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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

A Prayer.

Strength from above, O Father! I invoke.
Submission like my Saviour's, Heavenly Helper!
send,
Unmurmuringly to bow beneath Thy stroke;
To know no will but Thine, till time shall end.
By Thine own agony, my Saviour! hear!
Be Thy blest presence near me in my hour of pain;
Take from my coward heart this shrinking fear,
And bid my trembling soul grow strong again,
Through suffering up to Thee!
Up to my home of heavenly, perfect rest.
O, had I but an angel's wings, to flee
And lay this aching head on my Redeemer's breast.
—But stay! A low voice whispers, "Peace! be still!
Is this compliance with my high behest?
Seek'st only refuge from thy present ill,
Ask'st naught of Heaven but an eternal rest?
What if I doom thee to long life of pain,
To weary years of sorrow, grief, and care;
Dark, dreary nights, where sleep is wooed in vain?
Wilt thou exclaim, "Tis more than flesh can bear!"

Pardon, O Lord! Thy weak and erring one,
Who fain would put aside the bitter cup;
Deeming her meed of duty well-nigh done,
Nor dare to drink its nauseous portion up.
Be this my prayer! unwavering faith to say,
My times and seasons lie at Thy command,
Be every breath a throb of agony—
So I but feel my loving Father's hand.
Come life, come death!
Come darker death in life—
Crushed hopes! lost friends! no ray of health!
So humble, self-subdued, I may look up, O God!
Cheerful look up, and meekly "kiss the rod."

Religious.

College Debts and Endowments.

A late issue of the *Christian Messenger* contained a lengthy editorial leader, setting forth the position of Victoria College, with special reference to its financial embarrassment, and future prospects. We have read the article, and think that we may do our own Denomination a real service, by giving a digest of the statements, interlarded with a few observations and reflections.

As a matter of fact, Victoria College is heavily burdened with debt,—a burden of the most unpleasant kind, at a time like this, when it is so difficult to raise money, even for religious purposes. To raise funds for the liquidation of the debt, the Rev. W. H. Poole has been appointed Agent, to travel through the various Cities, Towns, and Agricultural districts of Canada, holding meetings, and delivering addresses, with a view of reaching the pockets of those who are able to give, by convincing their judgments of their duty in this regard. A series of meetings of this kind were held by Mr. Poole, aided by other Wesleyan Ministers, in the City of Toronto, during the early part of last month, and the *Guardian* regrets that though the speeches delivered at these meetings "were excellent, the congregations were very small." This the Editor regrets, as it seems to indicate a lack of interest on the part of the metropolitan Methodists of Canada West, in regard to their "denominational University."

The Scholarship system, though unquestionably it will be a great financial advantage, has nevertheless been a cause of temporary embarrassment. The Scholarships, giving the right to send a student to the College for twenty-five years free of a charge for tuition, were sold for twenty-five pounds each, at five year's credit; the interest of the twenty-five pounds at six per cent. being all that was required of those who used them. The consequence of this was, the College halls were filled with students who paid into the treasury only six dollars each for a year's tuition. It requires but little financial skill to perceive how disastrously this system must work for the time being. It increased the number of students, creating a necessity for increased accommodation, and a more numerous staff of teachers without providing the means for meeting the necessary expenditure.

Our only wonder is that our Methodist

brethren, who must receive credit for a large amount of skill in the way of finance, did not see from the beginning what would be the upshot of such a system of scholarship, and that after having for years tried the working of their College boarding-hall, and found it to be a non-paying concern, they should have again revived it, and involved a consequent outlay of \$12,000!

It is argued, however, that no similar institution is self-supporting, and that whatever may be thought of those incidental sources of embarrassment, the fact that Victoria College has no endowment, or only a small annual grant, is simply sufficient to account for every fraction of the debt. Taking it all for granted then, that these remarks are correct, the conclusion to which we are driven is: that the only preventive which can save a College, at all like that of Cobourg, from getting into hopeless debt; is **an endowment, or a large annual Government grant.**

In support of this view of the subject, the *Guardian* gives the following figures:

"Toronto University which has never had as large a number of students as Victoria College, has an endowment of between £16,000 and 18,000 per annum. The annual endowment of King's College is between £5,000 and £6,000. And these institutions have the advantage of being situated in the city of Toronto, where, if any where in this province, considering the number and wealth of their patrons, they ought to be self-supporting.

