

and careful regard should be given to those means by which that strength may be developed and increased, and that College is most successful that adopts the best means to that end. A wide experience whose decisions the most radical advocates of Modern Culture cannot ignore has demonstrated the fact that Classics and Mathematics are the best instruments of Mental Culture; and accordingly we find them holding their present place in the Curricula of Colleges. The question of whether subjects for Collegiate study should be selected purely for the facilities they afford for Mental Culture, or whether topics affording practical information? is therefore decided, when the distinction between the objects of Collegiate and Technical education is held steadily in mind and the decisions of experience and wisdom are heeded. It is needless to enter upon a discussion of the preeminent value of Mathematics and Classics as instruments of Education; that subject has received satisfactory treatment by able hands. It is idle to attempt to convince "Modern Culture" of their utility, as his knowledge of them is evidently slight, otherwise he would have come to far different conclusions. But we may express the belief that "Acadia" will survive the attack of "Modern Culture," and that continuing in the "old paths," she will continue to receive increasing confidence and support. Nevertheless it might be well for him to restrain his blind zeal, lest he ignorantly do harm.

STUDENT.

For the Christian Messenger.

Mr. Editor,—

To wait and be disappointed is often painful, to wait and realize your expectations as in my case is pleasant. The argument is brought forth, and the question settled. Who will dispute the decision? What need of mental culture? The ministry can do without it. The dead languages are not needed as taught in our Colleges. Have we not in this "living age" an authorised version of the scriptures, and revisions and emendations *ad nauseam*? Surely "the simple as well as the learned" know this. But, I imagine some logician is saying "where is your argument for destroying the old foundation"? Well here it is:

"Subjects are selected purely for mental culture—so-called. Other topics might be introduced affording practical information and adapted at the same time to elevate the mind and expand the heart."

Therefore other studies are more useful and desirable."

Surely any man without the "Binomial Theorem or calculus" can duly appreciate the argument when simplified by syllogism.

But, Sir, I am not doing your astute correspondent justice in resting his case on so small a portion of his elaborate articles. He further supports his position, from the fact that, at the last June anniversary (I did not know that anniversaries of Acadia College were ever held except in June) the students cheered loudly when one of the graduating class advocated (?) the establishment of a chair of modern languages. I suppose that the argument from this source is on the principle "*Multum in Parvo*" or "*Jacka est alea*" and therefore 'the mass of the people' are said "to condemn the abstract and theoretical character of our institutions of learning," and sir if we are thus to judge of public opinion and thereby be governed, there is no doubt but that there should be elective studies in our College.

Again, presuming your correspondent to be one of those who have been required "to give four years of the flower of their life to study without learning any thing at all"; we have a voice from painful experience showing the necessity of 're-modelling the curriculum of our College to meet the demands of the times.' Time is pregnant with "startling events." What next shall be brought forth, who can tell? "Broad and liberal views" are fast becoming the order of the day—not only in relation to Colleges but also in regard to churches, and demand a LIBERAL, not "mental culture."

That you will allow this subject a good "airing," and object to no reasonable discussion in your very useful paper is the wish of

PLEBIUS.

A writer on school discipline says: "Without a liberal use of the rod it is impossible to make a boy smart."

For the Christian Messenger.

#### THE COLLEGE CURRICULUM.

Sir,—

It is proverbial that old systems die hard. It might with equal truth be said that they decline to be buried, long after they are dead. Their friends declare it is not death at all, but only a swoon or trance. And then they ply galvanic batteries, when, lo! the dead simulates the motions of life. Thus burial is long deferred. But the world moves. History, Modern Science, and the Modern Languages, will soon have crowded their honored predecessors from the Curricula of every respectable College, into the land of forgetfulness.

Some people affirm, I believe, that aesthetics are of great moment in mental culture, and that the Greeks about touched the limits in that department. Now I make bold to say, that Modern Science has grasped more of nature's beauty than ever dawned upon all the Greeks that ever lived. No man versed in Modern Science would venture to assert that the Greeks either loved or appreciated nature. However passionately addicted to games and field-sports, they were quite insensible, compared with the moderns, even to the pictorial influences of Nature. In fact, the proof is conclusive, since the language will be searched in vain for the synonym of the modern word "picturesque." But it is in savage nature, the beautiful, the sublime, and most of all in the domain of vegetation that the Greek mind was weak and infertile.

It is time we were done with the past in education, except so far as to study the actions of men. These are times of progress, and the spirit of the age demands a change. He is a blind man who does not read the doom of effete systems and methods of education already written on the wall.

