

Student life in Scotland.

The following extract from an article in the *Cornhill Magazine* will shew that the pursuit of knowledge under difficulties is not confined to Nova Scotia students :

"The college year generally consists of about five months, and I have known men cover all the expenses of this period with £22. It is true that this was in St. Andrew's, where a hundred fresh herrings used to go for sixpence, and a splendid dinner of fish might be purchased for a penny; but if it is remembered that the sum I have mentioned covered the fees for various classes, amounting to about £10, and that it was upon the balance of £12 that the student continued to subsist for these dreary five months, the feat will appear sufficiently marvellous. It is the students who live in this sort of way that are the most interesting characters in the Scottish universities, and it is their necessities that have gone to extinguish the student life. This will be evident if we consider their position a little minutely. I suppose that fully one-third of the Scottish students are steeped in poverty. The struggle of some of these men upwards, in the face of terrific odds, is almost sublime. When we look at the struggle in cold blood, we say that it is a mistake, that these men ought never to have dreamt of the university, that theirs is a false ambition, and that it would have been better if they had never left the plough or the smithy, if they had gone into the grocery line, or had taken kindly to confectionery. But has not every form of ambition its weak side?—and are we to stop sympathizing in a man's honest endeavours when we discover that he might be doing much better in a different fashion? Are we not to admire the man wrestling with the waves, because he has no business to be in the water?

One of the 22-pounders I have mentioned was a very humble individual; but he fought like a hero, and his life was a constant marvel. He was so poor, indeed, that before one came near the question—How on earth does this man keep soul and body together, besides paying his college fees, with so small a sum?—the previous question presented itself as even more difficult—Where did he get his £22? He had been a carpenter; he had curtailed his hours in order to devote them to study; he got the cast-off clothes of the parish minister, and somebody else made him the present of an old gown, St. Andrew's delighting in red gowns. At the commencement of his first session, several small exhibitions, or, as they are called, bursaries, the value of each being only £10, were to be competed for, and he had the skill to obtain one. It was a little fortune to him—an annuity of £10 for four years to come. When he saw his name on the list of winners, he made such queer faces to conceal his emotions that all eyes were turned upon him, and it was ever afterwards a joke against him. For the remaining £12 he managed in this way. He worked four hours a day in a carpenter's shop, at threepence an hour, and earned from £6 to £7 during his residence at the university, to which he was able to add £5 from previous savings. He got friends to lend him books, and I have an idea that he earned something on Sundays by acting as precentor in one of the city churches. I happened to call upon him one day. It was his dinner hour, and his landlady came in to him with something on an old black rusty tray. "Not just yet, Mrs. Todd," he said in great embarrassment, and that lady forthwith departed. "Don't go away," he then said to me; "now, don't my dinner is never done enough, and, if you stay a little, I'll get it properly done today." I left him three minutes afterwards, and outside his door there was his dinner getting cold—a herring and three potatoes. He lived in a box of a room, his bed being in one corner of it; and this accommodation he shared with another man, who worked even harder than he. This man earned a few shillings by teaching. He went out to assist boys in learning their lessons for the following day at school; and the price which he and all such teachers charged was half-a-guinea a month for an hour every night. As the pay was at the rate of about fivepence an hour, it would seem that the teacher had an advantage over our friend the carpenter; but it must be remembered that the pay of the latter was obtained by physical labour,—therefore, by a healthy relief from mental toil,—while that of the former was earned by the continued and unhealthy strain of the mind.

