

own. During the revival in the early part of the spring he was much engaged, and often spoke of its being the last he would see in that place.

A short time before his death he had the pleasure of seeing ten of the young people of the place baptized, and assisted in the administration of the Lord's Supper to a large number of the church. This was the last time he had the privilege of attending on the ministry of God's Word. His sickness was short and severe. He died in the triumphs of faith, and, no doubt, is now employed in "nobler songs of praise." He has left eight children without a mother to mourn their loss, and a widow, the second wife. May the Lord sustain them in their sad bereavement. A sermon was preached on the occasion from 2 Timothy viii. 9, to a large and sorrowing congregation.

J. F. McKENNA.

East Ragged Islands, July 12, 1876.

REV. JAMES PARKER.

(Concluded.)

Our brother's stalwart frame indicated strength of constitution, and seemed to give promise of long life; but near observers thought that there were symptoms of a tendency to paralysis or apoplexy; and so it proved. He was smitten down by an apoplectic seizure about five years before his death, and disabled for a time for continuous public work. He recovered, however, and re-engaged, to some extent, in his accustomed labours, enjoying the assistance of brother A. J. Stevens.

He engaged to take part in the services at the opening of a new meeting house at Morristown, Aylesford, Dec. 13, 1874. The dedication sermon was preached in the morning by brother DeBlois. Brother Parker was present, and addressed the audience at some length after the sermon. Near that spot he had been brought to Christ forty years before, and in an old school-house hard by he had first opened his mouth to preach the gospel. Reminiscences of the past rushed in on his mind, and he brought them before the people with great animation and seriousness. The congregation listened with intense interest.

In the evening the meeting-house was crowded to its utmost capacity. Brother Parker was appointed to preach. He conducted the introductory exercises with apparent ease, and began his sermon. When he had been speaking about ten minutes, some of his hearers observed a change in his manner, as if the course of thought were interrupted. In a few moments he exclaimed, "Brethren, I feel very unwell," and would have fallen had not the brethren J. L. Read and DeBlois, who were sitting in the pulpit, sprung forward and supported him. After some ineffectual efforts to restore sensation to his paralysed limbs, two strong men took him up in their arms to carry him to a friend's house. When they reached the door of the church he asked them to stop, and addressed the congregation in these words—clearly and distinctly uttered—"I want you all to know that the grand old doctrines of the gospel, which I have preached for nearly forty years, are my joy and comfort now. I may die to-night; I may live for weeks or months; but I am not afraid to die. I have a firm faith in Christ—an undying hope in his salvation." The scene was impressive in the extreme, and the hearts of many were deeply moved.

Our brother was shortly afterwards conveyed to his home, where he lingered in comparative helplessness, unable to work for the Lord as before, yet enjoying the consolations of the gospel in his own soul, and comforting those around him "by the comfort wherewith he himself was comforted of God." At length he gently passed away, June 26th last.

On the 28th his body was conveyed to the burial ground at Billtown. A long procession followed his remains to the grave. Religious exercises were conducted in the house by the brethren D. W. C. Dimock and S. B. Kempton. The corpse was carried into the meeting-house at Kentville, where brother DeBlois preached the funeral sermon from 2 Tim. iv. 7 ("I have kept the faith") The brethren Wallace, Kempton, Stevens, and Logan (Presbyterian) took part in the exercises.—The procession was then re-formed, and proceeded to Billtown. Our brother has "entered into rest."

J. M. C.

For the Christian Messenger.

The College Question.

Mr. Editor,—

The above subject has been pretty fully discussed since my former article appeared in the CHRISTIAN MESSENGER of May 24th. About six or eight columns have been filled by "Halliburton" in reviewing that letter, and in attempting to show the advantages likely to accrue to the Province by the establishment of the Halifax University, and to the Baptists by affiliating with it. To reply at length, if it were necessary to do so, would be a waste of time, and an abuse of patience.

Halliburton writes like one who is conscious of the weakness of his side of the question. With such pleading he will never move the minds of a jury.

