

whose spirit and power have been carried into the homes, villages, towns and cities of that country by ministers, teachers and men of other professions. Naturally this educational life came down upon the people; naturally it flowed back to these great seats of learning. These doctrines were certainly believed by the founders of our college. They looked upon the denomination and saw the educational condition of the ministers, teachers and communities. They did not say: Let us build common school houses throughout the country, they aimed directly at a collegiate institution of a high order. From it they believed advantages would flow to the school house, the home and the pulpit. Results have realized their hopes, and justified their belief. Two professions were prominently in their minds—preaching and teaching. It is true that great changes have taken place in the matter of public education. But no change has taken place, neither in the nature of things, can any change take place which will render government schools independent of the college. Not for its own sake alone, must the college do its part in qualifying and inspiring teachers; but more especially for the sake of the country, must this be done. For years past every discerning friend of Acadia college must have viewed with pain the turning away of many of our young men and young women from the institutions at Wolfville. They have passed our doors and have gone directly to the Normal school. We do not undervalue Normal school training, neither do we undervalue the training that precedes the work of the Normal school. Young people, trained at Wolfville, and then at the Normal school, are qualified as they could not be had they attended the latter place only. At this point our institutions have been losing their hold upon the teaching profession, and their influence in this direction has consequently been growing less and less. The educational chair, occupied by Dr. Rand, will restore what has been lost, and add largely to the ability of our college to help the teaching profession. Teachers, aiming at the higher places in their calling, will seek the advantages of the new chair. Even those who do elementary work cannot fail to be profited in this direction. They cannot be un-influenced by the higher grade teachers. The whole profession will participate in the profits.

This work will not be done by the educational chair, considered apart from the other chairs; but this professorship will gather up the work of the other professorships, and convey it to the school houses; and from the school houses it will go into the families. Here then is an open way through which advantages will flow to the people generally, and from the people back to the college again.

Baptists regard the moral and religious work done for students as second to nothing else in college training. This, I admit, depends more upon the man than upon the professorship. A sympathetic man, good at heart and sound in the head, will do more with his geometry and his chalk to influence students aright, than a deficient man can do by means of moral science and Christian evidences. The work done for students in the transition period—students who suffer with doubt and unbelief, sometimes even to agony—must be done intelligently, patiently, skillfully and in faith. At no time in life is mere dictum and dogmatism more abhorrent to the human mind than it is to the student at this stage of mental and moral training. The impossible and incomprehensible in mathematics, in the hands of an ingenious Christian man, can be made to do more in quelling the rebellion of unbelief in the breast of the student and in leading him to accept revelation and religion, than could be done by an unqualified man drawing his arguments from the storehouse of moral and religious truth. This we freely admit. At the same time it must be evident that the greatest good can be accomplished by having the right men in the right places. Granting this, sets the education chair foremost as a means to this end. The branches of learning, embraced by it, and the practical character of the work it attempts to do, lead necessarily to moral and religious instruction. Logic, mental and moral science may be taught by other professors, and the minds and the morals of the students may be brought under their influence as theoretical studies; but when these subjects are dispensed from the new chair, they are necessarily enforced in a more practical light. Students are taught to see themselves at work in the world. The responsibility of real life is upon them. No longer are they mere speculators and theorists—they are busy men and women, accountable for the character and success of their work. Necessarily the professional phases of this chair are of this nature. It is then plain that the new professorship is in no way deficient as a factor in Christian education. For settling doubts, shaping beliefs and forming character, it is second to no college agency, unless it is that of Christian evidence, now in the hands of our president. It will, therefore, have to do in instilling right sentiments into

the minds of the students, and in giving right views of truth and righteousness. The agitators against the education chair have sought to give currency to the belief that it is a cold, professional professorship in which the people can have no interest and which they can derive no profit. It is to be regretted that these people have done their talking and writing first and will be obliged to do their thinking afterwards. To assist them in the later exercise, a comparison with other chairs for work in this direction will now be instituted.

