

vice which is before the institutions is another inspiration of the first order. Students are increasing, and the opportunity for a great ministration to the life of church and state alike is ever widening.

5. The spirits of the fathers challenge the Baptists of today in these provinces to prove themselves worthy of their lineage. If they, in their fewness and poverty, were able to begin and sustain this educational work, who will say that their children, multiplied in numbers, and greatly enlarged in their resources, are unable to carry forward with efficiency what was so well begun?

6. Finally "Ye know the grace of our Lord Jesus Christ, who was rich, etc." "Freely ye have received, freely give."

**The Genesis and Evolution of Horton Academy, Acadia College and Acadia Seminary.**

REV. E. M. SAUNDERS, D. D.

It is well known that the first Baptist churches of the Maritime Provinces sprung up among the New Light Congregationalists, and in process of time largely absorbed them. To accomplish this work, required a long time. It was done by evolution and not by revolution. The discussion lasted from 1763 to 1810. So soon as this matter was settled, the leaders of thought, the men who understood the time in which they lived and looked into the future, turned their attention to the great question of collegiate education for the denomination.

Under the leadership of the Mannings, the Chipmans, the Dimocks, the Crandalls and the Hardings the churches were satisfied with the feigning of their pastors, and gave their attention to revivals among themselves and to missionary work in destitute parts of the country. And, so far as the churches as a whole were concerned, not much interest was felt in an educated ministry or in the higher education for any class. This, however, was not true of the ministers, at least of some of them; neither was it true of all the laymen.

The ancestors of the church members—the Puritans—had been advocates of the higher education. Harvard and Yale were the outstanding evidence of this fact. The Baptists, too, held to this policy. Brown University made public declaration of their intelligent conviction in this matter. The intercourse between the Baptist Associations of Maine and the Association of these Provinces helped to make this sentiment the common property of the Baptists of the British Seaside Provinces and the Baptists of the Northern United States. From 1790 to 1826 the sentiment for collegiate education worked like leaven among them.

About 1819, the Rev. Edward Manning and the Rev. Charles Tupper received each a certificate from the founders of "The Literary and Theological Institute of Waterville," now Colby University, authorizing them to collect money and books for this school. Shortly after this Rev. Edward Manning received a letter from the Rev. Dr. Chaplin, the founder of that institution, requesting him to remove to Maine for the special purpose of overcoming the prejudices of many of the Maine Baptists against this new institution. Letters passed between Mr. Manning and the Rev. Charles Tupper in which is found a proposal to begin such a school as had



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been founded at Waterville, either at Halifax or St. John. It seems that these two ministers represented the advanced educational sentiment of the Baptists of their day. In 1821 at the close of an Association at Onslow, the Rev. Ashel Chaplin from Maine, delivered to the association an address which was well received. One part of this speech referred to collegiate education. John Ferguson, then a member of the Canard church, but resident in Halifax, and an attendant of Rev. John Hurton's church, was deeply impressed with this address.

From 1825 to 1827 a secession ripened and took effect in St. Paul's church, Halifax. The antecedents of this reached back over a number of years. A lay reader in the Episcopal church, and a student of the college at Windsor was at Liverpool N. S. where a revival under the Methodists was absorbing the attention of the town. Young Binney, the lay reader, who afterwards became the father of the late Bishop Binney of Halifax, was induced to attend these meetings. He was convicted and converted. After this he felt that he was called upon to labor especially for the conversion of young men. Through his instrumentality a number of this class were converted. Among them, Rev. E. A. Crawley and J. W. Nutting. This spiritual light which came by these means into the Episcopal church created a dispute about the appointment of a rector for St. Paul's. This dispute ended in a schism, hence the Granville Street Baptist church, organized in the autumn of 1827. The ceremony of the organization of the church and the ordination of a pastor for it was performed by the Rev. Ira Chase, then president of Newton Theological Institute. The Rev. Alexis Caswell, late professor in Columbian College, Washington, was the pastor ordained by Dr. Chase. This event hastened the founding of an Academy. The sentiment already existing among the Baptists, that of the University graduates among the seceders from St. Paul's who united with the Baptists, and that of the men called from the United States to organize the Granville street church, were united, and found expression in the following June at the Association held at Wolfville, and an Academy was founded. Of the submission of the proposal for the Academy to that body, Dr. Crawley who was present said:—"When the Rev. Alexis Caswell, pastor of the Granville street church, who had been appointed to preach the Associational sermon, was ready to enter the pulpit, he found it occupied by the Rev. Robert Davis who was opposed to an educated ministry. Much difficulty was found in removing him from the pulpit. At last he was induced to yield the place to Dr. Caswell. The services proceeded. The plan for an Academy was submitted to the Association. 'Perhaps' says Dr. Crawley 'so deeply a moving scene of the kind has seldom been witnessed. The revered form of the Rev. Mr. Manning, growing now well on in years, was seen convulsed with emotion, and his face bathed in tears, as he told the audience what tortures he had all his life long endured from conscious deficiency in mental culture, all the more painful as in his earlier years he had lost an opportunity to obtain an education. Mr. Manning was followed in the same strain by Revs. Theodore S. Harding and Thomas Handly Chipman and others who bore witness in the most feeling language, with tears and great emotion, to the vast loss men suffer who are compelled, as they suppose, to attempt the work of preachers and pastors while not even knowing their own language, and shut out from all the ordinary sources of learning. The effect of these addresses was prodigious. The people were overwhelmed

