

## Messenger and Visitor

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### President Trotter on University Consolidation.

An article from the pen of the President of Acadia College, which appeared in the *Morning Chronicle*, of Halifax, and the *Telegraph*, of St. John, in their issues of July 21, is a noteworthy contribution to the discussion of University Consolidation, which has been more or less prominently before the public in these Provinces—and especially in Halifax—for some months past. Dr. Trotter's article was called forth by the appearance in several of the daily papers of what purported to be a statement of his views on the consolidation question obtained by a newspaper reporter in an interview. The reporter had, however, so imperfectly apprehended Dr. Trotter's views and so inadequately expressed them that, in justice to himself and the public, a fuller and clearer statement seemed necessary.

In the first place Dr. Trotter alludes to the source of authority for Baptists in respect to any action that might be taken in the matter of consolidation. That source is not the Board of Governors of the College, but the Convention of the Baptist churches of the Maritime Provinces, from which the members of the Board receive their appointment. "The Board therefore is not competent to open the question of a radical change of policy, such as the consolidation scheme contemplates, without first referring the matter to the Convention and receiving the mandate of the superior body."

President Trotter alludes to the decision which, as reported, Mount Allison has already given against consolidation and to the intimation from the governing body of the University of New Brunswick that in view of the relation of that institution to the Government of the Province there seems to be no hope, apart from a legislative union of the Provinces, that any scheme of consolidation could be acceptable to the University. If then Mount Allison and the U. N. B. are to be counted out, "the amalgamation scheme is reduced to a proposal to unite Nova Scotia colleges, which, so far as Acadia is concerned, makes the proposal clearly impracticable." For Acadia is not a Nova Scotia college. It is owned, controlled and supported by the Baptists of the three Provinces. "The Baptists of New Brunswick have as important a stake in it as the Baptists of Nova Scotia. Were the Baptists disposed to amalgamate, it is but reasonable to suppose that the New Brunswick section of the constituency would prefer to merge their influence and their share of Acadia's endowments, not in a new institution in the Nova Scotian capital, but in their own provincial university. Apart altogether, therefore, from any consideration of the abstract merits of the question of consolidation, it would seem that the recent course of events has already put the matter for Acadia outside the realm of practical questions."

It is further shown by President Trotter that, whatever may be the fact in regard to Kings or other colleges, the present position of Acadia is by no means such as to make it necessary to seek amalgamation with Dalhousie from financial considerations. It is true indeed that the college will need an enlarged income in order to keep its work abreast of the demands of the time, but past experience justifies a spirit of hopefulness in regard to the future. "In the last year of Doctor Sawyer's presidency a bequest was left to the educational work at Wolfville of \$100,000. Smaller bequests have come in since. Within the last five years a popular appeal to the constituency of the college has resulted in the raising of \$75,000 more. Within three months from now the last dollar of this amount

will have been collected and the way will be open for further aggressive proposals. The response to this last appeal was spontaneous and hearty in the highest degree. Moreover, it has not exhausted but enlarged the spirit of beneficence and devotion toward the college. Instead, therefore, of depression there is, as I have said, a spirit of large and well grounded hopefulness and confidence that the future can be met with greater and greater efficiency."

In the concluding portion of his article Dr. Trotter discusses in very calm and judicial language the difficulties as to principle, which, from the Baptist standpoint, are involved in the proposal for amalgamation. This part of the article will be especially interesting to our readers and we accordingly quote it in full.

"If the question of consolidation were still a practical one there would be many difficulties in the way of Acadia's entering the union, the most important and fundamental of which would be that it would involve an abandonment of that Christian ideal of college education for which Acadia has stood throughout her entire history. Other ideals there are, of course, which are wholly worthy and which in certain circumstances may be the only ones practicable. The state university, for example, sometimes becomes a necessity. Such an institution, being supported and controlled by the state is, of course, incompetent to deal with things spiritual and must confine itself to the sphere of secular education. Another type of college is the independent college which, while free from state connection, adopts from various motives the secular ideal. Incidentally, upon the staff of either of these colleges there might be from time to time men of high Christian character; the organization, however, would give no guarantee at this point. Permission also might be granted to the students of such institutions to unite together for Christian culture and service. A third type is the denominational college which, together with secular education, seeks to promote the denominational tenets of some Christian body. Acadia represents a fourth type. It has no state connection but depends for its support upon the voluntary principle. While embracing in its curriculum all the studies of the secular college, which may be handled with the utmost freedom, it provides that the work shall be done under distinctly Christian auspices. It is not denominational in the sense of inculcating denominational tenets, but only in the sense of being controlled by a Christian denomination. Its founders and supporters proceed upon the fundamental assumptions common to all evangelical Christians, and believe that the broadest and highest education will take cognizance of these. Regarding Jesus Christ as the Light of the World, they believe that that is the truest system of education which in its study of man, of nature, of God, of the present and the future, has its windows wide open to the Light. In such a college the Christian element is not a permitted and incidental, but a characteristic and vital element. The student is regarded as a being moral and spiritual as well as intellectual, whose spiritual attitudes and relationships constitute the determinative factor in his life for time and eternity. It is believed that the spiritual will no more take care of itself than will the intellectual. The Christian college, therefore, seeks to organize and conduct a type of education which shall recognize and appeal to the student in his wholeness and shall aim to correlate the manifold elements of his nature, and whatever increase of learning and power may come to him, in accordance with Christian ideals. In harmony with this Christian conception the governors of such a college are elected, its professors are chosen, its curriculum is framed, its daily life is organized and directed, and its atmosphere determined. It is not surprising that all men do not feel alike as to the importance of this ideal, but it unquestionably embodies the fundamental obstruction in the case of the Baptists, when asked to let Acadia go, and to merge their work in that of a general institution such as would be possible in an amalgamated scheme. The views here expressed do not represent a *fad* but the profound convictions of multitudes of Christian men; and only when they are intelligently reckoned with has anyone a grasp of the actual situation. It may be a heavy undertaking to work out efficiently the Christian ideal, through all the changing conditions that may arise, but such value is attached to it by large numbers that they would think no effort or sacrifice too great in its behalf."