Classics and mathematics—vital training forces in every university—may be brought forward. Do these chairs naturally go abroad among the people, giving instruction, awakening sympathies to bind together the college and its constituents? No. These chairs are by nature and practice hermits. They do not take kindly to a busy, bustling life. Their genius seeks a limited sphere. The class room and professional society are their places of natural resort. It is true, that men in these chairs may be very popular men. They may take to public life as ducks to water; but the tendency of these chairs does not carry them in that direction. But the educational professor necessarily goes into the world. The currents of thought, unlike those from the chairs of mathematics and classics, flow outward. He does his labors with one eye on public life. The outside world is brought into the college; and the college is taken into the outside world. Schools, pulpits, homes, and society generally are subjected to a thorough examination. Life in its manifold forms, passes before the chair of education. Each form is inspected and judged in the light of first principles. How then can it be said that between this chair and the public there is no vital sympathetic union? Classics and mathematics may remain within the university enclosure, and defend themselves for so doing, but it the professorship of the art and science of teaching attempts to remain at home, no defence could be made for such a course, and its usefulness would be at an end.

It is refreshing to see that amid the confusion now recoiling upon the "invisible" authors of the agitation, the *Acadian Athenaeum*—the organ of the students, has taken an impartial and an intelligent view of the new chair. It has not been carried away by transparent dissimulations. It is not easy to catch students with chaff. Of the work expected from the education chair, the *Athenaeum* says, "The subject of the chair may be summarized thus: (1) To give a more general diffusion of educational doctrines; (2) To promote the study of educational science; (3) To teach the history of education; (4) To fit students for the higher positions in the school service of the country; (5) To promote the transformation of teaching from an occupation to a profession."

The *Athenaeum* then gives the following quotation from the *Toronto Globe*: "There is such a thing as the symmetrical development of a man in power, habits, and knowledge, independent of his peculiar profession or vocation, and it should be the work of our colleges to give such a development. This, and this only, deserves the name of a liberal education. Such an education provides not only for the growth of the man in body, intellect and heart, but also for placing him in living active relation to the world without, to men and things. In no way can this latter object be more effectually accomplished than by giving to our college students a full and clear insight into the principles and laws that underlie and shape all our educational processes, in the family, in society, in the public schools, and in the universities and colleges."

I note with satisfaction also the closing sentence of a letter to *The Christian Visitor* from an Acadia student, now studying at McMaster Hall. It contains a drop of the essence of advice. I trust the needy will take it, and profit by it. This graduate of Acadia, in referring to didactics, says: "There is such a department in this institution, under the control of Dr. McVicar. It is not my purpose to trace any connection between the success of the chair here and the need of a similar one at Acadia. But it does seem to me that, if certain parties, who imagine that they can see the absurdity and airy nothingness of such a chair in its very nature could be permitted to spend an hour or two under Dr. McVicar's tuition, they would leave his class room with a lower estimate of their own wisdom and a different opinion of didactics."

The Baptists have made themselves singular by founding this chair in a theological school. Those who knew nothing of its nature and possibilities have concluded, as it appears, to wait till the results appear, before giving a judgment in the case. As McMaster Hall was the first among theological schools in the Dominion to found a chair of didactics, so Acadia has been the first among colleges to do the same thing. But certain persons among us have already judged the case adversely; and after this they will wisely examine the character and promises of the chair and in years to come, the results which will come from it.

E. M. SAUNDERS.

November 28th.

In Defence of the Government of Acadia College.

NO. VIII.

