

From North Carolina.

No. II.

The constitution of the North Carolina Baptist State Convention, in enumerating the objects of the Convention, gives the first place to education thus: "The primary objects of the Convention 'shall be to encourage and support Wake Forest College; to educate young men called of God to the ministry, and approved by the churches to which they belong; to encourage education among all the people of the State; . . .'" Wake Forest College is to North Carolina Baptists what Acadia College is to our denomination in the Maritime Provinces. But four years older than Acadia, its almost contemporaneous struggle for a charter and the troubled years of its infancy form an interesting parallel to the early history of the "Child of Providence." It was in the year 1834 that the application of the Baptists for the charter of Wake Forest Institute (the original name of the College) brought about one of the most fiercely contested struggles in the history of the State Legislature. At that time there was but one college in North Carolina—the State University, which had graduated only twenty-six men in the two preceding years. There were no public schools, and of the whole population one-seventh could neither read nor write. The grounds of the opposition seem to have been the spirit of conservatism in a State always conservative, which resented the novelty of the thing and deemed it an impertinent innovation; the fears of the friends of the University that such a College would prove a successful rival in popular favor to the State Institution; and the antipathy of the "anti-missionary Baptists" to the regular Baptist body promoting the enterprise. It is said that the fiercest and most unscrupulous opposition came from the friends and adherents of that wing of the Baptist brotherhood—now happily reduced to the status of a religious curiosity—the anti-missionary Baptists. Many members of the Legislature, not knowing the relation of these people to the great body of the denomination, were led to believe that the Baptists themselves were divided on the Bill pending, and so failed to support it. The matter grew so serious that in some instances members who voted for the Bill were defeated, in consequence, in the next election. In the House of Representatives, where the Baptists proper had considerable voting strength, there was a substantial majority in favor of the charter, but in the Senate the bill passed only by the casting vote of the speaker, William D. Mosely, a member of a family prominent in the political history of North Carolina, and descended from Baptists who had been driven from Wales to Holland by religious persecution in the reign of Queen Anne. Though not a member of any Baptist church, the spirit of his ancestors, who had suffered for opinion's sake, was strong in him, and his decisive vote in that hour of prejudice and passion won not only for the Baptists, but, as proved afterwards to be the case, for all religious denominations, the right to carry on the business of College education in North Carolina. The College which Mr. Mosely had saved became, in time, as dear to him as his name became to the denomination he had so signally served.

This storm of opposition and the narrow escape of the College in its birth may pass now for one of the curiosities of legislation, but all this was nevertheless potent for good to the cause of Baptist education. It aroused in the people an enthusiasm for their infant institution which has continued to this day, and quickened the spirit of education as nothing else at that time could have done. The movement spread to other denominations which, following the Baptist example, have now for many years maintained their own Colleges.

In 1838, the year of the founding of Acadia College, Wake Forest Institution secured a wider charter and became Wake Forest College.

Wake Forest steadily increased in numbers and influence. In Moore's History of North Carolina the author says: "Wake Forest College is the oldest of the sectarian Colleges of the State, and has long vindicated its usefulness among the Baptist churches. Its first intended end was the education of young men for the ministry, but this has been largely augmented by the successes of its graduates in every other branch of human usefulness in our midst. The councils of the State, and the learned professions have been greatly illustrated by men who laid the foundations of their success by diligent application to their duties while attending as students at Wake Forest." Again, in speaking of Wake Forest and other denominational colleges collectively, he says: "These denominational institutions became noble adjuncts to the University in affording opportunities for liberal culture in our own borders." This was written about the year 1882, and is disinterested testimony.

The Institution has a fortunate location sixteen miles from Raleigh in a healthy country district and on the line of the Seaboard Air Line Railway. It is significant of Baptist influence in the legislature that by the laws of the State intoxicating liquors cannot be sold, given or conveyed to a student within five miles of the College without special permission in writing by the Faculty.