### Question.

Is it allowable in the Baptist denomination for a pastor to settle with a part of the church and ignore a part? The sections of the field receiving pastoral labor and the sections which he ignores being one church. M.

ANSWER.

Such action as that indicated would be very unusual and it is hard to see how the circumstances could be so exceptional as to justify any such course. Generally speaking, the church when it acts is supposed to act as a whole. If, however, a church is divided geographically into quite distinct sections a certain independent sphere of action for each section is sometimes recognized. But in such a matter as calling and supporting a pastor there should certainly be united action, and each section of the church should enjoy the benefit of the pastor's services. For any section of a church to ignore in such a matter the rights and privileges of another section would be plainly contrary to Baptist usage and a violation of Christian obligation. And as the church is under obligation to recognize its own unity, so also every minister is bound to respect that unity.

### The New Brunswick Eastern Association.

The New Brunswick Eastern Association met on Saturday, July 19, in its fifty-fifth annual session with the church at Dorchester. After devotional exercises led by the Moderator, Rev. M. Addison, the list of delegates was read and the officers for the year elected. Rev. E. B. McLatchy of Sackville was chosen Moderator, F. W. Emmerson, Esq., was re-elected Clerk, Bro. Harold Coleman Assis. Clerk, and C. E. Knapp, Esq., Treas. Rev. J. B. Ganong of Hillsboro' and Pastor Christopher of Port Elgin, who had come into the Association during the year, were welcomed by the Moderator and fittingly responded. Visiting brethren were invited to seats in the Association. The remainder of the morning session was occupied with the reading of letters from the churches.

The first part of the afternoon session was also taken up with the reading of letters.

The report of the Committee on Education was presented by Bro. C. E. Knapp. The report urged the importance of Baptist young people being sent for training to Wolfville, where the religious, as well as the educational advantages were of the best character, and emphasized the value of an educated ministry. The report further noted that our institutions had enjoyed a successful year and commended them as deserving the support required to keep them at a condition of high efficiency. This report was laid on the table until after the discussion of the subject which was on the programme for the evening.

The report of the Committee on Foreign Missions was presented by Dr. J. W. Brown. It showed that in the last year there had been baptized at the several stations of the Mission 77 converts, others had been received by letter or restored, so that the net increase for the year was 80, and the total membership of the churches on the field was 495. The general tone of the reports from the missionaries was hopeful, but they had also serious difficulties to meet. The spirit of the missionaries was one of whole souled devotion to the work. The mission stood in urgent need of reinforcements. The missionaries urged that the number of missionary families be increased to twelve, with an unmarried lady missionary at each station. For the purpose of arousing missionary zeal in the churches, that this reasonable request might be met, the report recommended the holding of two missionary Conferences during the year, one in Albert County and one in Westmorland.

The report was discussed by Revs. H. H. Saunders, D. Hutchinson, J. W. Brown and F. D. Davidson, who generally expressed approval of the report and belief in the ability of the denomination to increase the missionary staff. The proposal as to missionary Conferences was referred to the executives of the Albert and Westmorland District meetings.

The Committee on the Twentieth Century Fund reported through Rev. M. E. Fletcher, noting with satisfaction the success which had attended the efforts of Rev. H. F. Adams, commending the work to the co-operation of the churches and pastors and advising that funds raised for the Fund be forwarded to Rev. Dr. Manning, St. John. The report was adopted.

The report of the Board of Home Missions prepared by the Secretary of the Board was read by Rev. H. H. Saunders. This report is the same as that presented to the Western and Southern Associations and noted in connection with our reports of their proceedings. It was considered clause by clause and was tabled until there should be time for the consideration of the financial statement.

The remainder of the session was occupied in hearing a sermon by Principal DeWolfe. The preacher took for his theme, "Three Articles in the Creed of Jesus," and for his text, the four gospels, dwelling upon Christ's belief in the Father, His belief in Himself, and His belief in men. The discourse was thoughtful and thought inspiring, and must have been especially interesting and helpful to the ministers present.

Saturday evening was given to a platform discussion of Home Missions and Education. The first address was delivered by Rev. Dr. J. W. Brown, who spoke on Home Missions, going into the subject at much length and discussing the Necessity and Opportunities of the work. Dr. Brown spoke of the recent trend of population away from the rural districts to the cities and towns. As a consequent the town churches were enlarged at the expense of the country churches. Hence the importance and the duty of sustaining the weak country districts where Home Mission work is required. In discussing the opportunities which the Home Mission work presents the speaker pointed out upon a large map which he had prepared the several fields in the Province which are receiving assistance or which are in need of aid from the Home Mission Board.

Rev. Dr. Chute, Professor of Old Testament Literature in Acadia College, spoke in the interests of the Educational work—especially as connected with the college, showing how it ministered to a wholesome and well developed physical life, cultivated the social element, trained the intellectual powers and nourished and stimulated the spiritual life. He referred particularly to the work