To the Editor of the Mail:

SIR,—In my reply to the letter of J. W. Bars, Esq., I have proved that the business connected with the founding of the education chair was done fairly and in order; that the president of the college and others had considered the matter for months previous to the last convention; that it was first submitted to a joint committee of the senate and governors; that the measure was approved of by this committee, a committee in which the entire faculty was found; that the proposal was taken up for the first time by the governors after the convention had closed; (the people who say it should have been submitted to the convention will please inform the public how this could have been done after that body had dispersed) that the governors after prolonged discussion, decided to fill the chair; that after about a fortnight the senate and governors were called together at Wolfville; that the senate, a body in which every member of the faculty is found, unanimously recommended as chair and Dr. Rand to become its occupant; that the governors after patient and careful discussion unanimously adopted the recommendation of the senate; that in view of this offer Dr. Rand resigned the office of chief superintendent of education in New Brunswick, and accepted the chair of education in Acadia college; that the number and character of the men composing the governing boards are a sufficient guarantee of good faith and wisdom in the management of our institutions, there being included in this number 12 ministers of the gospel, 8 business men, 8 teachers and professors, and a judge of large experience; that these boards are clothed with power delegated to them by civil and religious authorities; that it is their custom to act independently and bear the responsibility; that the professors are constructively accountable for the establishment of the new professorship; that the liberal responsibility rests upon the senate and governors; that the history of the principles and practice of teaching, for the last fifty years, as a university subject warrants its introduction into our college; that the nature of the chair and the subjects embraced in it justify the action taken; that the benefits to be derived from it in all the professions and in all the walks of life will vindicate the appointment of Dr. Rand; that the work it will do for the teaching profession—work that cannot be overtaken by the Normal school systems, is an argument in favor of what has been done, and that the chair will strengthen the vital connection of the college with the people.

Having discussed the several phases of the subject above enumerated, nothing further is needed in vindication of the wisdom and fidelity of the governors in founding a chair of the principles and practice of education in Acadia college.

Before closing this letter I may refer to the words of Dr. Sawyer, found in a letter published in the *Christian Messenger* when rightly interpreted it would be difficult to over-estimate their importance. Dr. Sawyer says "the college must be kept in sympathy with the denomination." No one will dispute this statement. But the sympathy must be an affectional sympathy or it may be harmful. Affection is a powerful force to stimulate the intellect and excite the will. It is a feeling that may be brought upon persons "incited by their own passions or by irresponsible, designing persons, becomes an element of weakness rather than of strength, a means of tearing down rather than of building up. In the agitation led up against the college authorities, it is evident that passion and caprice have taken the control. In no other way can any account for the public utterances of one gentleman of large experience and business integrity. Did the responsibility rest upon the gentlemen I refer to (Mr. Bars) I know that he would be shocked at the proposal to undo the business of founding the new chair and to cancel the bargain made in good faith with Dr. Rand. The governors of the college would, I suppose, be compelled to do so, were it not for the fact that they have not yet taken a monstrous proposition as that of breaking faith solemnly pledged to an honorable man. Neither would Mr. Bars do it. He would stand by honor and truth as firmly as the best of governors. I write this in the light of twenty years acquaintance with that gentleman. But a flood of sympathy, not the sympathy referred to by Dr. Sawyer, for the moment blurred his vision in his irresponsible relation to the subject, and hence the apparent sympathy with the college to which Dr. Sawyer refers. It is a sympathy that will follow truth and right—that will be led by them. This is not the first time we have had feasts of zeal and passion in which the elements of knowledge and sound thinking have been notably absent. There was for instance the Halifax university scare. It will not soon be forgotten how the pent-up violence of that agitation went off through the safety valve of a resolution to raise the \$100,000 additional endowment for the college. Some of those into whose faces the present storm of blind passion beats uncomformably, acted as turnkeys to *Aeolus* on that occasion. The result of all this is I suppose helpful in the education of the passions. The people are taught to subordinate their feelings to their judgment. From the prejudices lately exhibited therefore a good result may come. Out of this experience some persons will in future take pains to know whether they are carried to the pleasure of the wind or whether they are guided by a helm grasped by the right hand of intelligence. A drop of common sense is worth a Niagara of feeling and passion.

