

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

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ACADIA COLLEGE QUESTION—LETTER FROM PROF. HIGGINS.

Editor of the Herald:—
I shall be obliged, in my own name, to crave from you the privilege of asking Dr. Saunders a few questions:
Will Dr. Saunders deny that, at the meeting of the joint committee, he expressed the conviction that the appointment of Dr. Rand could not be made except on the condition that his salary be drawn from the outside of the existing endowments of the college?
Will Dr. Saunders, deny that, at the meeting of the senate, I objected to the establishment of a chair of didactics alone? Did I not urge at length, and with some emphasis, a proposition that would arise if I should give his whole time to the new subject of didactics, seeing we have but one man for both Greek and another for the range of the natural sciences, no provision was being made for the chair of history and didactics? Did I not follow up the proposition that the chair to be established should be a chair of history and didactics? Dr. Saunders kindly tell us who that opposed the proposition I made, and by what means he succeeded in closing up the discussion? When Dr. Saunders knows that, in discharge of my duty as a member of the senate and of its committee, I urged objections against the essential features of the proposition, is it quite just and proper for him to place my name before the public as one of the chief opponents of the business?

senate. If they have not managed their business in a formal, orderly way in the several bodies to which they belong, surely I ought not to have assumed it, but I should have assumed the contrary, which I did. But whether the business is presented regularly from the official standpoint, or from the standpoint from which they now tell us they viewed it, the result is substantially the same. The result is this:—The president submitted to the authorities of the college the matter of founding a new chair, of which matter he became the moderate and intelligent advocate. Prof. Higgins supported the measure and expressed himself satisfied even with the salary, not with his own salary, but with the salary of the new professor. The president, when the business had about closed used language to this effect: That he was prepared to defend the founding of the new chair at any proper time and place. This has not been denied by these gentlemen. They do not, I am persuaded, wish to deny it. The public should not, therefore, infer from a superficial view of their criticisms that they have stultified themselves. They have done nothing of the kind. Rather they are precise thinkers, and are fastidious about the fine shaping of the statement of things affecting themselves. Their cloistered, theoretical life naturally fosters these mental conditions; but when their work or wisdom is challenged their true character formed in the clear bracing atmosphere of university life comes into view, and they prove themselves men who have the courage of their convictions. I therefore counsel the insane, noisy, blind public criticism rushing pell-mell against the united and unanimous decisions of the faculty, the senate, and the Board of governors, not to expect the help of the president and professors in the work of revolution and destruction. I would advise the fervid agitators to read the sensible and timely letter of the Rev. J. A. Gordon, found in the last number of the *Christian Messenger*.

REPLY TO PROF. HIGGINS.

Editor of the Herald:—
In reply to Professor Higgins' letter in yesterday's *Mail*, allow me to say, that Professor Higgins, as a member of the senate faculty, and the one who has to do with the literary part of the new chair, but, not being a member of the Board of Governors, has nothing to do with the matter of the discussion of the name of the chair is not now under consideration, but the chair itself.
That I gathered up in a previous issue into nine statements, all I had the part taken in the business of Professor Higgins. He says these statements are partly correct, and partly incorrect. Will Professor Higgins point out the incorrect ones, and explain how they are incorrect? Will Professor Higgins explain why he was opposed to the founding of the chair, he succeeded in the Hon. Dr. Parker, B. H. Esq., E. D. King, Esq., the Hon. W. Manning and others, because he was in favor of it; how he had two lawyers, a doctor and a minister, besides a number of other learned people?
Is a little job I would like for me to attend to before he and I go to our catechism business.
E. M. SAUNDERS.