MODERN.

For the Christian Messenger.

#### THE COLLEGE AND MENTAL CULTURE.

LETTER I.

Dear Sir,—

Your correspondent who affects to represent "Modern Culture" (why does he not give his own name?) is very ambitious. He proposes to revolutionise all the Colleges. He has discovered that the system of education generally adopted in those institutions is unsuitable to the times; and he ventures to assert that unless they repent and reform, their degrees will not be "worth a button." It is to be supposed that he who recommends such sweeping changes is a man of long and large experience and comprehensive observation. No youngster—no literary fledgling would essay such a lofty flight, or presume to set himself in opposition to the educationists of all ages and countries. I am impatient to ascertain his personality, and sincerely hope that he will drop the *nomme de guerre*, and present himself before us *in propria persona* (he must excuse my using words borrowed from other languages—it is a habit which I should not have fallen into if I had been educated in his style)—that we may all know to whom we are indebted for these remarkable discoveries.

For truly they are remarkable. Classics and Mathematics lie at the foundation of collegiate instruction, all the world over. If a man is authorised to append certain letters to his name it is taken for granted that he has made respectable proficiency in those branches of learning, at least. The College Curriculum has been enlarged of late, and students are called on to acquaint themselves with many subjects which were formerly neglected, or deferred till the technical education was finished, but still, as I have said, the classics and mathematics lie at the foundation. Your correspondent allows himself to speak of them in disparaging terms. He is particularly severe on the mathematics. There is in fact a tinge of spite in his remarks. One is apt to think that he met with an accident while crossing the *pont assisiorum* in his younger days.

I think of the authors who dignify and adorn our literature. I think of the great and good men who used the influence which they gained in society to redress wrong and diffuse enlightenment—such men as Wilberforce, Buxton, Brougham and others. I think of England's statesmen, renowned in every land for the consecration of talent to their country's weal—Burke, and Pitt, and Fox, and Peel—not to mention

illustrious names of the living. All these enjoyed the blessings of University education. To the mental discipline through which they passed in the colleges we stand indebted for the benefits derived from the exercise of their powers on the nation's behalf. Had they been instructed in the method advocated by "Modern Culture" they might have gathered opinions and amassed facts, but they would not have been educated, in the proper sense of the word.

We read of the Augustan age of England. We see in our libraries the works of the great men of the Elizabethan and Commonwealth periods. Some among us are delighted and edified by the writings of Owen, Baxter, Howe, Charnock, and many more, whom the iniquitous Act of Uniformity drove from the pulpits of the Establishment. When they were prevented from preaching they wrote books, and those books, next to the Bible, contain the manna by which the church that is now passing through the wilderness is fed. Now, those men, be it remembered, were College-bred; and the references and allusions in their volumes show that they were hard students of the classics of every age.

I may be told of John Bunyan, whose College was Bedford Jail. A grand and glorious exception! But here, as in many other instances, the exception proves the rule. There never was but one Bunyan.

The case of ministers and missionaries may be adverted to. Is it not of prime importance that ministers of the gospel should be able to read the Scriptures in the languages in which they were written? Are they not thereby far better prepared than they would otherwise be, rightly to "divide the word of truth," and to "convince the gainsayers?" Has not our Convention done well in adopting the recommendation of the Mission Committee, that the Missionaries sent out by us should "receive the best culture, general and theological, which can be furnished?" And where can that culture be obtained so advantageously as in the colleges, where mathematical training sharpens the intellect of the student, and disciplines him for thinking and reasoning, and the study of languages fits him for the interpretation of Scripture?

Take an illustration. Henry Martyn was Senior-wrangler at Cambridge. He gained this distinction by his "decided superiority in Mathematics." In Persia he was engaged in discussion with a learned Mussulman. In this discussion, "Mr. Martyn's mathematical acquirements," his biographer observes, "were to him invaluable, inasmuch as they gave him that habit of patient and persevering study which was sanctified in the application of his powers to the highest ends and purposes;" while his general scientific knowledge "procured for him that attention and respect which learning ever secures in countries where the light of civilization shines, though but faintly and imperfectly."

AN EX-GOVERNOR OF ACADIA COLLEGE.

#### The Christian Messenger.

Halifax, N. S., Oct. 25th, 1871.