The College domain consists of 615 acres. The buildings are four in number and built of brick. One contains

dormitories and lecture rooms; another provides a library, reading room, two lecture rooms and two society halls; the third contains four additional lecture rooms, a chapel and a large audience hall, while the fourth affords accommodation for the School of Biology, and includes a chemical lecture room and laboratory. There is also a museum.

In 1860 the endowment amounted to \$46,000. At the close of the war, in 1865, only \$11,700 of this remained. The present endowment amounts to \$200,000. This remarkably rapid increase is, in great measure due to outside assistance, the gifts of one person in New York alone, to the Fund, amounting to something over \$50,000.

The President is the Rev. Charles E. Taylor, D. D., and the Faculty consists of sixteen Professors and Assistant Professors. The degrees conferred are Bachelor of Arts, Master of Arts and Bachelor of Law. The library consists of upwards of 12,000 well selected and catalogued volumes. There are no women in attendance. A separate College for women is now being built in Raleigh, of which more anon. With us the indications seem to point to a separate College for men ere long. Perhaps by working from the other end we may yet reach common ground with our brethren here in solving the problem of University education for our women. Speaking as one of Acadia's alumni of the ante-woman period (and so, I fear, quite out of date) I venture to express my hope that Acadia, in working out this problem, is only now in a transitional stage.

The elective system, or as it is called here, the system of independent "Schools," is an established feature of the College. "There is a "School" of English Language and Literature, one of Greek Language and Literature, a "School" of Modern Languages, separate "Schools" of Pure Mathematics, Applied Mathematics and Astronomy, Biology, Chemistry (including Mineralogy), Moral Philosophy (which includes work in Psychology, Logic and Christian Evidences), History and Political Science, Law, and last, but not least, a "School" of the Bible. The classification of biological studies consists of general Biology, Botany, Zoology, Human Physiology and Geology.

The general standard of matriculation, I should say, is not quite up to that of Acadia College, but from an examination of the curriculum it would appear that the required work for the B. A. degree is about equivalent to that at Acadia. The work for the degree of Bachelor of Law covers the course prescribed by the Supreme Court of North Carolina for admission to the Bar. The educational idea sought to be worked out at this Institution is, I think, identical with our own in connection with our Wolfville Institutions. It is well expressed by the Trustees of Wake Forest in their introductory chapter of a recent College calendar, thus:

"Wake Forest is distinctively a Christian College. So far from wishing to forget or disguise the ends for which it was founded, the Trustees and the Faculty desire to emphasize and exalt them. The men who, sixty years ago, toiled and made sacrifices to establish the College were impelled by a desire to afford the best possible education under Christian influences. Those who now control the College have, doubtless, wider conceptions as to the scope and methods of instruction; but as to the ultimate end, they can have no larger or higher ideal than existed in the minds of the founders. It is the desire of the Trustees and the Faculty, in hearty co-operation, to provide instruction as extended and as thorough as is given in a purely secular institution. And, likewise, it has even been, and still is, their purpose to be loyal to the higher trust which they have inherited."

The last session of the College is reported to have been the most prosperous of the sixty-two years of its history. Forty-one were graduated and the total number of students in attendance was 263.

The Academies under the control of the Convention of this State are the Chowan Baptist Academies and Female Institute, and the Oxford Female Seminars. Some preparatory work for the College course is done in a sub-collegiate department at Wake Forest. There are also various Associational Academies in several sections of the State. One of these at Murfreesboro, as early as 1850, gained popularity and reputation, attracting patronage from many of the Southern States. The organization of other such Academies by Baptist Associations is in prospect and these will all act as feeders for Wake Forest and the Woman's College in Raleigh. This last institution is new and is to be a Female University for North Carolina Baptists. It has a fine location in the capital. The building which is now about completed, externally, is a large and handsome brick and stone structure which will provide accommodation for 300 students. It will require an additional expenditure of \$20,000.00 before being ready for work, but I am informed that the expectation now is to open the University about one year hence.

I had expected to be able to say something about higher educational work among the negroes of the State, but lest my lack of the grace of condensation bring me into conflict with the editorial patience, I must with the editor's permission, defer this to a future occasion.

W. F. PARKER.
Pinehurst, N. C., March 18th.

"Thou Didst It."