He thinks my letter to a large extent answers itself. If it does, why has he been producing letter after letter for several weeks in reply? His practice is strangely at variance with his belief.

Without occupying more space with Halliburton's letters, permit me to add a few more reasons why it would seem best for the Baptists not to affiliate.

1. The Anniversary Exercises will be interfered with if Acadia is affiliated.

The College would close its year like a common school, without any public exercises, and without even an examination, as the latter would be attended to by the Halifax University. The proper course for Acadia to pursue would be to confer no degrees. In fact, if she affiliates, she is bound to send her students to Halifax for examination.

Suppose the anniversaries discontinued, what then? The consequences are patent to every one. If there is a year when Acadia has no graduating class, or a very small one, the denomination feels it sensibly. A large class represents a large amount of work done by the College. The annual gatherings at Wolfville do more for the College than all the exercises of the year, I verily believe.

2. A diploma from the Halifax University will not benefit the young men who study at Acadia.

Those who intend to enter the Christian ministry must receive their promotion from their own denomination, and by their own talents. Those entering the medical profession will take rank according to the character and standing of the school giving them their doctor's certificate. Young men entering commercial life will look to parents or friends for promotion. Teachers soon find their level. It cannot help them. Those entering the legal profession may possibly be benefitted by a degree from Halifax, though promotion in the law depends chiefly upon loyalty to the dominant political party at any given time, ability and character being disregarded.

Something more than a diploma is required to push a young man forward in Nova Scotia.

For all ordinary purposes a degree from Acadia will be as good for the student as one from the Halifax College, as can be clearly demonstrated. A diploma from the Halifax Examining University will be inferior to one from the Halifax Teaching University. A degree from the latter cannot be worth more at home or abroad, than one from the Fredericton Provincial Teaching University. To-day a diploma from Acadia is a better passport than one from Fredericton. Hence it will be worth more than one from the Halifax Examining University.

An Acadia graduate of good standing can get a degree from Harvard College by spending about two years there, and that degree will be of advantage to him on both sides of the Atlantic.

3. The Examining University once established, and the Teaching University will follow. This progression may reasonably be expected, if you interpret the actions of the men of the present by the light of the past.

The prospect of a Teaching University being established in five years is brighter now than the prospect of Confederation was five years before that act was passed. All remember the vigorous opposition when that scheme was first mooted; yet a few determined men carried it through.

The friends and supporters of Dalhousie are pressing for the Teaching University, besides, a respectable number in each of the other denominations are favoring the same object. They can accomplish their object. The Teaching

University once established, and Acadia loses her identity, provided she insists in its establishment. For her to affiliate is to assist by strengthening the outposts of the enemy. The risk is perilous. She should learn lessons of wisdom from the past.

History repeats itself in various ways.

The city of Rome once entered into a league with the cities of Latium, by which each city was to preserve intact its freedom and its identity. From that position Rome easily advanced the second step, and established her hegemony over Latium. The latter soon became tributary, and in all matters of importance was ruled from Rome. Similar results may follow in this case. The Examining University concentrates power. With the concentration of power will come the accumulation of wealth. The University Act allows the holding of about half a million of dollars by the Corporation. An Examining University once established with that amount of property located in the city of Halifax, and that city putting forth every effort for the establishment of the Teaching University in its midst, the thing is soon accomplished.

One step has already been taken at the instigation of the friends of Dalhousie. The patrons of that Institution, prominent as they are in the political strongholds of the Province, and backed by a government whose "platform is not the Ten Commandments," if we may trust the reports of some of the political dailies, will not have to wait very long for the next advance.

4. By affiliation Baptists are encouraging state control of the higher education, and letting power slip from their own hands.