EDUCATION in any of its aspects is neither a minor or an unimportant question. It is rather that of first consideration. It demands the most careful thought and should be at all times open to the free enquiry of all intelligent men. Especially is this the case when the interests of the higher institutions of our land are considered. What constitutes education, and what the Higher Course of study should comprise, we hold to be a most vital matter to all—learned and unlearned. A fair discussion of these matters is at once wholesome and safe. We need scarcely reiterate that we do not hold ourselves responsible for the utterances of our correspondents. In a discussion of this nature we may have preferences for one side in some respects, and for the other in some other points; but we do not wish to offer any unnecessary restrictions to the expression of opinion. We believe in large liberty of speech, and great freedom of discussion on all legitimate subjects of enquiry. We nevertheless do not hesitate to state that we take decided exception to the views expressed by our correspondent, "Modern," in another column, still we do not wish to suppress his brief letter. It will perhaps do him no harm to bring his statements forth and give them a little free air and sunlight.

By subjecting them to a little close examination their texture may be discovered and the weak places in the fabric be perceived so as to know what part is sound and possesses any value, and what should be condemned. The writers already engaged will do this. We must ask our correspondents to exercise patience. In the endeavour to please them we have devoted rather more space this week than we like on that one subject.

**BARRACK STREET MISSION CHAPEL.**—The prayer-meeting on Sunday afternoon last was one of much interest. Dr. Gordon presided. After reading the Scriptures he announced the subject for the day, "Godliness is profitable unto all things," &c. He made a few pertinent remarks, and then called on the Rev. J. E. Goucher, who gave an excellent address. Singing and prayer followed, and then the Rev. C. M. Grant was invited to speak. After briefly alluding to the subject, he said it might interest some to hear an account of the work that is being done in Calcutta, from which city he had recently come. He noticed the character and situation of the city, and referred to the indications that are appearing there of idolatry losing its hold on the hundreds of thousands of its deluded inhabitants. Amongst half a million of the most intelligent of the heathen world some thirty or forty Christian missionaries were at work, and the result had been that thousands are now professed Christians, and many at a cost of immense sacrifice of wealth and position in society. The work amongst the lowest classes had been greatly blessed, and had produced a most marked change on them everywhere. The house was full, and the meeting a most interesting one. Mr. W. H. Wiswell renders valuable service to these meetings by his prompt and unassuming aid to the singing, in the use of the melodeon. Some of the young men recently arrived from England to labour in the Methodist churches were present, one of whom took part in the meeting.

**PRESBYTERIAN MISSIONS.**—A Farewell meeting was held at St. Mathew's Church on Monday evening, to take leave of the three Missionaries and their wives, about to sail for the South Sea Islands. George Mitchell, Esq., presided. Addresses were given by Revs. P. G. McGregor, Mr. McKay, of St. John, and G. M. Grant; also by the three missionaries—Rev. Messrs. Murray, Robertson, and McKenzie. We have a warm interest in these departures besides that of our common christian fraternity—the wife of Mr. McKenzie, (late Miss Bruce), having been a member of one of our Baptist churches, and a very efficient Teacher in the North Baptist Sabbath School. They left yesterday in the Mailsteamer. May every blessing attend them in their voyage, and subsequently in their work.

**WESLEYAN.**—The last English mail steamer brought out twelve young probationary ministers to labor under the direction of the Eastern British American Conference. The Rev. T. Angwin who has been spending some time in Great Britain has been instrumental in selecting several of them, and came out with them. They will doubtless prove a valuable accession of strength to the Methodist connexion in these provinces, Newfoundland and Bermuda. The request sent was for twenty-four. An interesting Meeting of Welcome to them was held on Monday evening.

We are informed that the Roman Catholic revival in Halifax, is being made very effective on the hundreds who daily attend the services at St. Mary's. One evening last week Mr. Langeke preached a sermon on "Hell." The next morning there were about five hundred at early morning communion. Many are taking the Temperance pledge, and so reforming their lives. Let us rejoice in whatever way good is being done. May the hearts of many be opened to receive the truth as it is in Jesus, and to offer their prayers to Him instead of to Mary the mother of Jesus.

Our thanks are due to some friend for a copy of the Catalogue of Bethany College, West Virginia, for the thirtieth Session ending June 15, 1871. It is a fine specimen of typography and sets forth the institution as highly efficient. The frontispiece—view of the College building—shows that the edifice is a very noble handsome structure.