God did it, and therefore I know that infinite love did it. That is a piece of knowledge worth having, indeed. Surely, when we reach that, we find the rock yielding water. Ah! We have to creep back for rest into the shadow of love, after all. There is a solution of mystery and sorrow which is not by logic. Just what it is, just how it is, you and I can no more tell than we could tell how a child is comforted, even before it has told its sorrows, by the mere pressure of its mother's arms.

Logic! How grimly these mighty mysteries smile at logic! Men start with the facts and condition of their earthly existence, with the things which they see and know, and draw their straight, logical lines, and think they keep on, in undeviating course, straight up to the region of the divine councils; and they seem to forget that, just as a star beam is turned from its direct line by passing into another atmosphere, so the line of their human logic may be strangely refracted when it passes out of the denser atmosphere of man's thought into the high, clear region of the divine thought. No; the way to God is not the logician's way. No man ever reasoned himself to God; no man ever reasoned himself into submission under God's strokes, or into restfulness amid his mysteries. The child's way is the only way—going direct to him who did it, and resting in silence, if need be, on his divine heart.

How this truth gathers power when we go to Christ with it! How it kindles under his touch! God did it; and I look up into that face of unspeakable love, with its thorn-marked brow, and say, "Thou didst it." He that hath seen thee hath seen the Father. I am in sorrow; the sorrow is driven home by a pierced hand; thou didst it. I am in darkness; the key to the mystery is in the same hand. The hand is closed; it will not surrender the key; but thou didst it; and if I may only hold that hand, no matter for the key. The pierced hand tells me of the loving heart behind the hand; and if love hath done it, let me be silent and content.

Over the arched gate of the Alhambra at Granada there is sculptured an open hand; and over the arch just beyond, a key. It is said that the haughty and luxurious Moors, who held that palace-fort for so many years, were wont to boast that the gate never would be opened to the Christians until the hand should take the key.

Many a providence, like this fortress, contains within its rough walls and frowning battlements fountains of living waters; but none the less the gate is shut, and the grim bastions give no hint of shelter or rest. How many have been forced to stand silent before one of God's heart-breaking mysteries, and to content themselves for the time with the simple "Thou didst it." But, O friends, stand still a little longer, not in wrath, nor in despair. By and by the hand will take the key—"the hand which openeth, and no man shutteth." The gate shall open into the heart of the providence, and behind the stern, "Thou didst it," shall stand revealed eternal love and peace.—Marvin R. Vincent, D.D.

Charity in Judging Character

Hasty judgment of the actions of others is dangerous and often unjust. We measure too much by some superficial appearance and condemn hastily, when, if we but knew and understood the motives and reasons, we would warmly approve. We sometimes say of some one: "That pain, sorrow or loss has not deeply affected him." But we do not know. It is like the death of a few of the soldiers in front of a regiment. The broken ranks close up again into the solid phalanx and the loss is not apparent. There may be no disorganization, no surrender, no craving for pity, no display of despair. It is like the calm, dazzling play of the waves warmed by the morning's sun after a night of storm and disaster; there is no sign of the wreck, the tide has carried the debris away far out on the ocean; the treacherous water has swallowed all signs and tokens of the night's awful work. We see only the fairness of the morning, not the suffering of the night. Let us be charitable in our judgment and condemn not when we do not know.—William George Jordan.

Student Missionaries.

The time has come when our young men, preparing for the ministry at Rochester, Newton and Acadia, are asking for opportunities to preach during the summer vacation. Several of these men have already had considerable experience in the ministry, and some are ordained. Any mission field or church in Nova Scotia or Prince Edward Island desirous of securing the services of one of these brethren should write to the undersigned at the earliest date practicable. Are there not some pastors who are planning for a long vacation who want supplies, or some churches who want to lighten the burdens of their pastors by giving them assistants for a few weeks? Applications are requested from all such.

A. COHOON, Cor. Sec'y. H. M. B.
Wolfville, N. S., March 16th.

Every man's character is what his thoughts are. "As a man thinketh so he is."