

Opening of the Edinburgh University.

The following is given by a correspondent of the Witness as a correct account of the opening of the Term in the Edinburgh University; certainly not very creditable to the character of that Athens of Great Britain.

"Be it known to all whom it may concern that the University of Edinburgh was opened on Monday the 2nd Nov. after the following fashion. The Common Hall of the College building is too small to contain the students and they repair to the Music Hall, George street. A little before the hour appointed you enter the building. It is large and nearly full. The assembly keep on their hats. You know by their looks that they are students—fuller to day of Satan than of Classics. They have bad memories too—they have entirely forgotten the admonition 'Let all things be done decently and in order,' for 'confusion worse confounded' reigns in the Gallery. It seems a Pandemonium. Racket, clamor, clatter,—peas are flying around—torn paper falls from the Gallery like snow flakes—While varied missiles are 'confusedly hurled.' Boisterous uproar—sounds in imitation of 'the fowl and the brute.' One barks like a dog—then the performance is loudly cheered. Another crows like a cock, and he in turn is applauded. But now there is an unusual hubbub—cries of 'White hat'—'Take it off.' You look around, and see that some poor wight has been so unfortunate as to wear a white-beaver. Discharge after discharge of peas rattle around his devoted head, while his ears are saluted with the command from numerous voices 'Take it off.' He obeys, and the persecution ceases. Some other gentleman enters whose dress or appearance is peculiar and he gets treated in a similar way. A Professor has occasion to pass along the Aisle. The peas rattle on his broad square hat like hail stones. He seems to think the sooner he gets through the better and quickens his pace accordingly. But now a door opens behind the platform and the mace-bearer comes forth followed by the venerable and illustrious Sir David Brewster, Principal of the University—then follow Prince Alfred and Prince William of Hesse, then the Professors with their square hats and long flowing robes. Hats are doffed, and these worthies are received with the most enthusiastic applause. Prayer is offered by Dr. Robert Lee; and Sir David begins the reading of his address.—He is of medium height, thin silvery locks, and mild, genial aspect. Time has furrowed his lofty brow, and age has rendered weak and tremulous his once fine voice. You venerate him for his age, for his character and for the valuable services rendered to the cause of science. You admire the intellect which has led the van of discovery in some of the most abstruse departments of Physical Science. But veneration and respect have forsaken the Gallery; and as the reading of the address proceeds the former medley of sounds arises, and the batteries begin to play with renewed vigor. One, perhaps, whose organ of tune is largely developed, strikes up the air of 'Dixie,'—others join, and the rest keep time with their hands, feet and canes with a zeal and energy worthy of a better cause. A regular syllabus of uproarious merriment is kept up. The Principal evidently begins to despair of getting through. He looks imploringly towards the Gallery, but without effect. He next administers a rebuke, which is received with great applause.—The uproar increases, and the patience of the venerable Principal is at last exhausted—he breaks off in the middle of his address and sits down with desponding air. Never mind, Sir David, you didn't get through but it will do just as well. You've opened it; and it will take thirty one Professors and fifteen hundred students six long months to shut it. The blessing is pronounced by Dr. Lee; which performance was also loudly cheered. Then amidst a Babel of noises and storms of peas the mass surges towards the door and away. And here ended the reading of the first lesson."

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

By Rev. Charles Tupper, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 7.)

My DIARY commences on the 12th day of February, 1815. In the narration of events that transpired previously to this date, I have been obliged to depend almost wholly on my memory. In relating those of subsequent occurrence I shall have much assistance from minutes taken at the times in which they took place.

The day mentioned above (Feb. 12th.) which was a Sabbath, was devoted to fasting and prayer. In order to be free from interruption and the fear of being heard by any person, I retired a considerable distance into the woods, in the hope of being very earnest in prayer,

giving myself up to the Lord, and obtaining consolation. My heart, however, seemed utterly unmoved. Extreme stupidity seized me. It seemed to me as if my prayers were addressed to the tree under which I knelt. In times wherein tenderness and earnestness had been experienced in supplicating a throne of grace, the hope of deliverance had been quite strong; but in such seasons of insensibility the apprehension of having been given over to hardness of heart and a reprobate mind, was truly appalling. Neither the reading of the Scriptures, nor any other means employed, seemed to have the slightest effect upon me. At this time, as on former occasions, I was greatly disquieted and troubled on account of not being more deeply concerned and distressed.

In the course of the next day some emotion of mind revived my hope of salvation. Subsequent insensibility; however, almost plunged me into despair.

On the 15th, Rev. Thomas Handly Chipman preached at the house of Deacon David Randall, in Lower Aylesford. I entertained some hope that attendance at this meeting might prove a blessing to me. My heart, however, remained unimpressed; and the prospect of deliverance from my wretched state seemed increasingly dark.

