

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVIII., No. 43

Halifax, Nova Scotia, Wednesday, October 24, 1883.

WHOLE SERIES.
Vol. XLVII., No. 43.

Correspondence.

For the Christian Messenger.
Acadia College.

Mr. Editor—

The Governors of the College will not, it is to be hoped, rest satisfied with the defence put forward for them by Mr. E. D. King in your last issue. For two reasons Mr. King is not qualified for the task he has undertaken.

In the first place, he has been a Governor only since the late meeting of the Convention, and is confessedly ignorant of the circumstances.

In the second place, he permits himself to use language not in accordance with the canons of good taste, and not justified by the facts. I have made no insinuations, "slandorous," "despicable," or otherwise. I simply affirmed the existence of a widespread feeling to the effect that the manner in which the new movement had been originated and carried through was unworthy the churches of Christ. I re-affirm it now, and if Mr. King will make sufficient inquiries he will find my statement true; and it is now in order for him to withdraw his offensive imputations. That feeling not only exists, but, if the present course of the Governors be persisted in, it will endanger the very existence of the College. It will need a stronger authority than Mr. King to exorcise the spirit which has arisen, and nothing is more intolerable to a free people than to feel that they have been, and are being, "managed."

Mr. King's attempt to put forward the Rev. Dr. Sawyer as the instigator of the new movement will deceive nobody. Dr. Sawyer has been sometimes blamed because he has followed, rather than guided, the educational movements of the denomination, but no one will believe him to be the designer of the movement under discussion.

Mr. King does not like the term "caucus," but his description of the private meeting of the Governors sounds singularly like that of a caucus. "Dr. Rand," he says, "was approached." When was that done? A gentleman, who was a Governor until the late meeting of the Convention, and who attended the meetings of that body while he held his term of office expired, has assured me that he did not hear a whisper of the matter then. The Governors, therefore, did not, as a body, "approach" Dr. Rand. Who did? Who concocted the scheme? Let him come forward and defend his work if he can.

Mr. King's defence of the secrecy with which it was done will be estimated at its true value. He cannot be expected to explain satisfactorily a matter of which, as he says, he knows so little. But, in the judgment of plain men, the secrecy of the transaction consorts well with its injustice, and both are alike intolerable to Baptists. Few will believe that the injustice is not felt, and that it will not continue to rankle and disturb, despite the extorted consent of the victims, and the taffy so liberally dispensed by Mr. Eaton and Mr. King. Does an unjust act become a just one when the victim consents to its perpetration? I think not. The only tenable defence for that injustice is that hinted at in my former letter, and it is not too late for Dr. Rand's friends to make it. Let them combine and contribute to the endowment fund a sum sufficient to meet the cost of the new chair, and the objection will be removed. But one alternative remains, and that is so plain I need not point it out.

Of Mr. King's defence of the chair itself I will say but little. Its value will be seen in the contributions of our churches to the College for the current year when these are handed in.

He tells us that Dr. Rand and his Didactics are needed to give due roundness to the education imparted at Acadia, to furnish to our young men the true key to success, to produce orators where now we have only stammerers. It is true that the education hitherto furnished by Colleges everywhere has been so lamentably deficient? And is Dr. Rand the man to supply with his Didactics all the deficiencies, including capacities? Why has Dr. Robinson failed to secure him for Brown University?

Shakespeare tells us that "to gild refined gold, to paint the lily, to add new odor to the violet," is "wasteful and ridiculous excess." But surely, unless Dr. Rand can tell us something new about his chair, since he learned what it meant, during his recent visit at Ann Arbor, nothing can be more wasteful nor ridiculous than the chair of Didactics at Acadia.

Seriously, Mr. Editor, the recent action of the Governors seems to me deeply regrettable in view of the discussion it has excited and the disapproval it has evoked; in view of the urgent need for extension in the more practical branches of knowledge, a need which appeals loudly to the majority of the supporters of our College; and lastly, in view of the indisputable fact that Acadia's success depends largely on the cordial and hearty, not to say enthusiastic cooperation of all her friends.

A mistake cannot be rectified too soon.

H. H. READ.

Halifax, Oct. 20, 1883.

For the Christian Messenger.

The N. S. African Baptist Association

closed its Thirtieth Annual Session with their church at Weymouth Falls. A lapse of twelve years or more having taken place since the Association was held there, it brought a great many friends together, some from Boston, Lynn, and Salem, many of whom had not seen their relatives for several years. The occasion afforded an excellent opportunity to visit and attend the various meetings, which were large, although it was raining the greater portion of the time.