We are glad to hear tidings of good from Yarmouth. In addition to that from Brother Porter, we learn that Bro. Isa. Wallace has recently baptized two in his new field of labor. He says: "I hope to be useful here," but he does not forget his former charge and adds:—

"I am exceedingly anxious that the services of a faithful minister should be secured by the church in Lower Granville. My successor will find a very kind people, and a most hopeful and interesting field."

#### Notices, &c.

**EVERY BAPTIST FAMILY IN NOVA SCOTIA** should have the weekly visits of the *Messenger*. We should be glad to assist them in getting it, and have therefore concluded to make the following liberal offer:

**NEW SUBSCRIBERS FOR 1872**, who forward their subscriptions any time between this date and the end of the year will receive the *Messenger* without charge, to the end of this year. Will our present subscribers have the goodness to make this known to their neighbours and friends? They will by this means promote the welfare and happiness of many families and be at the same time helping on

#### OUR CHRISTIAN WORK.

If any of our Agents will send by letter or Postal card the names and address of any parties they believe would like to become subscribers, we will forward to such address one copy of the *Messenger* free.

#### FOREIGN MISSIONARY MONIES.

To the Editor of the *Christian Messenger*:—  
DEAR SIR,—The Treasurer of the Foreign Missionary Board requests to acknowledge the receipt of the following sums in the columns of your *Messenger*:—

|                                                                                                                                                          |         |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| By S. SKIDEN, Esq.,—From the 2nd. St. Mary's Church, N.S.                                                                                                | \$9.00  |
| By Rev. J. M. CRAMP, D. D.,—From "Acadia College" Missionary Society towards support of a Karen preacher                                                 | 25.00   |
| By Rev. J. M. CRAMP, D. D.,—From the Cavendish Church, P. E. I., per Mr. J. H. Robbins                                                                   | 10.66   |
| By Rev. I. E. BILL,—From a friend; saved from giving up the use of tobacco                                                                               | 5.00    |
| By Rev. I. E. BILL,—From a sister in Truro, N. S. (per Rev. D. W. C. Dimock), to support a native preacher, now under direction of Rev. A. R. R. Crawley | 50.00   |
| By Rev. I. E. BILL,—From Melvern Square, N. S.                                                                                                           | 4.00    |
| By Rev. I. E. BILL,—From W. Longley, Paradise, N. S.                                                                                                     | 5.00    |
| By Rev. GEORGE ARMSTRONG,—From the Annapolis and U. P. Granville Baptist Church and Congregation towards the support of a Burman Preacher—half-year—     | \$50.00 |
| Discount 2 1/2 %                                                                                                                                         | 1.25    |
| 48.75                                                                                                                                                    |         |
| the amount for the remaining half-year to be contributed by the Lower Granville Baptist Church.                                                          |         |
| From Mrs. ELIZA McCULLY, Treasurer of the Cent. Board of N. S. of the Woman's Missionary Aid Societies. Proceeds of the last quarter.                    | 300.20  |
| Yours most truly,<br>Z. G. GABEL,<br>Treas. F. M. Board.                                                                                                 |         |

PORTLAND, ST. JOHN, OCT. 10, 1871.

Dear Brother,—Bro. McKenzie, the Secretary of the Foreign Mission Board was absent at the time of the last meeting of the Board, October 9th, and I was appointed Secretary pro tem. and I owe an apology for not sending a copy of the Minutes of said meeting to the *Messenger*, as well as the *Visitor*. I forgot it at the time but I now send it. There was but little business transacted but yet the Minutes of every meeting ought to be published in both papers.

Yours sincerely,  
W. B. BOGGS.

#### FOREIGN MISSION BOARD.

The regular monthly meeting of the Foreign Mission Board was held on Monday evening October 9th at 7.30 o'clock, in the Committee room of the Brussels Street Church.

Members of the Board present: Revs. I. E. Bill; I. E. Bill, jr.; G. M. W. Carey; and W. B. Boggs, and Brethren A. McL. Seely, and Z. G. Gabel. Bro. Seely in the chair; Prayer by Bro. Carey.

The Secretary being absent, Bro. Boggs was requested to act as Secretary pro tem. Bro. Jonathan Titus, being present was invited to a seat with the Board.

The chairman read a letter from Rev. Dr. Cramp, stating that correspondence had been opened with Rev. A. R. R. Crawley respecting native preachers &c, and also with Sisters DeWolfe and Norris in reference to their relation to this Board.

It was stated by Bro. Carey that Bro. W. F. Armstrong, one of our missionaries elect, had gone to Newton Theological Institution with the intention of spending two years there in study.