

# The Christian Messenger.

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## POETRY.

### The Twin Dew-Drops.

A SMALL BIOGRAPHY WITH A MORAL.

"Seekest thou great things for thyself? seek them not."—JER. XLV. 5.

Two little dew-drops on a spray,  
Born on the breast of night,  
Were all in silence hid away  
While waiting for the light.

Thus veiled by birth from human eye,  
One little brother said,  
"I shall go up to yonder sky";  
The other shook his head.

"That's just like you, to shake your head,  
Content with this low place,  
And here you'd stick till hope lies dead,  
And perished all our grace.

"Your silence is but sullen pride;  
What work can we do here?  
Why turn ambition thus deride,  
Or scorn a larger sphere?"

With other words of force and power  
He swelled himself amain;  
While list'ning friends within the bower  
Feared passion would bring pain.

At last this drop by night distilled  
Found words brought no relief;  
And so enlarged, with anger filled,  
He burst his sides with grief.

He downward fell, but with a spring  
The sun shot forth a ray  
Which bore him upwards on its wing  
Towards the source of day.

He gained in width he lost in depth,  
But filled with great delight,  
"See I see!" he said, "behold my width!"  
Alas! it held no light!

But higher still he upwards went,  
Expanding all alone;  
A little while with beauty blent,  
And then, alas! all gone.

His little brother on the spray  
For some time felt relief,  
But as he saw him melt away  
His heart it burst with grief.

He fell; but touched a grain of wheat  
Just bursting into light;  
His beauty lost in bread most sweet,  
To hunger a delight.

Brighton. W. POOLE BALFERN.

## RELIGIOUS.

### METROPOLITAN TABERNAACLE.

Some time ago Mr. Spurgeon made an arrangement with his people that on one Sunday evening in each quarter they should absent themselves so that the general public might be admitted. Last Sunday evening was the first of these services. The building was crowded, and hundreds were unable to obtain admission. The first part of the service was considerably shortened, Mr. Spurgeon remarking that, however willing the spirit might be, the flesh was very weak in a temperature such as that which then prevailed in the building. He chose for the subject of his address the narrative of the healing of Aeneas from the 9th chapter of the Acts, observing at the outset that he wanted by means of these services to reach those who had not heard the Gospel, and that he was very glad to see that his own people—excepting those who were kindly there for the accommodation of the assemblage—had absented themselves. They had all heard of the gaol chaplain who took a subject which he divided into two heads—the state of the sinner and the remedy for that state. On Sunday he preached upon the first head, closing his sermon by saying that upon the following Sunday he should explain the second; but ere the next Sunday came round some members of his congregation were hanged, so that they did not hear that part of the discourse which it was most necessary for them to hear. He meant business, and would not follow that example. Mr. Spurgeon's sermon was an earnest exhibition of the Gospel as the sole remedy for sin.—*Freeman July 21st.*

If in conversation you think a person wrong, rather hint a difference of opinion than offer a contradiction.

## Notes on the University Act of 1876.

### I.

The Preamble states that the proposed University of Halifax will be established "on the model of the University of London." But there are important differences between them. Colleges are affiliated to the University of London at their own request; there is no compulsion. It is not so in Nova Scotia. By the University Act the University of Halifax is constituted of the Colleges therein named, Acadia College being one. Their consent is not asked: they are put there by authority.

It may be further observed, that when the London University was established, no Colleges possessing University powers existed in England but such as were connected with the Established Church; but here there are five Colleges possessing such powers, and whose standing, in that respect, will be materially affected by the new Institution. The Preamble, therefore, is not proved. The University of Halifax is not established "on the model of the University of London."

### II.

The University of Halifax is to be governed by a Senate, consisting of twenty-four Fellows, in addition to the Chancellor and Vice-Chancellor; and its degrees are to be conferred on the report of Examiners, who will be a body of learned men, at least twenty in number, appointed by the Senate. Now, take away the members of the Senate, and the Professors of the several Colleges (none of whom will be eligible to the office of Examiners)—can Nova Scotia furnish a sufficient number of men, qualified to pronounce on the standing of applicants for degrees, and whose decisions the public will be bound to respect? The negative is unhesitatingly affirmed; for an Examiner must not merely be a man who some ten or twenty years ago attained a satisfactory amount of knowledge and skill in the languages and sciences as they were taught when he pursued his College course; he cannot be fitted for his office unless he has watched the progress of inquiry, discovery, and invention, year by year, and acquainted himself, by reading and observation, with all the processes of modern thought. Our best men are so engaged in the practice of their respective professions that they could not prepare themselves for the onerous duties of the Examiner, and the Senate of the University of Halifax will look around in vain for persons competent to fulfil the important trusts to be committed to them; more especially, as the funds provided for the payment of the expenses of management are miserably meagre and inadequate.