"But there are other Colleges which more nearly resemble our own; and though none of them are without some endowment, less or more, yet we find them all embarrassed with debt. Queen's college, in connection with the Presbyterian Church, though that church has appropriated a part of the Clergy Reserve fund to its support, and though it has the advantage of being under the management of Scotchmen, proverbially prudent, careful and far-seeing, yet at this moment its debt is larger than the debt of Victoria College. McGill College, in a memorial recently presented to the Legislature, praying for increased endowment, is represented as having an endowment fund of £15,000, (besides a yearly grant from the Government of about £1,000,) and yet falling behind at the rate of £1,200 a year. With a respectable endowment, a larger grant than our College has ever had, it has a debt as large and is falling behind more rapidly."

The *Guardian*, as the mouthpiece of the Wesleyan Conference in Canada; boldly declares the right of the Wesleyan body, as such, to claim a large amount of Government pap. "We," exclaims the organ, "have never had the support which we ought to have had from the Government, considering the share which we have taken in the education of the youth of the province, nor need we expect it until our people from one end of the country to the other unitedly demand it; and those who refuse to do this should certainly show how it may be efficiently endowed in some other way—and that not in theory merely, but practically, by contributing their share of the required amount. *But the fact is, those who are most ready to raise a fanatical and senseless cry against state endowments to denominational colleges, are generally the last persons to put their hands in their pockets and endow them by private donations.*"

Ponder that, ye Baptists, who "raise a fanatical and senseless cry against state endowments to denominational Colleges!"

We know that from the beginning, the Methodists, belonging to the Wesleyan branch, in Canada, have evinced an eager readiness to clamor for government aid, and many a £1,000 have they received, as the Provincial records will show, yet we had begun to indulge the hope that the Wesleyans were becoming sounder on the question of government grants to sects, but in this we were mistaken.

We should like to have this question of college sustenance thoroughly ventilated. It would be exceedingly appropriate at the present juncture, and beneficial both to ourselves and others.—Abridged from the *Canada Christian Messenger*.

Meeting at New Park Street Chapel, London,

IN BEHALF OF THE REV. C. H. SPURGEON'S NEW TABERNACLE.

On Monday evening, the 13th of December, 1858, a crowded meeting was held in New Park Street Chapel, to devise means for building the proposed Tabernacle.

Previous to the meeting, about 900 persons sat down to tea, provided gratuitously by the ladies connected with the church and congregation.

Total cash in hand £9,418 19s. 7d.

The Rev. J. LEECHMAN, M.A., delivered a short address on "The desirability of congregating in large numbers to hear the simple Gospel."

The Rev. BENJAMIN DAVIES addressed the meeting. The subject given him was "The Need of a Simple Gospel in these Times."

The Rev. W. H. AYLEN, B.A., of Kennington, then spoke on "The Excellence of Chapel Building." He rejoiced to hear that the proposed Tabernacle was to be built upon freehold ground. He congratulated Mr. Spurgeon on his apparent recovery to health, and prayed that he might live long to enjoy the continued smiles and blessings of his Divine Master, and that very soon the Tabernacle would be reared. In viewing some objections which had been made as to building a large Tabernacle, Mr. Ayleen noticed that some said, "Perhaps Mr. Spurgeon may die, and what then will be the use of the large Tabernacle?" His reply was, that the same God who sent Mr. Spurgeon would send his successor. (Cheers.)

The Rev. C. H. SPURGEON, amid the loud and oft-repeated cheers of the assembly, spoke somewhat as follows:—"I cannot resist the temptation of saying a few words on a topic which you may think far remote from the object of the meeting. The times in which we live are most wonderful; and I wish that this church should be in the future what it has been in the past—the advance guard of the times. I cannot help observing that during the last four or five years a wonderful change has come over the Christian mind. The Church of England has been awakened. How has this been accomplished, and what means have been used? Great services have been held. I cannot help remembering that God honoured us to let us stand in the front of this great movement. From our example, the blessed fire has run along the ground and kindled a blaze, which shall not soon be extinguished. When I first heard that clergymen were to preach in Exeter Hall, my soul leaped within me, and I was ready to exclaim, "Lord, now lettest thou thy servant depart in peace." When I heard that Westminster Abbey was opened for the preaching of the Gospel, and then St. Paul's Cathedral, I was overwhelmed with gratitude; and prayed that only "the truth as it is in Jesus might be preached in these places;" that the ministers might travail in birth for souls; that, "Christ might be formed in them the hope of glory." I never felt such a union to the Church of England as I now do. The fact is, that when a youth in the country I was accustomed to associate with the name of clergymen, that of fox-hunting, and such like; I abhorred them, for I thought they were all like that. Now I see them anxious to win souls to Christ, and I love them—I can't help loving them; and as long as they go on to feel the value of souls, I shall continue to pray for them. Now seeing that the Lord has thus honoured us, we must lead on; our movements are observed, and we must not take one step backwards. We must progress with our movements. I don't like to hear anything said in our disparagement; we must still lead the van. What if God should spread the late revival, and let the New Park Street Church still go on as the advanced guard?