Attention may now be called to some points relating to the character and prospects of the new professorship. As is well-known Nova Scotia and New Brunswick have each a large and efficient normal school. Why, it is asked, can not the science and art of teaching be left altogether with these institutions? For this express purpose they have been built and are kept in operation. It is true that a superficial view of the question makes the normal school equal to this demand, and leaves nothing to be done by the university. But experience and scientific research lead the mind to a different conclusion. It is now settled that teaching is not a mere handicraft, not a mechanical process alone, but a science, based on laws governing the physical, mental and moral nature of man. This conception of the profession makes it clear that the normal school is not prepared to do the entire work of training teachers of all grades. If it could do this work, then there would be no necessity for the existence of colleges; for the obtaining of the knowledge of the scientific methods in the teaching art requires the possession of the results of collegiate training. These results no normal school pretends to furnish. Indeed it is work beyond the reach of this class of institutions; for the normal school is burdened with elementary work, with instruction in codes of rules to guide teachers and with practice in the model school. The large amount of these labors makes it impossible to carry normal training beyond a limited degree—a degree below the work of the college, a degree altogether inadequate to a scientific knowledge of the subject. A severe training in the disciplinary studies—

classics and mathematics—such a training as is given in a thorough college course, is necessary to a clear and comprehensive knowledge of logic, mental and moral science, three subjects indispensable to the right knowing of the science and art of teaching. Before these subjects are mastered other work must be done, mathematics must go before them, sharpening the perceptive powers, whetting and invigorating the analytical powers, giving potent tension and unrelaxing grip to the reasoning forces, and moderation and precision in all mental processes. Classics, ancient and modern, must also precede the study of these branches, perfecting the taste for letters and the models of expression. These helps are necessary to sound knowledge of psychology. This is work beyond the sphere and provisions of the normal school. An assumption on the part of the training school to overtake and do this work, would be equal to a declaration of ability and means to do all the work of instruction from the common school to the college.

If the teaching art were left altogether with the normal school, the tendency would be to rest satisfied with the rules and mechanical arrangements. At this point the university work comes in. It causes the teacher to take a broad and profound view of his profession, a view giving him strength, dignity and inspiration. The teacher here finds that his craft rests on a grand philosophical basis. The sphere he labors in expands till it takes in the whole human race. He sees all work done scientifically or unscientifically, well or ill, intelligently or unintelligently. This presentation of the training of human beings in its subjective or objective phases is seen to be the true conception of the teacher's calling. He sees that he is, however humble his sphere, a co-worker with devout and intelligent men and women in all stations in life, yea even with God himself. The normal school conducted by christian teachers, holds up a high professional standard, but the profession seen in its philosophic light is still higher and more inspiring. The university can do work for the profession, and then for the world, which the normal school can not do.

The Scotch who more than any other people owe their greatness to education have been the first of English speaking communities to see and feel that the normal school was not able to do everything for the teaching profession. Before the days of training schools in that country many teachers were sent out from the universities to the common schools. The influence exerted by them filled young men with educational zeal which carried them up to the colleges. The introduction of the normal system tended to displace teachers trained at the universities. And this was not all. The character of the work done was also changed. The profession began to lose its sentiment and its inspiration. Utilitarianism began to come to the front, and school-teaching tended towards routine and mechanism. The colleges felt it. The prophets and apostles in the teaching profession felt it as they looked upon its downward and dangerous tendencies. They were driven to seek a remedy for this evil. It soon became evident that deliverance must come from the university. Hence the agitation for founding chairs of education.

Some of the opponents of the chair in Acadia college are so un-baptist as to say, that as the colleges of the Dominion and the United States have not founded professorship of this kind, therefore the Baptists of the maritime provinces should wait until they have done it. That argument would be more becoming some other people than Baptists. Had it been

listened to Carey would have remained on the shoemaker's bench. Let the shoemaker stick to his last, a good old Latin maxim was kept in its breach by the pioneer of modern missions. Away with your £13 sterling and your cobbler, says this argument. The great churches of England, of Germany, of Scotland, and the congregational commonwealth have no missions established among the heathen. What simpletons are Fuller and Carey! But Baptists of the Fuller and Carey type do not wait for other people to go ahead before they undertake work which they see ought to be done, and in the doing of which the world will be blessed. If the chair in Acadia is good, let others follow the Baptists, and not let the Baptists be satisfied with being always behind.

