

where he had died in a drunken fit. The two lay side by side, were buried in the same grave, and alike await the coming of him who shall judge in righteousness the countless hosts of quick and dead. When the modest procession bore the coffins from the chamber of Rachel Gibbs, she looked sadly in the face of the young immortal at her breast, and in the bitterness murmured, "Be thou called Ben-oni, for thou wilt, doubtless, like thy brother, be a shadow on my path and a curse on my soul."

From that time the little joy that was in her nature died away, and she became more and more morose and melancholy. The habit of brooding increased; she secluded herself from her neighbors; abandoned the church which she had formerly attended regularly, and grew less and less fitted to control the varying moods of turbulent and headstrong boyhood. Ben-oni, consequently, had never been wisely curbed; only at times he had been sharply checked when his recklessness was unendurable. As his mother earned her living by her needle, her only possessions being the cottage and a meagre soldier's pension, he had been obliged to accept employment in an almost menial capacity a year or so before our story commenced. But whether at home or abroad Ben was the same; careless, rude, disobedient, and apparently worthless. He was known through the village as the worst and the most dangerous of its lads. Swearing seemed to come natural to him, and to smoking, with its attendant vices, he was unhappily addicted. Nobody would trust him, and his employers would have turned him off but for the pain it would have given his mother.

Headless of others, selfish and self-willed, Ben-oni had thus far fully justified his ill-omened name. If anything had been wanting to fill up his mother's cup of shame and sorrow, it was his sudden disappearance on Sabbath morning. All day she had sought him through the deep snow, from house to house, and in the evening, heart sore and foot-weary, she had returned to her now doubly desolate home. In vain she tried to pray. Long neglect of duty had interposed a barrier between her soul and God, which would not yield to the first breath of devotion. Feeling abandoned even by heaven, dissatisfied with her own conduct, yet blaming the erring one, she threw herself, dressed as she was, upon her bed, and fell at last into a restless, unrefreshing slumber.

How many hours she slept she never knew; but when she awoke she was conscious that some one was in the room. Hastily turning her eyes rested on Ben-oni standing near the fire, his hair matted, his clothes wet, and his whole appearance denoting the toilsome journey of the day. In a moment Rachel was on her feet, and remembering only the pain he had caused, her indignation worked itself into her hands, and with wild words of anger on her lips, she seized him and was about to strike. But some unseen power stayed her arm; and as she stood with flashing eyes prepared to chastise, she was strangely impressed with the boy's look and manner. Usually he had resisted violently every attempt to punish him, and had answered blows with kicks and oaths, but now he was silently passive. He had seen his mother's motion, readily interpreted her design, but he changed not his position, nor expressed in his countenance the least intention to dispute her will. His face was calm; overcast, it is true, with the shadow of fatigue, but, nevertheless calm, and his wet hands were crossed before him as though in patient submission. The mother could not be blind to something new and remarkable about her son, and she relaxed her hold. But then, as if ashamed of her weakness, she set her tongue to do what her hands disdained.

"So, like a bad penny you are back again!"

"Yes, mother," gently replied the boy.

"And where have you been, and what fresh mischief have you been committing?"

"I have been to Boston."

"Boston!" exclaimed Rachel incredulously?

"Yes, mother," quietly Ben continued, "I have been to Boston. I walked there and back, and I am sorry that his voice faltered—" "I am sorry that you have pained you and made you angry, I'm glad I went."

"You are, are you," shouted the mother, "you have been tramping about with worthless companions, and now return with a falsehood on your lips about going to Boston, and have the impudence to tell me that you are glad of it. I'll give you something to be glad of. You shall go without your breakfast; and if I was to treat you as you deserve, your back should smart for all the anxiety you have caused me."

After the delivering of this excited speech, Rachel expected a fierce retort, but it came not. Quietly Ben put a few pieces of wood on the fire, opened the shutters, and seeing that the morning was well advanced, he approached the door. Before he lifted the latch he turned to look on his mother, but her back was to him and she noticed not his sodden shoes and garments. But as he went languidly and slowly out she thought she heard the murmured words, "Jesus went down to Nazareth and was subject unto his parents."

Monday was an unsatisfactory day at the modest home of widow Gibbs. She could not sew, nor work in any other way, and indeed everything she attempted persisted in going wrong. Her thoughts were not pleasant, and her conscience was not at ease. In vain she tried to convince herself that she was blameless for the misconduct of her son, the more she argued, the more distinctly a voice within reproved her. It seemed to say in answer to all her self-justifying pleas, "You cursed an unconscious babe with an ill-omened name, and you have treated him as though you were determined to make him deserve none other; you have neglected to develop the good that is latent in him, and you have set before him the example of a heathen, not a Christian; and now you wonder that he should be worthless and reckless." These reproaches she could not hush, and yet she was far from learning wisdom from them.

