baptists, to which I have just called attention. The colleges and college endowments of the Presbyterians were not owned and controlled, under a college charter, by any society, or other body of persons, apart from and outside of the Presbyterian churches. "The Presbyterians never had a chartered college." The Presbyterian church, therefore, could go to Dalhousie, under the Act, and carry their college and college endowments with them. The Baptists, as a body of Christians, on the other hand, could enter Dalhousie, only, by leaving their college endowments behind them; and these, were greater than those belonging to either of the two Presbyterian churches referred to.

Just here let me emphasize a fact sufficient of itself to account for the attitude assumed by the Baptists in relation to Dalhousie College. This fact is referred to in my second letter, but is carefully ignored by Mr. Sedgwick. The endowments of Acadia were entrusted to the Board of Governors of that institution for a PARTICULAR PURPOSE, namely, for the maintenance of higher education—an Arts Course—in connection with Acadia College. The college was founded as a permanent institution. Some of the donors of its endowments have passed away, and can never be consulted in the matter, and of those who remain few will consent to relinquish a design so fondly cherished. How this PARTICULAR PURPOSE, then, can be changed by merging Acadia into Dalhousie without an act of oppression and violence, I am at a loss to understand.

Another reason—perhaps the chief reason—for the refusal of the Baptists to join their forces with the Presbyterians in resuscitating Dalhousie College in 1863, should be stated. THE PROPOSAL CAME TOO LATE. The time was when the friends and supporters of Acadia had no college or college endowments, and, for want of a better educational policy, were willing to unite with others in building up a university at Halifax in connexion with Dalhousie College; but this was just a QUARTER OF CENTURY prior to 1863. The opportunity was permitted to pass away, never to return; and for one, I do not regret it. Since 1838, the Baptists, almost unaided, have built up a collegiate institution at Wolfville, which is to-day, doing more work, and in my opinion, BETTER WORK, than any other college in the Maritime Provinces. They are not likely to look back. The Presbyterians have adopted their policy also. They took advantage of the Dalhousie Act of 1863, and, in the language of the *Presbyterian Witness* of the 9th instant, endorsed by the editor of the paper on Saturday last, they "DO NOT INTEND TO ABANDON DALHOUSIE COLLEGE." "THEY INTEND TO STICK TO THEIR COMPACT TILL THEY SEE IT SAFE." When they speak, therefore, of "one Central University for the Province," the idea is that the educational forces of the Province shall be centered in Dalhousie College. "Union" in the work of higher education

TO THEM, can mean only a transfer of all the other colleges to HALIFAX. Mr. Sedgwick, has put this beyond question. Speaking of Dalhousie, he says: "It is a foundation having revenues that ARE ONLY APPLICABLE FOR COLLEGIATE WORK IN HALIFAX. \* \* WITHOUT A VIOLATION OF ALL LEGAL PRINCIPLE AND MORAL OBLIGATION ITS TRUST MONIES CAN BE TRANSFERRED, ONLY, TO AN UNSECTARIAN INSTITUTION IN HALIFAX." I know of no Baptist who is ready to adopt this policy. Mr. Sedgwick affirms that he "knows that there is a considerable section of the Baptist denomination at one with the Presbyterians in their efforts to obtain a Central Teaching University"! I am very certain that there is not one person of any prominence among all the well tried friends and supporters of Acadia who would for a moment entertain the proposal to relinquish the work at Wolfville, and join hands in building up one Central Teaching University at Halifax.

I have characterized the legislation with respect to Dalhousie College as anomalous and unjust. Where in the whole world is there anything like it? It is unjust; yes, even to the Presbyterians themselves, the only persons who receive any substantial benefit from it. In Ontario, the United States, and elsewhere, this body is found in the matter of higher education, labouring effectively side by side with other denominations in friendly rivalry. Why should the disturbing element which engenders constant friction and heart burnings be permitted to exist in Nova Scotia? It seems to me that the remedy is an easy one, and should be applied. The attempt to found one central teaching university—honestly entered upon, I have no doubt, by very many persons—in connection with Dalhousie College has proved a failure. The advocates of Dalhousie cannot leave the city; for the revenues of that college "ARE ONLY APPLICABLE FOR COLLEGIATE WORK IN HALIFAX," and the friends and supporters of the other colleges WILL NOT COME TO HALIFAX. The inevitable should be accepted, and all further experiments cease. Let Dalhousie College be maintained for the future on some sound basis, that will conserve the interests of all sections of the people.

Two courses are open to the parties most immediately concerned. First, so long as the Presbyterians remain in Dalhousie, they should be dealt with liberally, but a fair and proper charge should be made annually, for rents of building, and for interest accruing from public endowments. Secondly, should they withdraw from Dalhousie—and I am aware that a large and influential section of that body desire this—let the college, with its revenues, be devoted by Government to a law, medical, and mining school, and schools for the various branches of technology.

This last proposal, the discussion of which I must defer for the present, is consistent with the original design in setting apart the "Castine Fund" for a college in Halifax, open to all occupations and to all sects of religion, restricted to such branches only as are applicable to our present state, and having power to expand with the growth and improvement of our society.—Minutes of Executive Council, 4th Dec. 1817.