E. M. SAUNDERS.
21st November.

ONTARIO CORRESPONDENCE.

To the Editors of the Visitor:—
Allow me to congratulate you on your new departure. Glad to notice that your time and talents may be devoted more entirely to the work in which the Lord has so graciously blessed you.

Happy too, to see that increased interest is manifested in other of your city churches. The Lord seems to be manifesting his converting power among many of our Ontario churches. The *Baptist* brings frequent reports of conversions and baptisms. We need powerful revivals, as you well remark in a recent number of the *Visitor*, if for nothing else, to arouse, inspire, and impel men into the gospel ministry. An apathetic state of religion is as ill calculated to develop earnest christian workers, as a cold spring to develop thrifty vegetables. An earnest church and a fervent and devoted ministry, are generally the hot beds for young ministers. O, for more of such hot beds throughout the Dominion. As old Mr. Phillipps used to say to me, in riding over the mountains of Jamaica, "It is only the love of God in the soul that can impel, and keep faithful to his work, the gospel minister and missionary." The devil's aim and effort is to get the fire of love low in the church and ministry, and to do this, an effectual way is to sow seeds of discord and dissension among brethren, and so, as when we would put out a fire, separate and scatter the embers. But Love Divine puts the embers together, and breathes upon them. How often and earnestly the Saviour has to still repeat the intercession—"That they all may be one; as thou Father, art in Me, and I in Thee, that the world may know that thou hast sent Me."

I have almost thought sometimes, whether for a denomination like ours, with so much of independence, and individualism, a litany composed of such passages, as John 13: 34, 35; 1 Cor. 12: 26; 13: 1-7; 1 John 3: 11-18, etc., would not be of general advantages. Well, the day will come according to the prediction when not only members of our own, but of all denominations, will "see eye to eye, and all speak the same thing." Happy day! Is it not ours to hasten it? Omitting the *unto* in 2 Peter 3: 12.

Bro. Chubbuck has been with us, and gone, as you observe, to Brantford. Have not heard what success is attending his labors there. He left us certainly a considerable better than he found us. Not only in the addition of 28, by baptism, but in more spirit and zeal and hopefulness generally. Indeed, we bless God for his coming, and our prayers and sympathies, and best wishes follow him. Our Toronto and Woodstock Baptist Colleges flourish, and Bro. Wilton seems to be well received and to be

making, as far as we can gather, a very favorable impression. May all your denominational interests and enterprises flourish, "and God, even our own God bless you."
Yours,
W. W. P.

P.S.—A telegram just received tells me of the not unexpected death, or rather, shall I not say release, of my mother. Another link of the earthly chain is thus broken. How true the words of Montgomery:—
"Friend after friend departs:
Who has not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.
Thus star by star declines.
Till all are passed away;
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

Ah, "Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." Well did she answer to Solomon's description of the "virtuous woman" in Proverbs 31: 10-31, and "her children arise up and call her blessed."

MADAWASKA CORRESPONDENCE.

To the Editors of the Visitor:—

In fifteen years from the time I gave up the pastoral charge of the St. Francis Church I returned to see how they prospered. I was welcomed very heartily, though only two members of the church remained. I preached for them six months, and was greatly benefited in body and mind. They did everything they could do for my comfort and at just such a time as I needed help most. They appeared too to appreciate my services as much as I did theirs. We were both needy and helped each other. I needed health, which I obtained from the quietude of the place, the privilege of doing as much or as little pastoral work as I pleased, the contemplation of the lovely valley of the St. John with the flowers and verdure of spring, as well as the indescribable beauty of the variegated leaves of autumn. Nor was I a mere passive receiver of the benefit Nature is ever willing to give to those who are willing to receive her aid. In taking her medicine I also followed her direction to take plenty of exercise under her bowers. I chopped wood, I poled myself back and forth across the St. John, in the spring and autumn quite rapid and about a quarter of a mile wide, in my frequent visits among the people. I travelled on foot from house to house, but never stopping long. My waking hours were mostly spent in the open air. Even my study was for the most part in the quiet seclusion of the forest where I reclined upon earth's carpet warmed by the rays of the sun and protected from his intense heat. The summer was very dry and I was seldom compelled to leave my study from unfavorable weather.