"The Committee for building the New Tabernacle have advertized that they are prepared to receive Designs or Models from Architects or others, for the erection of a building on land situate near the 'Elephant and Castle,' Newington, for which they

offer the following premiums: £50 for the best design, £30 for the second, and £20 for the third."

In reply to the advertisements more than 250 architects have applied for this circular, all of whom appear desirous to build the place; so that I anticipate we shall have a very pretty Tabernacle picture-gallery bye-and-bye. I have many here to-night who attend the Music Hall; they cannot get in here on a Sabbath evening, and so they are obliged to be content with half a loaf. For their sake it is I want to see the chapel built, for I cannot bear the thought that so many should come here Sabbath after Sabbath, unable to get inside the doors. Now as to money: we say the building is to cost about £16,000; depend upon it that will be £20,000.

Let me remind you that all you possess is not your own; it is your Master's; you are only stewards, and must give hereafter an account of your stewardship. Mr. Spurgeon concluded by announcing his intention to place £100 on the foundation stone.

The Rev. HUGH ALLEN, M.A., Incumbent of St. Jude's Church, Whitechapel, addressing the meeting, said: I am glad to have the opportunity of speaking in Mr. Spurgeon's chapel. When I received the invitation of Mr. Blackshaw, I determined, though I had several engagements, to be here some portion of the evening. I feel a deep interest in the success of this movement. I fully sympathise with you in this movement. I have no doubt but the chapel will be built, but do not allow a debt to be upon it. I would appeal to this vast congregation and say, Have you made anything like an effort to remove this difficulty? I THINK IF AN APPEAL WERE MADE TO THE BAPTIST CHURCHES THROUGHOUT THE COUNTRY TO SET ASIDE ONE DAY FOR A COLLECTION IN AID OF THIS OBJECT, NO possible objection could be raised. Let there be a "Spurgeon letter" written to this effect, and I venture to say you will have a hearty response.

Mr. SPURGEON thanked Mr. Allen for his kind address, and, as he had got on so well on the platform, he should like to see him in the pulpit. He would not be the first Church of England minister who had preached there. He himself hoped some day to preach in a church. He would do so the first opportunity that presented itself.

The sums collected and promised during the evening amounted to nearly £1,000.

Satan's Devices.

[Extract from a Sermon by Rev. C. H. Spurgeon.]

The devil does not do all his dirty work himself; he employs others to do it for him. Ah! when Samson had to be overcome, and his locks shorn away, Satan had a Delilah to tempt and lead him astray; he knew what was in Samson's heart, and where was the weakest place, and he tempted him by her whom he loved. An old divine says, "There's many a man that has had his head broken by his own rib;" and certainly that is true. Satan has sometimes set a man's own wife to cast him down into destruction. "If," says one, "it had been an enemy, then I could have borne it; but it was thou, a man mine equal, mine acquaintance." "Yes," says the devil, "you did not think I was going to set an enemy to speak evil of you. Why, that would not hurt you. I know how to choose my agents: I shall choose a man who was a friend, an acquaintance; he will come close to you, and then stab you under the folds of your garments. If a minister is to be annoyed, Satan will choose a deacon to annoy him. He knows that he will not care about any other member of the Church; so some deacon will lift up himself, and domineer over the man, so that he should have sleepless nights. If it be a deacon that Satan wants to annoy, he will seek to set some member or brother deacon against him, and if there is no other person that he cares for, it shall be his nearest friend; he is always ready to take in his hand the net into which the fish is most likely to go, and always ready to spread the snare which is the most likely to take the bird. I do not suspect, if you are a professor of long standing, you will be tempted by a drunken