with astonishment. . . "On this day" continues Dr. Crawley "and with those deep feelings, began in our churches that strong and steady advance toward mental improvement for God and the gospel which since that day has never flagged." This is the genesis and evolution of Horton Academy.

Acadia College was a necessary sequence of Horton Academy. Ten years after the birth of the Academy, an event occurred to hasten the founding of the College. The resuscitation of Dalhousie College at Halifax was the immediate cause of the establishment of Acadia College in 1838. Dr. Crawley was an applicant for a professorship. He was rejected and an inferior man put in the place. His being a Baptist was known to be the sole cause of his failure. The Episcopalians had closed their institutions at Windsor against dissenters. Now the Presbyterians had kept Dr. Crawley out of Dalhousie because he was a Baptist. It is only fair to say that leading men in both denominations were from the first opposed to this narrow policy—Bishop Charles Inglis and Dr. McCulloch were among the liberal minded ones. The College was born in a storm, and political storms which threatened its existence beat about its cradle for years; but it survived these dangers, and was named by Rev. Theodore S. Harding "The child of Providence."

Acadia Seminary was evolved from small beginnings, and in circumstances of a milder character found its established dwelling place. Halifax, Nictaux, Clarence, Wilmot and Berwick in turn fostered Ladies' Seminaries. At length by strong mutual attraction they came together and were drawn to Wolfville where they now exist in unity as Acadia Seminary and an important part of the great educational establishment in that place.

All these schools have come through the struggles of poverty, and like Paul when he looked ahead, they now find that what they have endured still awaits them; but through all discouragements they, by the help of God in whose name and for the promotion of whose kingdom they were founded, will go forward assured of success. Two generations of Baptists have stood by them. A third one is now asked to assume the responsibility of sustaining them for the first quarter of the twentieth century.

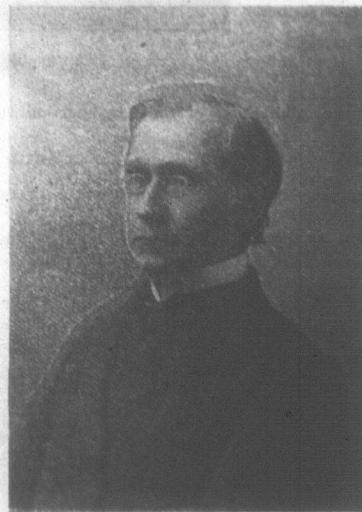
Revivals in rapid succession have been showered upon them from their beginning till now. Their life and the life of the churches have acted and reacted upon each other. In the intellectual and spiritual light and life have been blended.

What have they done for the Baptists and the world? or rather through them, what has the denomination been enabled to do for itself and its neighbors? Missionary work done, intellectual life stimulated and strengthened, tastes refined, influence increased, life ennobled and enlarged, are some of the words and phrases which indicate Acadia's work of the past, and which appeals to the present generation and suggests what is their duty and privilege. Friends of Acadia, this is your opportunity, now is the time to take this sacred trust from the shoulders of the generation now stepping out of the ranks. Here is a call for your faith, your money and work. Will this duty be assumed? Will this great mission be carried forward? In view of the grand results thus far secured, greater things should be expected and attempted for God. The echoed reply to these questions is an emphatic affirmative.

**Concerning A. W. Sawyer, D. D., LL. D.**

BY CHANCELLOR O. C. S. WALLACE, D. D.

Acadia University has been served by men for whom a grateful people may well give thanks to God. A Nova Scotian, an Englishman, and an American have formed a group of college presidents the like of whom could hardly be found in connection with any other small college on this continent. Edmund Albert Crawley, the scholar, the gentleman, of noble refinement, kindly in bearing, an orator, a humble Christian,—who could have



REV. A. W. SAWYER, D. D., LL. D.  
PRESIDENT, 1869-96.



REV. E. A. CRAWLEY, D. D.  
FORMER PRESIDENT OF COLLEGE.

served better educational influences when they were brought into a better Mockett Cramp teach many able on account of his clear and great was the Maritime Province by this great the superb education and became master of the self-control to his pupils this great Acadia not only with Francis Way kind.

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His prayer n at least one of brief, his laugh nified and imp ful. Often his uable part of the admirable ggests a remark speaker. In p where, he coul of which he co few words put partly because partly too, bec strong English ago. It was m pastor of the c pastor in 183