During the summer Mr. Luther Henderson, living 15 miles further up the river, came down for me to go up and preach in his neighbourhood. There is no carriage road. We went all the way by water. The journey is very exciting to one unaccustomed to the rapids. They are very swift and long, as well as rocky, and the channel in some places very narrow. The water foams and lashes the rocks in the bed of the river, causing counter currents hither and thither forming whirlpools and breakers most alarming though the water is not deep. But how self-possessed were the polars! When I looked ahead and saw the mad waters dashing at each other like two gladiators, and the counter currents lashing the rocks on either side, whirling and tossing, breaking and foaming, I said to myself, "surely these men dare not face it," but before I could think

again they were bouncing and tossing straight through the centre of the channel with the most perfect composure. It never once entered their minds to slacken their speed on account of the roughness of the water. They disappointed me several times in this way, when I calmed down, thinking they knew their business and had been there before. So we got up safely. There is danger though.

Our meeting was appointed in the afternoon of a week day in haying time. Most of the people within three miles up and down came in their canoes to the meeting. About forty people assembled and all appeared to enjoy the service. One of the number told me that he had not attended a Protestant place of worship for forty years before though he was brought up religiously, and attended meetings regularly in his youth.

Just before my visit closed in St. Francis I baptized Mrs. Turgeon, whose husband, having left the Catholic faith, was baptized by Bro. Peter Knight.

In my next letter I shall try to give an account of the present condition of things here, in a religious point of view. A. ESTABROOKS.

For the Visitor. QUARTERLY MEETINGS AND HOME MISSIONS.

Many of the counties in these Maritime Provinces have what are known as Quarterly or Ministerial Conferences. We believe these gatherings may be made very useful not only to the ministers themselves, but to the Home Mission work and the cause of Christ generally.

My object in writing at present is to call the attention of the Brethren composing these meetings to an important work they may greatly forward—I refer to the grouping of the churches. In some counties this grouping has already been arranged, so that nothing further need be done except to see that it is not broken up. There are still several counties however, where each church acts for itself and secures whoever it can for a pastor for such a portion of time as it can pay for, and leaves its weak neighbors to do the same. Now if the Quarterly Meeting could break up this custom and induce the churches contiguous to each other to unite in supporting a pastor, and in this way divide off the county or counties into convenient groups, they would do a work for which they would deserve the thanks of the churches. Now Brethren when you come together again will you not take this matter into consideration? If after careful enquiry and deliberation a method of grouping could be agreed upon, it would then be well to appoint a committee to seek to bring it into operation. If unable to come to a decision as to the most convenient manner of grouping, it would be best to commit the work to a wise committee who should report at the next meeting, at which some brethren could present a paper on "the benefits of grouping the weak churches."

I hope my Brethren will pardon me for making these suggestions, I do not wish to dictate, but I am daily pondering the question, How can our weak churches be supplied with the regular ministry of the word.

A. COBURN.
Cor. Sec'y H. M. B.
Hebron, N. S., Nov. 22nd, 1883.

In spite of all man's sin, the world does prosper marvelously, miraculously; in spite of all, God is stronger than the devil, life stronger than death, wisdom stronger than folly, order stronger than disorder, fruitfulness stronger than destruction: and they will be so more and more, till the last great day, when Christ shall have put all enemies under his feet and death is swallowed up in victory.—*Kingsley*.

OPINIONS OF THE AUTHORITIES OF ACADIA COLLEGE.

No. VI.

Editor of the Herald:—
A word at this point to some of the opinions of a part of my statement. The esteemed president of the college thinks his connection with the chair has not been fairly stated by me. Professors Higgins and Jones appear to think the regard to themselves. I regard the acts of these gentlemen in official relations to the business as members of the college as members of the executive committee, and as members of the