The intelligent sympathy of the denomination as a whole is loyal and true. It will not volunteer to excite the public by circulating criticisms, true and untrue, scrupulous and unscrupulous. It will regard with complacency and trust the deliberate action of lawfully constituted and honorable bodies. A few active persons, four of whom, I have been credibly informed, are Episcopalian by writing "anonymous and otherwise" have, through resorting to political device and trickery succeeded in disturbing the public mind to some extent; but they have not taken charge of the loyal sympathy and intelligence of the Baptists in the maritime provinces. When our delegates and representative men shall have met in convention, it will then be seen whether a few enthusiastic churchwardens combined with some influential material found among Baptists are the real governors of our college and the leaders in our educational work.

Our large, deliberative assembly has had experience. Measures can not be carried by passion, they must stand or fall on their own merits. Ostensibly the doings of the governing bodies of the college have been attacked; but covertly and otherwise some of the writers have been acting the ignoble part of detractors. Under some circumstances this conduct should be characterized; but as these intemperate utterances are not, as I suppose, believed even by their authors, they might be passed over in silence. Stripped

of their guise and laid bare, they seem to be to this effect—that Dr. Rand was about to be ignominiously dismissed from his place as chief superintendent of education in New Brunswick; that he was about to be exhibited to the public as a cast-off and worn out man; that he invited certain pliable persons into collusion with himself and secured a refuge in Acadia college, and that the best interests of that institution were prostituted to this end. The only serious phase that I can see in this subject is the baseness of the spirits in which it was begotten. It seems to be a fact that certain persons have made themselves ridiculous in stating these absurdities of a man who has had twenty years of successful public labor, of a man who can point to two systems of public education superintended by himself from their inception to their full development, and through years of successful operation, of a gentleman and scholar who has a wide reputation for honor, talent, and executive ability, of a christian man who for twenty years has given his hand, head and heart to the religious enterprises of the body to which he belongs, of a man now ripe in manhood, and rich in experience and desirous of laboring in the midst of his old friends. There were any person so destitute of common honesty as to credit for a moment these ridiculous insinuations it might be necessary to refer to them seriously; but as no one gives them credence, they be left to recoil upon their authors, who in their sober moments will wish to bury in oblivion their malicious attempts at defamation. No one, I trust, will ever be so cruel as to torment the inventors by dragging these viperous fables to the light of day.

You will, sir, please accept my thanks for giving me the free use of your paper in the discussion of this subject. I also thank you for the corrections with which you have transferred my letters to your pages.

Yours truly,

E. M. SAUNDERS.

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Yours truly,

E. M. SAUNDERS.

Dec. 5th.

For the Christian Messenger.

The New Departure at Acadia College.

Mr. Editor,—

It may be presumption in me to offer an opinion on the above subject. Especially if that opinion be in opposition to the late action of the government of Acadia College. But in doing so I only claim the right accorded to every independent citizen of a free country.

I have the most profound respect for the Faculty, Senate and Governors of the College; nor do I now venture an opinion as to the necessity of a chair of Didactics at Acadia. But it is the manner in which the business has been planned, matured and carried on to completion, without the knowledge and concurrence of the Convention to which I take exception.

And here I pause a moment and ask the question; is this really so? Can it be possible? Has the Government of Acadia College brought about arrangements so important and involving such weighty consequences, even while the Convention was in session in Halifax, and allowed the delegates composing that Convention to return to their homes in profound ignorance of the whole matter to remain so until suddenly sprung upon upon the denomination through the press as a permanent arrangement? While I could wish with all my heart that it might prove to be a mistake, yet I am forced to the conviction that it is even so. And I have the audacity—if you please, to question the wisdom of the manner in which the thing was done.

The action seems to me to be unwise, because unfair. What are the relations existing between the College and the Convention? Are they independent bodies? Can the one subsist without the other? Are they not rather part and parcel of each other—one in all their aims and purposes? Is it not in the interests of the College that the best wisdom and talent of the denomination are brought together year after year, to concentrate their efforts on the best means for the highest efficiency and the greatest progress of the Institution? If so, I ask in the name of common rationality, is it fair to the churches composing the Convention, to the Thirty thousand Baptists of these provinces, who have again and again come forward nobly and saved those Institutions in their hour of danger, when threatened with inevitable ruin—I say it is fair to this great body for the Government of the College to thrust upon them measures already matured, with the only alternative before them, either to quietly submit or raise a rebellion?