The Moderator, Rev. H. H. Johnson, preached on Sabbath evening to a large audience, also on Monday evening the Rev. Mr. Spencer took part in the services, and by his advice Tuesday evening was set apart as a prayer and conference meeting, after a short sermon had been preached by one of the ministering brethren. It will be remembered for a long time to come. It seemed as though the spirit of the living God was manifested in the house. Unconverted men and women arose from their seats and asked to be prayed for. Some who had been brought to a saving knowledge of Christ were refreshed and laid hold of the work. Others who felt weak and timid of speaking in public, could not keep their seats when they beheld the spiritual enjoyment of their brethren, telling to those around the preciousness of Jesus to their souls.

Some of the brethren present had been over fifty years trying to serve their Master, and still desired to continue in the work, and battle for the right. Although feeble in body yet strong in the Lord, they took hold of each other's hands, and said like Peter, who could find no fitter words with which to clothe his precious epistles than these, "Brethren, grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

Two churches with sixty-five members were admitted in the Association, also a unanimous vote was passed that we should unite with the Maritime Convention next year.

P. E. MCKERROW, Secretary.

For the Christian Messenger.
Baptist Book and Tract Society Agency.

Dear Bro. Selden,—
A tour of four weeks in Cape Breton and other points eastward in the interest of the Capital Fund is just closed. A brief report may be pleasing to many. I have adopted the plan of improving all opportunities to speak publicly on themes appropriate to my work, which has proved thus far very helpful, as it requires much less explanation privately to individuals.

Sydney church is a noble band. Their numbers are few, and they are without a pastor at present. Amount of subscriptions, \$38.50. Rev. J. C. Spurr hopefully cares for the following four churches, Little Glace Bay, Cow Bay, Homeville, and Mira. The united membership of the four would make one small church. Subscriptions \$17, with encouraging promises of support from others.

Rev. J. W. Bancroft is nobly and wisely holding the fort at North Sydney, and among other noble efforts, is leading the church on to victory over that \$3,000 meeting house debt. He is an example to his flock, for out of that moderate salary he gives \$100 to the debt fund. The debt is now reduced to \$1,800. In two more years this also is expected to disappear. Out of their poverty they gave me \$47.75, and more to follow, which is a good proof of their intelligent loyalty to this institution.

Rev. C. H. Haverstock has just settled at Margaree and Mabou, a mission field. From Bro. H.'s faithful preaching of the whole truth, not neglecting those points so displeasing to errorists, the best results may be expected. Subscriptions at Margaree \$31.45.

Mabou with its nine Baptist families, has been for many years without a Sabbath School, and generally without stated meetings, except when preaching was obtainable; but more consistent views of duty and responsibility are now prevailing. By the united energy of pastor and people \$14.42 were put into my hands to be expended for Lesson Helps, Catechisms, Papers and Music Books for the proposed Sabbath School. May not the light of truth shine out effectually from this church yet, so that not only many may be added to their numbers by conversion, but many of those teaching error may be led to embrace the truth. Subscription to capital \$28.

Hawkesbury, where Rev. W. H. Robinson, is doing good work, was visited on a former tour, and contributed \$16.

St. Anns, Grand Myra and West Bay Churches, representing in all 54 members, were not visited. The total subscriptions to the Capital Fund from Cape Breton, were \$178.70. From the last Year Book we learn that the membership of the 12 churches of Cape Breton is 703. Eighteen years ago the 11 churches of P. E. Island numbered 538 members. Now its 23 churches number 1,658 members. The volunteer Baptist Colportage was an acknowledged powerful means in producing this striking result. Why not look for and expect similar and greater results in Cape Breton, by the prompt employment of one or more genuine Baptist Colporteurs. Let us "attempt great things for God, and expect great things from God." Who will furnish the means for this enterprise? More anon.

DIMOCK ARCHIBALD.

For the Christian Messenger.
The Idea of the University.

BY REV. DR. SAWYER, PRESIDENT OF ACADIA COLLEGE.

The terms, school, college, and university have been in use for a long time, and with a great variety of significations. We can escape from the confusion produced by this variety of application only by studying the characteristics of the different institutions to which each term is applied. In thus seeking for the proper signification, at least so far as recent usage is concerned, of the term university, we naturally inquire what is its application in the country where education is pursued more systematically than in any other. Fortunately it is not difficult to answer this question. Various writers give us substantially the same information. In the work on German Universities by J. M. Hart, it is distinctly stated that "the object of the University is ardent, independent and methodical search after truth," and that the condition on which this search is to be prosecuted is "freedom to teach and freedom to learn."