In Edinburgh there are men who work at bookbinding or printing, who make pills and potions in druggists' shops, who are copying clerks in lawyers' offices, who report for the newspapers, who keep the buttermen's books,—in order to maintain themselves at college. Men in these narrow circumstances go naturally in pairs—divide the same potatoes, and share the same bed. They unite without ever having previously known each other, and, for the sake of a small saving, are chained together while the session lasts. In the desperate struggle of existence and pinch of poverty, these necessitated marriages are often embittered with rivalry and hatred. There are cases in which a nail has been driven into the middle of the chimney-piece, a string tied to it, drawn across the room, and attached to the middle of the opposite wall, so as to divide the chamber into two equal parts. "This is my territory—that shall be yours. *Nemo me impune lacessit*—that's what I say." "And I say, *Noli me tangere*—that's all." The fellows sit on opposite sides of their diminutive fire, "glowering" at each other over their books—the one smoking and the other snuffing the strongest tobacco procurable, to keep their hunger down while forcing the brain through the weary night-watches. The professors make a point of inviting them to breakfast or supper as often as they can, and give them a great feed. It is their only chance of a hearty meal during the whole of the

session. And yet, in spite of all that they have to contend with, they make a very creditable appearance in the class, even by the side of men who have been well coached the night before by competent tutors. The odds, however, are dead against them, and they suffer for it in the end. They have very seldom been regularly educated, and when they go to college they devote much of that energy which ought to be given to their studies to earning their daily bread by teaching or manual labour. Overworked, many of them go home, at the end of the session, shadows of their former selves, and death written in their faces—almost all of them have made acquaintance with disease.

Most of these men, if they survive their period of study, go into the Church, and the result is that the Scottish clergy are notorious for their ill-health. How can it be otherwise?

Correspondence.

For the Christian Messenger.

Our Foreign Mission.

MESSRS. EDITORS,

I forward for publication the following letter, just received, from our valued Brother Crawley. Yours in gospel bonds,
C. TUPPER, Secretary.
Aylesford, April 13, 1860.

HENTHADA, January 2nd, 1860.

My Dear Dr. Tupper.—I received your very welcome letter, enclosing the Draft on London for £100, a day or two since. Please accept my thanks for your kind letter,—and by making this public, let all the donors know how sincerely grateful I am that they have thus given me the ability to proceed with missionary operations, unimpeded by want of means,—which has so often paralysed progress in every department of the enterprise. This donation will enable me to execute long and extensive tours among my people, as well as support additional native preachers. I only repeat what I expressed once before, namely, that I and my assistants are nothing more than "planters" and "waterers,"—and that the brethren must remember that "alms" and "prayers,"—not "alms" alone,—are made note of in Heaven. They will then offer fervent prayer to "Him who giveth the increase," that their contributions may be the means of a large blessing to poor Burmah.

With respect to the 108 dollars for the female school;—although the school can not commence until Mrs. Crawley arrives, still, in order that it may be initiated as soon after her arrival as possible, it would be well to have a building prepared immediately. The sooner, therefore, that all the money appropriated for the school is in hand, the better. As to the best way of remitting the money, I know of no advantage to be gained by forwarding through Boston. Unless there is some objection known to you, which does not appear to me, I would say, by all means *remit directly* by Draft on London, as in the present case. This is always satisfactory, because it is *sure*, and *delay is avoided*. If a treasury Draft for so small a sum cannot be procured, I presume no difficulty would be found in procuring one from the agent of some of the large London firms, at Halifax,—payable in Rangoon, Calcutta, or London.

I will, as soon as possible, let you know who has been selected as native-preacher, supported by the Juvenile Missionary Society, Brussels Street. I will endeavor also to write to Bro. Masters, and thank him and the Society for this aid.

I returned recently from a tour northward. I visited eight large villages. I will mention one result, among many, of my observations during this tour,—a conviction that another missionary is needed for Henthada. I have no hope that, while reinforcements are required on every hand, the Baptist Missionary Union will send us another man. But will not your churches take the matter into consideration? That they can support a missionary family with great ease, it would be an insult to them to question. I have thought so much about this, and have become so profoundly convinced that your representative ought to be labouring in this field, that I have even had the *presumption* to suggest to a young pastor, laboring in one of the oldest churches in Nova Scotia, that he leave his comfortable place, break up his pleasant home, and—come to Burmah! How he will answer me, I know not,—but I am sure that he or some other ought to come to our aid. On the tour just referred to, I baptized one man, a very interesting convert, who, in the face of very bitter opposition from his family, desired to obey God rather than man.