It is claimed by Baptists that religion should be free from the state. Education is called the hand-maid of religion. The province of the state in religion extends no farther than the enforcement of the general principles of morality upon all, and the protection of all in their modes of worship according to the dictates of conscience. In Education the power of the state should extend over the range of common school studies, but beyond that its fostering care, not its arbitrary control, is admitted to be right. The reasonableness of this is very apparent. A College is a very different thing from a railroad. The latter is not capable of indefinite improvement. It is not subject to the law of growth. A change of government cannot seriously affect it. A College, on the contrary, is capable of indefinite improvement. It requires steady management.

The sudden changes to which Government by party is incident is injurious to the steady growth of a College. If the Government does not interfere the College stands still, and fails to meet the growing wants of an advancing society. The result is, the College is divorced from the State and taken up by its Alumni or some denomination of Christians. Such has been the history of many Colleges. If the Government actively interferes, the result is equally bad, as the College is dragged into the mire of politics and exposed to perpetual change.

It is conceivable that a state may have a government capable of dealing with the higher education with admirable efficiency. That Nova Scotia has such a government at the present time, or is likely to have in the immediate future few will admit. The days of Howe, Johnston, and Tupper have passed by. First class men will find their way to Ottawa, and all great subjects will be dealt with there while matters of small importance will come before the Provincial Parliament. Baptists would not care to have their college classed with Eastern Extension and Public Printing. Unless they take heed how they act in the present crisis there is where they will bring up sooner than they are aware.

The friendly professions of other denominations towards the Baptists must be received with caution. Baptists are regarded by them much as the people of Boetia were regarded by the cultured Athenians. Not till Boetia could point to the battle fields of Leuctra and Mantinea could she hurl back the taunt of "Boetian hog." The Baptists of Nova Scotia have not yet their Leuctra and Mantinea to point to. In the meantime they ask to be let alone. They want to do their own work in their own way, since that work has been thrown upon

them. If the Government has committed to their stewardship the one pound from time to time, they have as often made it ten pounds. They have done a noble work. They have reared a magnificent structure considering the time and their resources. Acadia, if taken down, would make a fine corner stone for the Provincial University. Laocoon on the plains of Troy exclaimed, when the people were admiring the wooden horse: "Equo ne credite, Teperi. Quidquid id est, timeo Danaos et dona ferentes." (Put no confidence in that horse Trojans, I fear the Greeks even when bringing gifts.) The Baptists might do well to ponder that.

5. The Baptists are under no obligation to the government.

They receive a grant of money. They asked the government for bread and it did not give them a stone. What it gave was a gift, not a *quid pro quo*.—There was no sale. It was stipulated that for so much money they must have so much control. The doors of Acadia College are not barred against the Government. The Professors would give them a cordial welcome to their lecture rooms at any time, and as often as they or their friends wish to come either for visitation or inspection. If they want any information as to what is being done in the College, they have but to hint their wishes and the information will be given forthwith.

The denomination is not committed to the University Act. If few individuals have committed themselves, that is their concern. The Baptists as a body are free to do as they like, and the government, if it is worthy of the name, will respect them if they politely decline their advances, and prefer to remain as they are.

6. The time has not arrived even for an Examining University.

The Lower Provinces are looking towards a Union. The first cords have already been thrown across the chasm in the unions for various purposes effected among bodies of Christians. No very long time will elapse before the bridge will be complete. Therefore either establish a Provincial Teaching University at once, and thus be on a par with New Brunswick, or else wait for the developments of the new condition of things consequent upon the establishment of one government in place of the present three.

7. It is not necessary to affiliate for self-defense.

This plea seems too puerile to deserve notice. Who would think of going into the battle-field, where the conflict is raging, for the safety of his life. When all the dukes and counts of Feudal Europe went on crusade to Jerusalem the kings of France stayed home and gained by not exhausting their power in coming into dangerous competition with vassals and others stronger than themselves. Let the Baptists imitate their example. Let them throw up the breast-works around Acadia, and strengthen that—their main stronghold, if they wish to defend themselves.—The fathers fought and conquered; will the sons surrender without a blow? To talk of self-defense is to suggest weakness. Consider the latent power on every hand. The possibilities of the Baptists were never so great as to-day. Talk of weakness! Rather boast of strength.