The same unfairness did not appear in connection with the removal of the Theological department to Toronto. That subject was fully and freely discussed in open Convention. Brethren who were doubtful as to the expediency of the measure had the most perfect liberty of expressing their honest convictions in the matter.

Why then this secrecy in reference to the "new departure" at Acadia? Why this unfairness? A satisfactory answer to these questions, however so much desired, I have not seen in all the writings that have appeared, not excepting the long series of letters in defence of this measure by Rev. Dr. Saunders.

Again, it is unwise, because the policy pursued will be—as it seems to me—detrimental to the interests of the College.

In the nature of things, it appears to me, there is an absolute necessity binding on all concerned, to preserve and per-

petuate the union—and to enlist the hearty co-operation of the entire body, if the great educational enterprise, together with the other objects of the Convention shall be carried along successfully. But is this the kind of policy that is going to do this? Will it serve to strengthen the bonds of Christian fellowship, and secure the harmonious action of the entire Convention? Whatever others may think in the matter, to my mind, at least, it is exceedingly doubtful.

If the governing body of the College had at their hand an endowment fund, the proceeds of which were sufficient to meet all the necessary expenditures, and any additional outlay that might be called for, or if they had control of the purses of the denomination, or still further and better, if some pious millionaire would come forward and endow a chair, or two or three in the Institution, then they might adopt an independent policy. But so long as appeals must come to the churches for increased endowment as well as for running expenses from year to year, it does seem that the wishes of those from whom aid in this direction is looked for, should be in some way consulted; or at all events they should be duly notified concerning any important changes involving additional expenditure. In the matter in question—so far as I know—neither has been done; but the whole arrangements have been made as independently as if the College authorities and the Convention—were entirely distinct and independent bodies. And I am a false prophet if the policy pursued in the late appointments does not have a tendency to tighten up the purse strings of many who have heretofore given largely—and to dry up many streams of benevolence which have been in the past flowing into the funds of the College.

I was going to offer some criticisms on the defense of the College government by Dr. Saunders, but my letter is already long enough, perhaps too long to insure a reading.

This is the first I have written on the subject, and possibly it may be the last. I offer no apology for writing, save the deep interest I feel in the welfare of Acadia College.

I. J. SKINNER.

Havelock, N. B., Nov. 30th, 1883.

For the Christian Messenger.

Open Letter to the Ministerial Education Board.

DEAR BRETHREN,—

You will remember that some twelve months ago at a meeting of your Board, there were sixteen applications made by students of Acadia College for an apportionment of the funds at your disposal, and that four of these applications, including my own, were rejected. No member of the Board, either upon his own responsibility, or as a representative of that body, has made any explanation to me of that action from the time it was taken until the present.

It is true that a certain anonymous writer, hailing from Wolfville, attempted to answer "An Enquiry" respecting the matter in the *CHRISTIAN MESSENGER* shortly after that meeting took place. This writer stated, in substance, that at the meeting of the Board, there was such a deficiency of money in the treasury that it was thought advisable to distribute the aid among twelve of the applicants only, and to lay aside the applications of the remaining four, for consideration at some future time; the reason for the discrimination being that the Board thought these four were possibly not so needy as the others. But this anonymous correspondence could not be accepted as an official report of that meeting, and yet the foregoing statements afford the only explanation I have ever received from any quarter, until I sought an interview with a member of your Board to-day, and learned from him that the report of that unknown writer was materially correct, namely: (1) that the Board thought four of the applicants were possibly not so needy as the other twelve; and (2) that these four were asked, by a committee consisting of two members of the Board, to wait until the treasury should be replenished.