### III.

There must of necessity be a uniform course of instruction in the Colleges included in the University of Halifax. The same text-books must be used in all, or the labours of the Examiners will be indefinitely protracted, if not impossible of completion. But the Colleges represent five religious denominations, each of which has its predilections and peculiarities. It is scarcely to be supposed that their representatives would agree in the choice of text-books. A work that might be priceless in the estimation of one would be rejected by another; and if four united in the adoption of a book, the fifth might be prevented from joining them by the force of an authority which claims strict obedience to its dictates, on pain of a terrible anathema. In short, the system proclaims itself unworkable.

### IV.

The power to prepare candidates for degrees exists in the Colleges, according to the Act, only as they are "in connection with the University." The Senate may establish or vary the course of instruction, from time to time, as they may choose and determine. This takes away from the Colleges the powers granted them by their several Acts of Incorporation,

and places them wholly under the control and restraint of the Senate. It is in fact an Act for College annihilation, and seems to have been intended so to be from the beginning.

### V.

In Section xiv. of the Act the power of making and altering bye-laws and regulations for the government of the University is committed to the Senate (subject to the approval of the Governor in Council), and strict obedience to them is enjoined. Then follows this proviso:

"Provided always, that it shall not be lawful for such Senate to impose on any person any compulsory religious examination or test." This is a work of supererogation, being already taken care of in the Acts of incorporation severally granted to the Colleges. They are all open to students of every religious persuasion, without tests or restraints. But the proviso proceeds thus:—"Nor to do, or cause or suffer to be done, anything that would render necessary or advisable, with a view to Academical success or distinction, that any person should pursue the study of any materialistic or sceptical system of Logic, or Mental or Moral Philosophy."

I will not now inquire which is the more astounding, the audacity of the framer of that clause, or the simplicity of the Legislature that accepted it. Certainly, it is a marvellous clause.

In the first place, it fetters the Senate in regard to studies. It says in effect—"Many naughty things are found in modern works that teach 'materialistic or sceptical systems of Logic, or of Mental or Moral Philosophy,' and it may be desirable to guide the inquiries of students, so that they may be able to detect and expose the errors by which these works are deformed; but this is too dangerous a process to be admitted; your young men must not study these works, even with a view to their confutation."

In the second place, the rights of the Senate are restricted in regard to text-books. The theories of logic and of mental and moral philosophy, as propounded in books usually studied in our Colleges, differ in various respects from those which are authorised in Roman Catholic Institutions; and it will be necessary, in obedience to this clause, to shape the course of instruction so as to avoid collision; and this may require the sacrifice of our most serviceable authorities. Thus the University of Halifax will be brought under the operation of an Index Expurgatorius, and will be made to bow to the dictates of the Syllabus of Pope Pius IX.—the Hildebrand of the nineteenth century.

This clause is insulting. Its enactment involves the supposition that the Senate of the University of Halifax cannot be trusted in the choice of studies or of books. It is an outrageous interference with their rights and privileges. It is a clause to which no man who values his freedom will submit. It is a clause which no Protestant can consistently accept. It is like the "dead flies in the ointment of the apothecary" which "cause it to send forth a stinking savour" (Eccles. x. 1), and spoil the whole concoction.

### VI.

Whereas the preamble states that one of the purposes of the Act was the raising of the standard of higher education, it may be fairly argued that a new Institution was not required for the attainment of that object, since the existing Colleges have it in their power to raise the standard by exacting of candidates for matriculation such advanced knowledge in the various departments as shall preserve the Colleges from the admission of unqualified persons, and stimulate the progress of those Institutions in all learning and science. And in fact, the matriculation standards are now considerably higher than they were twenty years ago, and the upward movement is still advancing.

### VII.

The tendency and effect of the Uni-

versity of Halifax cannot fail to be injurious, so far as regards the Institutions of which it is composed. By the withdrawal of the sympathy of their friends and supporters, which will certainly be the result when the honours and rewards won by students shall cease to be bestowed by their own Colleges, the separate Colleges will lose their interest in the affections of those by whom they have been hitherto sustained, and will gradually dwindle and decay. Halifax swallowing up all—a consummation devoutly wished, it cannot be questioned, by those who have originated the scheme that has taken shape in the Act now under consideration. That Act is the fruit of a conspiracy against the denominational Colleges—a conspiracy which, if successful, will be as destructive in its consequences as the originators desire.

### VIII.

The tendencies and effects adverted to above will take place if the University of Halifax shall continue to be a non-teaching University:—but if, as its friends and advocates earnestly desire, and have been looking forward to it with strong hope, it shall become a teaching University—a Government institution, supported and controlled by the State, and subject to political influences and intrigues, as everything is that is connected with the government in these lands—then the disastrous consequences that have been foretold will more speedily befall, and the Colleges of Nova Scotia will be involved at once in common ruin.