I leave again in a day or two for a tour southward,—after which I will write you again. With kind regards to Mrs. Tupper, I remain faithfully yours,
ARTHUR R. B. CRAWLEY.

For the Christian Messenger.

Wolffville.

DEAR MR. EDITOR,

People in remote settlements, by a kind of mental hallucination, not uncommon, are apt to imagine that the eyes of a whole country or province are fixed upon them;—that the various little events so interesting to parties immediately concerned are just as exciting to every body else. Perhaps a small degree of such vanity may be pardonable in the inhabitants of "our village."

You have already learned, that we have entered upon the occupation of our new place of worship. It is a very handsome building, an ornament to the place, and a credit to the architect. It is semi-Gothic, having the beautiful curves and stately proportions of that style, but without any of the gloomy forbidding characteristics, so often complained of in buildings of the Mediaeval type.

The ceiling or dome of the principal Audience room—is a finished piece of workmanship,—a specimen of the masonic skill of Mr. Saml. Bishop. The mouldings are simple, but rich in their character, and the plastering is unrivalled for whiteness and beauty.

Besides this room there are two smaller ones in the basement, used for Prayer meetings, &c. The whole cost of the building is nearly eighteen hundred pounds, one half of which was contributed by Bro. J. W. Bars.

So much for the place. What have we in it? For unless we have the Spirit of God to dwell in and bless His Sanctuary, we may build costly edifices and dedicate them in vain. We trust we have had some manifestations of the presence of God with us.

Shortly after we removed to the new building it was deemed advisable to hold a Quarterly Meeting and a Ministerial Conference in connection therewith. Due notice was given, the weather was pleasant, the time propitious, the roads good, the nights moonlight, and we had every reason to expect a large gathering. We especially thought the pastors of the Churches would be with us. In this we were to some extent disappointed. Bro. Read from second Horton; Brethren Burton and Rand from Hantsport; Brother Hunt, Bro. Jas. Parker, and Bro. Saunders met with us, but the stay of most of them was very brief.

Bro. Burton gave us a sermon that we believe was attended with the Spirit's power. We had a very interesting Home Missionary Meeting—at which resolutions were spoken to with power and animation by the ministers present. Bro. Rand gave us an excellent discourse from Acts viii. 35,—not "the model controversialist" but about a model preacher, model congregation, model text, model sermon, and model results.

Bro. Rand remained with us for a season and greatly aided us. The meetings were continued some five or six weeks,—with gratifying results. Large congregations, deep seriousness,—the restoration of some wanderers, and the addition of nineteen by baptism gave us reason to thank God and take courage.

One Conference meeting especially will not soon be forgotten by those present. Capt. E. master of a vessel sailing between this place and Boston came forward, and related his Christian experience. There were few individuals in the large assembly, who were not affected even to tears,—listening to our friend, in all the plenitude of manly vigor, in the strength of middle age—tell with a voice broken by emotion, of his hair-breadth escapes,—of one long night of deadly peril with scarcely a hope of deliverance, driven hither and thither by the violence of the waves;—of the vows he then made;—how God had been around his path, first taking his eldest boy, and then a beloved daughter, and how at last he was brought to give himself to Christ.

The next day he was baptized, and the next, went to sea, as he had never gone before, rejoicing that he had been enabled to follow Christ.

Four from the Institution have been baptized. We trust there will be more. It is a matter of regret that Bro. Hartt is about to leave the Academy. It will be difficult to supply his place with an efficient Principal.

It is expected that quite a large class of young men will graduate the coming summer. It is said that an uncommonly attractive programme of exercises is in preparation for the coming anniversary.

The Associated Alumni are to hold their first regular meeting, and it is anticipated that the Oration before them, will be delivered by one who lives in the affections of many in this province.

One of my earliest recollections of yourself, Mr. Editor, is of seeing and hearing you act as

precentor, in Granville Street Chapel in days of yore,—so that I have reason to suppose intelligence of a musical character will not be uninteresting.