I am satisfied that this solution of a long standing difficulty would be hailed with satisfaction by at least three-fourths of the people of this province, if not by all, and would no doubt give a valuable impetus to the work of higher education.

The *Wesleyan* says: That our Institutions at Mount Allison must preserve their identity is perfect clear. Any union of the Denominational Institutions of the Province is undesirable and impracticable. That the cause of Higher education would suffer loss through such an attempt is evident to all who have watched the educational history of our sister Province. Those Institutions at Mount Allison, founded by the yet unoccupied liberality of Charles F. Allison and bequeathed to us, after they had been the theme of his thoughts by day and his dreams by night for so many years, cannot be passed over to any management which ignores in its ambitious aims that daily recognition of religion which is so necessary to the youth whose future course may involve the weal or woe of an almost endless succession of immortal beings. Our Institutions have come to us not as a burden but as a blessing—a blessing of which we have as yet, we fear, formed no adequate estimate.

Since the publication of our last, we have been informed, by a letter from Rev. Dr. McKenzie, that the statement given to us respecting Rev. W. F. Armstrong, is not warranted by the facts of the case.—The expectation of his returning to India under the American Missionary Union seems to have arisen from an earnest request having come from their missionaries that he might be appointed to Madras or Ongole. Mr. A., however, proposes to remain at least a year before returning to India. Dr. McKenzie adds: "You and the brethren in the Provinces may rest assured that if in the future any such appointment is made by the Union, there will be frank and fair dealing with your Foreign Mission Board concerning the matter."

**ACADIA COLLEGE, ANNIVERSARY WEEK.**

The order of exercises will be as follows:—

On MONDAY evening, May 30th the Governors of the College will meet in the College Library.

The Public Examination of the Academy and Seminary will be on TUESDAY, and on WEDNESDAY forenoon. Public Rhetorical Exercises of the two departments will be held on Wednesday afternoon.

On WEDNESDAY evening Dr. Schurman's Lecture on "Carlyle the Seer" will be given under the auspices of the Associated Alumni of Acadia College.

On THURSDAY the ANNIVERSARY of ACADIA COLLEGE. After the orations by the graduating class, degrees will be conferred, and other appropriate addresses given: The Alumni Dinner on Thursday afternoon in the Acadia Dining Hall.

The music for the Anniversary will be furnished by a choir from St. John, under the direction of Miss Hart, and it is expected that there will be a Concert on Thursday evening.

With regard to Higher Education in Nova Scotia we hope that the greatest good temper will be shown henceforth in its discussion. Nothing good can be gained by quarrelling over it; and much harm may be done.—*Pres. Witness.*

Most heartily do we reciprocate this hope, expressed by the *Witness*, to have the College controversy carried in "the greatest good temper." We have been obliged to put several features of the truth before the public, which may not have been pleasant for the incumbents of Dalhousie, but it has been done in the interests of the Higher education in this province.

The Presbyterians must see now the awkward and embarrassing position in which they have involved the Collegiate education of Nova Scotia. It is now plain, that, so long as the Presbyterians occupy Dalhousie College, just so long, this controversy will go on, and all the various complications may be looked for with absolute certainty.

The time has come for the Presbyterians to move in the direction of justice, expediency and public sentiment on this question. The peace of the province, and the best interests of higher education are now, to a large extent, in the hands of the Presbyterians. The last eighteen years of experience should certainly be sufficient to convince the dullest minds, and to unsettle whatever purpose may have existed to keep Dalhousie in its present state. The Legislature, the press, and other colleges of the Province are now waiting to see what movement the Presbyterian Synod will take in the matter of their relation to Dalhousie College. Let their action be such as to commend itself to all parties concerned as impartial, just and final. In the meantime the friends of Acadia College will see that their duty is plain, and that they will require all possible effort to be made to sustain their work. Money is now wanted. The Treasurer will be glad to acknowledge donations or pledges. Nothing would be more cheering to the Board of Governors than to see week by week, the acknowledgement of donations in the papers.

The *Canadian Baptist* of the 28th ult., contains a report of the Theological Department of the CANADIAN LITERARY INSTITUTE. Principal Torrance who is to be transferred to the McMaster Theological Hall at Toronto, at the close of the present term, says:

During the year we had four students in the junior class, two in the middle, and four in the senior—a total of ten.

Our greatest perplexity is the old one—our financial condition. Last year we closed with a deficit of \$500. This year our expenditures will be about \$2,600. Up to date we had only received about \$600 from all sources, leaving us with about \$2,500 to be raised by the 1st of next October to enable us to close up this department free of debt.

For the past twenty years the work of this debt, has cost the denomination something less than \$40,000. What have the Baptists of these two Provinces received for this outlay?

The Theological department has graduated 74 men, of whom, taking them as a whole, any denomination might justly feel proud. Many of the students, however, who came to this college were too poor in this world's goods to complete their course, who nevertheless have succeeded through the training obtained here in becoming useful pastors. Of this class there has gone out a sufficient number to make up with the graduates a total of a hundred.

Twenty years ago we had no mission outside of these two Provinces. How is