On the morning of the 16th, while engaged in prayer I used the expression, "Lord, if I perish, let me perish at the feet of Jesus!" From a sudden ray which burst through the deep gloom of despondency, I immediately cried out, "Lord, I shall never perish there!" But this cheering thought was followed by the alarming apprehension, that I could never get to the Saviour's feet.

In the afternoon I received intelligence of the death of a Mr. G. E. whom I had known some years before. While in a state of intoxication he lost his life through exposure to cold. This was the man whose dreadfully profane language had led me, in the days of my boyhood, to start away from him, through dread of the judgment of God immediately destroying him, and me also, if near him. I now viewed it to be perfectly just in God to suffer him to come to this melancholy end; but wondered that I had not been cut off sooner than he. It appeared to me that I was a much greater sinner: as he had probably been brought up without religious instruction or pious example, in the midst of vice and immorality, while all desirable privileges had been conferred on me, and had rendered me utterly inexcusable. The longsuffering of God in sparing such a guilty and hell-deserving wretch, filled me with astonishment.

After my school closed for the day, so deep was the depression of my spirits, that I felt unwilling to be in the company of any persons, and remained all night in the school house. (For the accommodation of several small settlements, it had been set almost three quarters of a mile from any dwelling house.) I read the Scriptures and Mr. Alliene's Alarm to the Unconverted, and prayed, till my eyesight and lungs were exhausted, and frail nature yielded to sleep. On awaking I wondered at finding myself out of hell. The consideration that there are many ways to miss of salvation, and only one to obtain it, especially filled me at this time with awful dread.

Toward morning, while attempting to pray, such an overwhelming view of man's guilt and rebellion against God, and of my own in particular, presented itself to my mind, that I was silenced, under a sense of the justice of my condemnation, and could not offer a petition. I had often been disposed to murmur against God because He does not save more of the human family; but now I wondered that He saves any. The way of salvation, by the sovereign grace of God, through a crucified Redeemer, appeared to me unspeakably excellent and glorious. The heavy burden of my sins was removed, all anxiety respecting the salvation of my soul ceased; and, instead of pleading for pardon, I began to wonder and admire, and to praise and adore the infinite mercy of God in Christ. All the sufferings of body, and all the anguish of spirit, ever endured by me, appeared as nothing. It seemed to me that I could cheerfully submit to any tribulations that might attend me in subsequent life. The thought that my temporal and everlasting interests were in the Lord's hand, afforded me inexhaustible delight. All His arrangements and doings appeared to me infinitely wise and good. I rejoiced that I could be saved in no other way but through the all-atoning blood of Christ. The way of salvation through faith in Him appeared to me exceedingly plain. It was matter of wonderment to my mind, that it had not been presented to me by any one with such clearness. I thought that surely I could shew it to any person so distinctly as to pre-

clude all doubt and hesitation, and to enable him at once to obtain joy and peace in believing.

The ways of piety now became delightful in my view. My ardent desire was, to serve and glorify God with all my powers of body and soul.

Through the rich grace of the Most High, in my experience was verified the saying of the Psalmist, "Weeping may endure for a night; but joy cometh in the morning."

For the Christian Messenger.

Dalhousie College:—

THE CASE STATED—THE COURSE TO BE ADOPTED.

DEAR SIR,—

I have read with pleasure the articles which have appeared from time to time in the Messenger, touching the Dalhousie College question, and am glad to find that you agree with me in opinion on that subject.

As a member of the Committee which was appointed some time ago to take charge of this business, with a view to an application to the Legislature, should it be deemed necessary, I am particularly anxious that the opinions of the Committee should be clearly stated, and that the course they intend to adopt should be fully laid before the public. With your permission, therefore, I will proceed to offer a few observations.

1. Let it be understood, in the first place, that the action of the Committee is based on no hostility to any Presbyterian movement, as such, in favour of education. We rejoice in the activity and zeal of that denomination, and heartily bid them God speed. But if the Presbyterians, or any other religious body, should adopt measures by which an undue and disproportionate share of the public money, appropriated to education, may be obtained, it is manifestly incumbent on those who are desirous of fair dealing to interpose their protest and endeavour to restore the equilibrium.

2. It is not necessary to narrate the history of Dalhousie College—its up and down—its feeble attempts to live—and its long periods of slumber. All this is pretty generally known. The sum of £12750, I may state, has been spent on the building, including a loan of £5000 to the Governors, in 1823, payment of which, principal and interest, may be demanded by the House at any time. The College itself, I presume, was intended at first to be a Provincial Institution, and hopes were entertained that it would become eventually the College of the province, or, perhaps, a Provincial University. But when, on occasion of one of the attempts to put it into action, about twenty-five years ago, three Presbyterian Professors were appointed, and Dr. Crawley, a gentleman eminently qualified for the office, was rejected because he was not a Presbyterian, it was evident that a design was formed to sectarianise the whole affair. The people saw how the case stood, and for want of sympathy and support the College went down again.