The author explains that by this latter phrase is meant freedom from compulsory drill. These characteristics, he affirms, mark the university. If these are wanting, no number of students or professors will make a university. It is not size, but species that determines whether an institution is to be considered as belonging to this class or not. The university is concerned with the theoretical and not the practical. Its object is to train thinkers in the search for truth and to engender culture. For the practical affairs of life, there are the Art Schools, Commercial Schools, and Polytechnical Schools. The testimony of Matthew Arnold in his "German Schools and Universities" is to the same effect. "The function of the University is to develop into science the knowledge which the boy brings with him from the secondary school. The University makes the idea of science primary." He also affirms that the characteristics of the University are liberty for the teacher, liberty for the learner and science. Much the same view of the function of a University is presented by J. H. Newman. In the opinion of this careful thinker, a University is a place for culture, not for instruction, where knowledge is sought as its own end. He explains that knowledge is not here used in a vague and ordinary sense, but to denote what is especially called philosophy or in an extended sense Science; and further that knowledge is called by the name philosophy or science, when it is acted upon, informed by reason. "It is well," he adds, "to have a cultivated intellect a delicate taste, a candid, sympathetic, dispassionate mind, a noble and courteous bearing in the concerns of life. These are the conatural qualities of large knowledge, and these are the object of a University." "To open the mind, to correct it, to refine it, to enable it to know and to digest, master, rule and use its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression, these are the objects of liberal education."

The idea of a University, as it has been here developed, cannot be realized by mere aggregation. Large buildings, large congregations of students and a large number of learned professors may be brought into the relations of an educational institution and yet they may not constitute a University, in this scientific sense of the term; because the students may not be qualified for work of a certain grade. In properly assigning the term, therefore, to any particular institution, we are to be governed by the quality of the work done in it, and not by the variety of that work. Technical schools and professional schools do not naturally belong to the University, as the term has been explained. Their presence may interfere with its proper functions. When a combination of such schools, or of schools belonging to the lower grades of education, is designated by this term, it is misleading. It may not be easy to draw the line that shall limit the proper application of the word. Mr. Arnold does not hesitate to say that the English Universities do not perform the function of a University, as he has explained the term. According to his judgment, the certificate given to a German student when he leaves his gymnasium, or preparatory school, and which opens for him the door of the University, corresponds to the Bachelor's degree in the English University. With this view before us, we must admit that, if the application of the term to the large number of institutions which bear the designation, can be justified at all, this justification must rest on the ground that the name is only a vague promise of something yet to be.

It has been stated that the proper function of the University is to develop into science the knowledge which the pupils bring with them, and that the condition on which this is to be effected is freedom for teaching and for learning, it being understood that by freedom of learning is meant freedom from compulsory drill. It is necessary to read here between the lines. The University, as it has been described, cannot accomplish its work except on the condition that its students shall bring with them considerable stores of learning and considerable development of power disciplined for effective study. The student in the University cannot exercise with profit his freedom from compulsory drill unless his habits of thought and study have been previously formed by methodical and thorough practice. This is the work of the German Gymnasium with its nine years' course and its broad scheme of studies; and this for the most part is the work of the American College. This last statement contains no cause for humiliation. If the student in one course of study pursues Latin and Greek six or seven years and in another two, or at most three, so far as the preparations for higher education depends on the knowledge of these subjects, that

preparation must be more complete in the first case than in the second. There is no wisdom in shutting our eyes to this distinction. The honor is in doing well what we have to do,—what circumstances demand of us. Knowledge and discipline are ends worthy in themselves of being sought independently of any practical application that may be made of them in the way of providing for ourselves food and clothing. But the method to which the student should conform in obtaining this knowledge and developing his ability to use his own faculties must always depend on the grade of his advancement. The earlier work should be well done for the sake of the later. If the condition of things about us prevents us from undertaking the highest grade of education, we gain nothing valuable by using large names and pretending that we are doing what in the nature of the case is impossible. With a clear idea of the proper quality which characterises university education, we can direct the preliminary stages that should lead to it. The Industrial school, The Technical school, The Professional school, so far as the technicalities and forms of professional life are concerned, do not lie in that line. For us the university must be reached through the College in which the first years of the course should be devoted to thorough drill on subjects and according to methods that have been wisely selected for the purpose of developing and training all the faculties of the mind in their proper proportion. In the later stages the student may be left more to his own preferences, that the habits and tendencies acquired under the direction of others may be made his own by studies pursued to some extent at least according to his own judgment and methods. In this way the best service will be given to the needs of the present and gradual advancement can be made, as the courses of study in the lower departments are lengthened and made more thorough.

News from the Churches.

Ordination Service at Barton, Digby Co., N. S.

In compliance with a request from the St. Mary's Bay Baptist Church, a Council convened at Barton, Oct. 17th, 1883, to consider the propriety of ordaining to the work of the gospel ministry, Brother A. L. Powel, A. B. The meeting was called to order by the church clerk. The following named delegates were present, viz. :—

Digby Church—Rev. J. S. Brown, Rev. J. H. Saunders, Deacon J. F. Saunders.

Digby Neck—Rev. J. C. Morse, Dea. R. Morse.