In regard to my case, it was stated, according to my informant, that I had been preaching for some time, and must therefore have had more money than the other applicants. This conclusion was reached, notwithstanding the fact that two, at least, of the Board at that meeting were aware that I would have graduated with the class of 1881, had I been able to pursue my studies without financial impediment; and that I came from the United States two years ago, proposing to join the Junior Class at that time, but on account of financial want was obliged to remain out of college another year; and that while these were my circumstances, others, whose

petitions were granted, had been able to pursue their course of studies without one day's interruption. With such facts in mind, it is difficult to understand how the Board could form the erroneous conclusion, that I had more money than any of the twelve fortunate applicants.

How much better it would be, if your Board had made, at least, some investigation into the relative needs of the students before this has a decision was taken. If, on investigation, you had been able to show that I had more money than the other applicants, I would have withdrawn my petition most cheerfully.

But suppose that the assumption justified your action at that meeting, and we were not so needy as the twelve, (I could show by an array of facts, were it expedient, that such was not the case) has the promise, that "the petitions shall be reconsidered," been verified? In part, it has. I have been credibly informed, that all the rejected applications, except my own, were carefully considered before the close of the last college year; and that your committee were able to make satisfactory arrangements with the applicants respecting their financial wants, either by an appropriation from the Ministerial Education Fund, or from other available sources. On equally good authority I have learned that a new application which came into the hands of your committee during the second term was granted to the entire satisfaction of the applicant.

Why my application only was passed over during the second term? Why it did not take the precedence of the one received months later? Why it was treated with silent indifference no member of your Board has attempted to explain, and now must I be left to interpret the matter in the only way this indifference implies? Am I forced to the conclusion that your Board believes—to state the case in the mildest form possible;—(1) that I wilfully misrepresented my financial condition in order to obtain money, and (2) that in so doing, I was attempting on a false pretence, to get money which did not belong to me. I think that all will concede—the members of the Board included—that a public explanation is due both to me and to the denomination, for this mysterious and unprecedented action.

If I had no claim on the money at your disposal last year, as your action too plainly implies—the presentation of my petition was a great mistake. I can profit however by dearly bought experience; and will hereby promise, that my first application to the Ministerial Education Board for assistance in my studies—just or unjust—will be my last.

Yours, without party, etc.

E. H. SWEET.

Acadia College, Dec. 1st, 1883.

For the Christian Messenger.

MR. EDITOR,—

Kindly insert the following "remarks and corrections":—

1. Mr. Creed's misinterpretation of my letter is presumably due to my lack of perspicuity.
2. The word *pertinent* was intended to suggest the purpose of the citation, which was to show:—
  - (a) That a consideration by the Senate of such questions as those proposed would be *intra vires*;
  - (b) That a special meeting would be competent for such business, since only *nominations* are restricted to the annual meetings;
  - (c) That a special meeting would seem to be necessary in order that a report upon the discussions might be made to the Governors in June; and
  - (d) Certain facts relative to the place, mode of summoning and quorum of such a meeting.
3. The offensive allegation holds only against those of the Senators, who either have not been aware of the restriction in regard to *nominations*, or yet fail to see that the distinction drawn by (some of) the Senate between *recommending and presenting names for appointment and nominating and presenting names for appointment*, (vide Constitution, clauses 9 (g), 10, and 12.) is a necessary and essential one—and not an *ex post facto* quiddity.
4. It is only by doing vigorous work similar to that suggested that the Senate can justify its own existence.

Respectfully,

FRANK H. EATON.

Truro, Dec. 3rd, 1883.

[Mr. Eaton expected the above to appear last week, and for this purpose said he had abbreviated it so as to make as little demand as possible on our space; still we could not get it in. As it was we were obliged to put aside two or three columns of what was already in type to enable us to get in what we did of correspondence.—Ed. C. M.]

Half Price Books now in Stock at the Baptist Book Room, 104 Granville Street.