### IX.

Acadia College is not now a Nova Scotian Institution. It is the property of the Baptists of the three Provinces, Nova Scotia, New Brunswick, and Prince Edward Island, and is controlled by the Convention of those Provinces, which consists of delegates chosen by those churches, and other members having right to sit therein. The College cannot legally and justly be taken out of the hands of the Convention, as is proposed by the University Act.

### X.

The conclusion is, that it is the duty of the Baptists of these Provinces to retain their hold of Acadia College. The University Act has made it part and parcel of the University of Halifax. Let the Convention petition the Legislature of Nova Scotia for an amendment of the Act in that respect. Acadia College is the child of our patriotism, the child of our prayers; and it has received abundant manifestations of the Divine blessing. To abandon it would be base and ruinous ingratitude.

J. M. CRAMP.

Wolfville, N. S., July 28, 1876.

Two or three weeks since we gave an article from the *National Baptist* entitled "The Minister and his two I's," recommending every minister to get another I besides himself. In the last number of the above journal we find an article

"From the other Eye."

A WORD FROM MRS. DR. DOBBS.

TO THE EDITOR:—I feel more free to lay my case before you and to ask your counsel, because it is partly through you, or at least, through the journal which you conduct with such profundity and learning, that I have got into my present situation.

But let me not delay; I will hasten to my story. Of course I always read your able journal; but since its columns have been enriched by the contributions of the honored man whom it is my proud privilege to call "husband," it has been dearer than ever to me. Those letters I always read and re-read, and I may say with the more regularity because I think that the Doctor is never so well pleased as when he sees me thus employed. The other day, he was quite disappointed at the failure of our dinner. Everything

went wrong; I discerned the promise of a reproof; but I said to him: "You see, Doctor, I have been so busy, reading over and over, that admirable article of yours on 'The Minister and his two eyes.'" He relaxed in a moment, and said, "Well, well; no doubt you did all you could."

And speaking of that article brings me to my present trouble. When I read about the minister's other I, and learned how the other eye ought to see for him from his own point of view, and not merely to reflect and re-echo him, the thought struck me, "Perhaps I have been in error. I have always tried to encourage my husband by saying pleasant things to him, and making him satisfied with himself. Perhaps in this I have not discharged the full duty of the other I. So under the influence of the article, I thought I would turn over a new leaf. So one Monday morning I said to him, 'Doc-

tor, it seemed to me that you were not quite up to yourself in your sermon last evening.'" He put back the steel-bowed glasses on his forehead, and gazed at me as if doubtful of the evidence of his senses. Amazement seemed to make him dumb; but at last he managed to articulate, "Will you please [he is always very polite when he is vexed], will you please to tell me wherein that sermon could have been improved?" Said I, "It seemed to me, for example, that when you said that the soul, being spiritual, was therefore one and simple, and being simple was therefore incapable of being dissolved into its elements, and therefore indestructible, and therefore immortal, it seemed to me, I say, that you asserted what cannot be proved, and what in fact we don't know much about; and further, that instead of proceeding from the known to the unknown, you proved that which is known by that which is unknown."

I paused here for a moment, to see how he would take it. He looked as if he had suddenly had a barrel of ice water poured on him. Presently, recovering himself a little, with excessive and freezing politeness he said, "Mrs. Dobbs, before you do me the honor to favor me with any more of your advice, will you be so obliging as to wait until I ask for it?" Then he went off to his room, and I did not see him again for hours. At our evening worship he read the chapter about "women being in subjection," and "learning of their husbands at home." And on the next Sabbath evening he preached from the text, "Sarah obeyed Abraham, calling him lord." I was in hopes of a new dress, and a few days of journeying; but when I alluded to the matter yesterday, he was very short, and said that he agreed with Paul that women had better be keepers at home, and that he thought with Peter that a woman should not be adorned with the putting on of apparel, but with a meek and quiet spirit. In fact, I assure you that it has been rather hard times at our house since the conversation I referred to.

Now what I want to ask is this: What is to be done if the husband won't hear what the other eye says to him; and if he seems to want, so to speak, to put it out? Pray favor me on this point. Meanwhile I remain, etc., etc.

MRS. L. PHILETUS DOBBS.

SENSATIONAL PREACHING.—A minister of the gospel makes a sad mistake, when he sets himself to the work of getting up and advertising sensational discourses to draw hearers. When a pastor trumpets it abroad that he will preach on this and that odd, strange, and extraneous subject, he departs from his legitimate work of preaching the risen Christ and His Gospel; and it is manifest to all intelligent observers, that it is done, not to honor Jesus and do good, but to draw hearers and to magnify himself; and it lowers him down to the level of the buffoon and mountebank.—*Canadian Baptist.*

No man can get rich by sitting around stores and saloons.