2nd Digby Neck—Dea. P. W. Frost, Hillgrove—Deas. Robt. Reed, and S. Marshall.

Weymouth—Rev. Wm. Spencer, Dea. D. W. Sabean, and Robt. Sabean.

New Tusket—Bro. J. G. Nowlan.

Ohio, Yarmouth Co.—Rev. A. E. Ingram.

Milton, do. Rev. J. A. Gordon.

St. Mary's Bay Church—Deacons W. H. Hains, N. R. Westcott, A. McDonald, Geo. Saxton, John M. Smith, W. H. McNeill, Brethren A. Potter, and A. A. Perry.

Bro. Beals, (Lic.), was invited to a seat.

Rev. J. H. Saunders was chosen Moderator, and N. R. Westcott, Clerk.

After the records of the church inviting, Bro. Powel to the pastorate and requesting ordination were read and approved, the candidate was called upon to relate his Christian experience and call to the ministry, views of Christian doctrine and church polity. These proving very satisfactory it was unanimously resolved to proceed with the Ordination. The following brethren were the Committee of arrangements: Revs. W. Spencer, A. E. Ingram, J. C. Morse, J. S. Brown, Deas. Geo. Saxton, A. McDonald.

The Ordination Service was held in the evening as follows:

1st Hymn by Moderator; Reading Scriptures by Bro. Beals; Prayer by Rev. W. Spencer; 2nd Hymn by Rev.

J. S. Brown; Sermon by Rev. J. A. Gordon; Ordaining Prayer by Rev. J. C. Morse; Charge to Candidate by Rev. A. E. Ingram; Hand of Fellowship by Rev. J. S. Brown; Charge to the Church by Rev. J. H. Saunders; Benediction by Rev. A. L. Powel.

N. R. WESTCOTT,
Clerk of Council.
(Christian Visitor please copy.)

Ordination at Canso.

A Council called by the Canso Church convened on Tuesday 16th inst., at 8 o'clock, p. m., to consider the advisability of ordaining to the gospel ministry Rev. James Scott.

After prayer by Dea. H. R. Cunningham the following delegates reported:

Guysboro'—Rev. J. J. Armstrong, Dea. H. R. Cunningham.

New Harbour—Rev. J. McLeod, Antigonish—Rev. F. M. Young.

Hawkesbury—Rev. W. H. Robinson. Canso—Dea. A. N. Whitman, Bros. T. C. Cook, and E. C. Whitman.

The clerk reported that St. Marys, Truro, Isaac's Harbour and Crow Harbour Churches had been invited but had failed to send delegates.

By vote of the Council, Rev. J. McLeod was chosen Moderator, and Bro. E. C. Whitman, Secretary.

The action of the Church in calling for the ordination of Bro. Scott was stated, and their provision for his support named and approved of.

The candidate was then asked to relate his experience, call to the ministry and views of Christian doctrine which he did in a very satisfactory manner.

It was unanimously resolved on motion of Rev. W. H. Robinson, seconded by Rev. F. M. Young, that the Council having listened with entire satisfaction to the candidate's views of doctrine and church polity, do recommend that the ordination be proceeded with.

At 7.30 p. m., in the presence of a full house, services were conducted in the following order:

Invocation Prayer, Rev. J. McLeod; Reading of Scriptures, Rev. W. H. Robinson; Prayer, Rev. J. J. Armstrong; Sermon from Mal. ii. 7, Rev. F. M. Young; Ordination Prayer, Rev. J. McLeod; Charge to Candidate, Rev. W. H. Robinson; Right Hand of Fellowship, Rev. J. McLeod; Charge to Church, Rev. J. J. Armstrong; Benediction, by the Candidate.

Signed,
E. C. WHITMAN, Sec'y.
Canso, N. S., Oct. 18, 1883.

Mr. Scott was formerly in the Methodist ministry. He became convinced of the unscripturalness of Infant Baptism and was baptized a few months since, if we remember correctly at New Germany.

LIVERPOOL.—Rev. J. W. Weeks administered the ordinance of believers' baptism on the 7th inst., and is expecting to baptize again soon. It is hoped that this may be the beginning of a deep work of grace.

SYMPATHY'S POWER.—The stimulating power and comfort of sympathy none can express, save he who has realized it. It has a power like the magnet, unseen but potent, which draws to itself the wandering scattered particles that exist around it.—Rev. E. H. Dalk

A beggar has just died in Illinois who had amassed a fortune of \$65,000, although he had been born a cripple. At the close of the American Civil War he bought an old soldier's uniform, and represented himself as having been wounded in battle. In three years he had saved \$65,000, and he was then content to retire and live upon the interest.

The Baptist Book & Tract Society have just received a splendid assortment of Sabbath School Library Books including Culla Rock, 50 vols. Selling Cheap.