8. Because the Episcopalians, Methodists and Catholics have affiliated is no reason why the Baptists should do so.

The haste of Kings and Mt. Allison seemed like that of two boys running to see who could get there first. Had they moved more slowly, it would have been more becoming their dignity. Those denominations and the Presbyterians have a larger platform in common than any of them have with Baptists. They agree on the sacraments, which is deemed of more importance than agreement in doctrine, since the majority of men walk by sight rather than by faith, and are influenced more by the seen and temporal, than by the unseen and eternal. Religious views and feelings will assert themselves even in the management of the Examining University. In Union meetings and meeting houses and Young Men's Christian Associations, Baptists have had some experience. In the present instance the whole weight of government will be thrown into the scale against them.

9. An Examining Board separate from the faculty is a humbug, and hence

affords no reason why Acadia should affiliate.

Any body can prepare an examination paper. A fool can ask questions that will puzzle a philosopher. We do not want improved methods of examining students but improved methods of teaching them. It is not the butcher who girths the ox, but the farmer who feeds him that gives him value. It is the teacher, not the examiner who makes the student. If the government would appoint a committee to visit the lecture rooms and report upon the work done there, they would do a good thing. That would not cost much. In that way the diagnosis would be specific and accurate and a prescription given to meet each case where it was required.

If an Examining Board is the all important thing why have not the German Universities discovered it? Why have not Oxford and Cambridge established such a board? Why have not American Colleges organised one? Is it for little Nova Scotia with less population than a 4th rate city to take the lead in this matter? London with its 3 or 4 millions has a University. Halifax must have a University! Strange coincidence! It looks like putting a man's hat on a baby's head. It does not fit. The best educators on this continent—men who are known in both hemispheres—differ from Halliburton on the subject of an Examining Board.

10. The Examining University in Nova Scotia will be injurious to breadth of scholarship and the highest learning.

No teacher worthy the name wants to teach the same thing in precisely the same way year after year. Nothing is so beneficial to the teacher as his freedom. By the University Bill a body of men are appointed to make a measure of given capacity, while the work of the College faculties will be to make students of proper dimensions to fill it. The professor is changed to the tutor. He must attend to the smallest minutiae of the student's education. He must gauge the range of his instruction by the poorest student in his class. He must cram his class, and by so doing belittle himself. Until our colleges can afford a class of men to do the drudgery, or our students are wealthy enough to employ them privately, and leave the professors free to lecture, or until there are different professors for Juniors and Seniors from what there are for Sophomores and Freshmen, the Examining University will be an injury. It is the scholarship of the professors that gives character to a college and entitles it to rank as a seat of learning. Oxford and Cambridge are proof of this. Take away their professors, or compel them to do the work of tutors and you retard the growth of scholarship in England. In those Universities it is the treadmill work of the tutor supplemented by the lectures of the professors that produces the fine scholars. In the Colleges of Nova Scotia each professor has to be lecturer and tutor both. He is left to his own judgment as to which shall be the more prominent. Once put the examination in other hands than his own and make them arbitrary, and he sinks to the tutor. The College becomes a preparatory school, and in such, growth is not to be found among the teachers.

11. The Examining University will render the Teaching University a necessity in order to maintain a high order of scholarship in the province.

This follows from what was stated above. Only the government can control funds enough at present to equip a College with a full staff of lecturers and tutors.

The duty of the Baptists is quite plain. The government has shown a want of courtesy in anticipating the Convention in the appointment of five Fellows on the Senate of the Halifax University. Whether those five gentlemen shall represent themselves, or the denomination, is the question for the Convention to decide.

ALQUIS.
July 27, 1876.

For the Christian Messenger.

New Glasgow.

Dear Brother,—

I am glad to see by the Messenger that New Glasgow is occupied. I hope that Bro. Anderson will be guided and blessed by the Spirit's presence. It seems a strange providence that that little church should have been without a pas-

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