3. Denominational education, so far as the higher branches are concerned, is now adopted in Nova Scotia. Whether, generally speaking, it is the best mode of accomplishing the object in view, is not now the question. Suffice it to say, that it is the plan preferred in this Province; and so deeply rooted is the conviction of its superiority to all other plans that there is no reason to believe it will be superseded. And it is clear that so long as the denominations continue to hold the principle, and to act upon it, there can be no Provincial University. All this has been long admitted by statesmen of both political parties. When an attempt was made, in 1843, to found "one College" for the Province, the opposition was so powerful that the measure fell through. It was introduced again, in 1849, in a somewhat modified form; but the Hon. Mr. Howe, at that time Provincial Secretary, and who six years before, had been in favour of it, spoke strongly on the other side. The denominational Colleges, he remarked, had been established and sustained, and "could not be swept away without violence to a part of the population." He saw that the denominational principle was firmly embedded in the minds of the people, and that any interference with the existing Colleges would "rouse up a stream of opposition throughout the country."

4. I come now to the action of the Legislature in the Spring of this year. A Bill was brought in "for the regulation and support of Dalhousie College," and was hurried through the House with skillful quietness. The second clause contains a provision to this effect—that "any body of Christians of any religious persuasion what-

soever," endowing and supporting one or more chairs or professorships, at the rate of 1200 dollars a year each, may nominate a Governor for each Professorship, and the Professor himself. Now, the framers or framers of this Bill knew very well that all the denominations were provided with Colleges of their own, some of them possessing Collegiate powers. It was equally well known that so long as these Institutions existed, Dalhousie College could not become a Provincial University—and that the denominations were fully bent on retaining them. The only thing to be done was to construct the Act in such a manner that any denomination might transfer its funds to Dalhousie, sink itself in Dalhousie, or sink Dalhousie in it, and thus obtain, for that denomination, the advantage derived from Dalhousie's income (£900 a year); placing it, in that respect, and at the expense of the country, far in advance of the other Institutions.

5. But, by what denominations soever this course should be adopted, the effect would be to make Dalhousie a denominational College. If the Baptists had transferred to it their funds, and given up Acadia, Dalhousie would have become a Baptist College. If either the Episcopalians, or the Methodists, had done the same, it would have been transformed into an Episcopalian or a Methodist College. And this, by the way, is all that either of the denominations could do, since no one of them is strong enough to endow a Professorship in Dalhousie, besides supporting the denominational College. Nor would either of the denominations, if they had the power, be guilty of an act so absurd, not to say suicidal.

6. The Presbyterians were the only religious body that could accept the offer. In fact, it would not be difficult to prove that the Act was drawn up by some of themselves, and for their exclusive benefit. The Presbyterian Church of Nova Scotia had their College at Truro, but it possessed no Collegiate powers. The Presbyterians of the Established Church of Scotland had no College. Both these branches of the Presbyterian body desired a College, in the full sense of that term. They have united their strength for the purpose, and availed themselves of the above cited clause of the Act. By this operation Dalhousie College is in their hands, with all its funds and property, and is now a Presbyterian College, as really and truly as it would have been a Baptist, an Episcopalian, or a Methodist College, had either of those denominations taken the step which the Presbyterians have taken.

7. The grievance, then, is this—that one denomination has come into possession of the property which belongs to all, and is thus unfairly placed on vantage ground. But it is said—"You, too, may come in if you please; endow your professorship, and you will have your own Professor there, and your denomination will be represented." The reply is at hand. The other denominations could not take advantage of the Act, retaining their own Institutions, if they would—for want of means—they would not, if they could, because they have determined to retain and advance these Institutions. The contrivers of the Act were fully aware of all this, and shaped their measures accordingly.

8. What then is to be done? There is but one remedy. The grievance has been created by the Legislature;—it must be redressed by the same body. We must call for an amendment of the Act—such a revision as shall place all parties on an equality, and prevent any recurrence of a like evil in future. This can only be done by petitions, which are now prepared, and will be forwarded to suitable persons throughout the country, in order to procure signatures. Persons of all denominations will be invited to take part in the movement.

9. The debt remains to be considered. The Governors of Dalhousie College, as has been already stated, owe the Province £5000, lent them forty years ago. It is high time to settle that account. The funds held by the Governors are pledged for the debt, and there is besides a lien on the building. Our petitions comprise the payment of the debt, with whatever interest may now be due, respectfully asking the Legislature to require such payment, and to appropriate the funds thence arising, or the interest of the same, to our Colleges. That, it appears to us, would be the wisest and fittest appropriation.

10. Such is the position taken by us. We expect the sympathy and aid of all denominations, the Presbyterians themselves not excepted, many of whom, it cannot but be believed, acknowledge the unfairness of existing arrangements, and are willing to assist in the endeavour to procure an equitable settlement of the business.