I omitted to mention that we have a Melodeon in our Chapel, an instrument, which in connection with a first rate choir has discoursed sweet music to us from Sabbath to Sabbath the past winter. Mr. J. Newcomb from Cornwallis has been engaged the last six months, in teaching vocal music in "our village" and the surrounding neighborhoods, and at the close of the quarter an Oratorio was held in the Chapel, for which a trifling admission was charged to pay for the Melodeon. We enjoyed a rich treat. Seldom have we heard a performance of sacred music in which there was so much sweetness, harmony and facility of execution. The exercises certainly reflected great credit on Mr. Newcomb's abilities as a teacher.

We have had however but few gatherings of a festive character, amongst us. The sad and solemn funeral procession, the gathering of mourning friends around the graves of the departed; have been very frequent with us of late. An unusual degree of mortality has prevailed throughout this and the adjoining township. But few families have escaped the visitation as your list of deaths from time to time has shewn. A week ago last Sabbath, we committed to the grave a young man deeply mourned and regretted by all in the community. But thirty years of age, one short year ago he was the embodiment of manly strength and vigor—but consumption fastened upon him and he soon wasted away. Elijah Fowler, Jr., was baptized by Dr Pryor twelve years ago. For some years he was a consistent professor of religion,—but the ardor of his first love abated, he began to doubt his interest in Christ, and though always amiable in his deportment, yet for a time he was worldly and careless, until it pleased the Lord to lay his hand upon him, and in his affliction he remembered his God, and was found of him. He died with the name of Jesus on his lips and the hope of Jesus in his heart.

Just one week intervened and again on a lovely Sabbath morning, we assembled at the house, this time to follow to the grave the father of our young friend. Elijah Fowler was an old and respected inhabitant of the place. Though not a professor, he was always a diligent student of the Bible. A severe attack of asthma, complicated with other diseases, under which he lingered some months, at last carried him off. Though subject to distressing doubts, and for a long time fearing to cast himself on Christ, yet at last he was enabled to do so, and died in the faith of Christ.

I have made my letter very long. If you think it, or any portion of it, will interest such of your readers, and they are many, whose associations and reminiscences are of our village, my object will be accomplished.

Yours truly,
WATCHMAN.

For the Christian Messenger.

Obituary Notices.

MRS. AZUBAH NICHOLS.

Mrs. Azubah, the beloved wife of Mr. William Nichols, died at Melvern Square, Wilmot, April 5th, 1860, in the 57th year of her age. Sister N. professed religion, and united with the Baptist Church about 24 years ago. She was an affectionate wife, a fond mother, a kind neighbor, a faithful friend, and a sincere follower of Christ.

The sudden death of her only child, James Austin Nichols, who lost his life while attending the rail cars near Boston, Oct. 10th, 1853, appears to have given a shock to her constitution from which she never wholly recovered. About three years ago she became seriously and lastingly indisposed. A distressing cough afflicted her greatly. At times she could attend public worship; and it evidently afforded her sincere pleasure to do so. The visits of her Pastor, and other Ministers and Christian friends, were highly prized by her.

For a considerable space of time before her decease she suffered much. Especially during the last few days of her life her sufferings were very great. They were all, however, endured with exemplary patience and submission. For some time she seemed rather anxious to live; and at seasons expressed fears with reference to her state. As death approached, however, her mind became more detached from earthly objects, and her evidences of acceptance with God grew stronger and brighter. With remarkable composure she made arrangements, and consulted with her beloved husband and other friends, in relation to her funeral. This took place on Lord's-day, the 8th. Sympathy with our esteemed brother Nichols under this painful bereavement, and in his lonely situation, together with affectionate regard for our valued sister departed, was indicated by the attendance of a very large and solemn assembly. They were addressed by the Pastor from a text which had been previously selected by Sister Nichols, and which was remarkably verified in her dying experience, namely, Psalm xxiii. 4.—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."—*Communicated by the Rev. C. Tupper.*