(To be Continued.)

Correspondence.

For the Christian Messenger. Young Men and University Consolidation.

MR. EDITOR,—

The friends of Consolidation are making capital of the supposed fact, that the majority of undergraduates and recent graduates are ardently in favor of the grand scheme. The class representative of this year's graduates at Acadia, was reported as saying, at the Alumni dinner, that the class of 1881 were "Consolidationists to a man." But it soon appeared that this 'representative' did not 'represent'—a state of affairs not unknown in politics—those for whom he spoke; and another member of the class corrected the over-ardent assertion, showing that the opinion of the speaker was a mere guess. This circumstance, though in itself unimportant, is suggestive. The friends of Consolidation regard as their coadjutors all who do not make outspoken opposition to their plan. Now it is a fact that the majority of young men have not publicly delivered themselves of a decided opinion on this subject. What, then, shall we conclude in regard to their position? To what does silence give assent? Let the advocates of Consolidation be not over-hasty in numbering the young men; otherwise there may be developments by and by which will startle and disappoint them.

But let us grant that Consolidationists are proportionally more numerous among young men than among old. Must Consolidation therefore be sound in principle, and the thing of all things to be prayed for? Because young men say, "Let us tear down and build greater," shall we conclude that wisdom is in the cry? "Old men for counsel and young men for war," is a wise and safe adage. Young blood moves swiftly, and young hearts are bold; but where schemes are proposed involving great interests—eternal interests—ardor, enthusiasm and courage in action, are less needed than the accumulated wisdom of years, the sagacity of earnest and far-seeing men—men who have passed through their period of impatient zeal, who have been tempered by the lapse of a generation, who have learned to distinguish between faith and presumption, and who are more concerned to provide training which shall fit the youth of this province

to glorify God and shine in the courts of eternity, than to glorify self and glitter for a while on earth. Let us be assured that in this great matter the prudence of age is more respectable than the wild hoping of youth. And yet, we do not need to strain our ears to catch the cry, that these men that favor the old ways are "old fogies," "ancient relics," "behind the age;" and, on the other hand, these young people are called "liberal," "progressive," and other fine names. This cry has been heard before. It sounds strangely like a clamor that arises from the crowd who wildly seek to level to earth the cross of our Lord, and to cover for ever the stain of His blood. The waters of our holy religion, the babbling followers of Paine and Voltaire, are ever shouting, "Progress!" Therefore, although we see a wide difference between the present agitation and an agitation against religion, we have no confidence in the correctness of these sentiments—of this recent cry. The men who contend for schools in which the glory of God is sought, through the cultivation of God given faculties, are perhaps ancient in their opinions: so were the compassionate counsels of eternity ancient; are they less respectable on that account?

Young men have great confidence in their strength. They rarely fear temptation, whether it threaten intellect or heart. They are little aware of the Christian influences which they need, in order that the insidious wiles of skepticism and unbelief may not make shipwreck of their faith and their souls. For this reason undergraduates would naturally have no fear of the godless character of a school. On the other hand, old men have seen the tendencies of the human mind and character. They have learned that it is no child's play to contend with the various forces arrayed against the souls of men by the sleepless adversary. Almost invariably old men think more of the great future, young men of the near future. This is natural; but for this very reason, on a question of this kind, the opinions of the former are of incalculably greater consequence than the ideas of the latter.

Again, young men seem to have an inherent dissatisfaction with existing institutions. With their criticisms they sweep heaven and earth. Until they have learned by repeated experiments that the world would not be much better managed if they had full control, they have unresting fault to find with the men who follow the path approved by the wisdom of the past. Young men in their teens enter college, and are soon heard loudly denouncing the curriculum. They conscientiously believe that they know far better than the Faculty—and not the Faculty of one small college, but of all the colleges of all the world—what young men should study in order to obtain the best possible preparation for the work of life. This spirit holds with diminishing vigor throughout the college course, and in some cases clings to a man until he has spent several years in testing the soundness of his views. This is mentioned to call attention to a singular quality of the youthful mind, and to show that too much reliance must not be placed upon what is sometimes denominated "Sophomoric wisdom."

Of course these remarks do not touch the fact that among the promoters of Consolidation there are men of liberal knowledge and great sagacity. We designed simply to treat of this particular phase of the subject; and more especially, because Consolidationists among the Baptists are, with few exceptions, young men; while our veterans, our great men, lift united voices against the uncalled for innovation.

GRAEME GREY.

July 14th, 1881.

For the Christian Messenger.

Notes on the early history of Harvard.

(The facts taken for most part from Harvard Register.)

MR. EDITOR,—

I have thought that some of the readers of your paper, who have not had an opportunity to acquire much information concerning the history of this University, might be interested in reading a short sketch of its early life and growth. This college is two hundred years older than Acadia, having been founded in the year 1638. Its history

is quite like that of other institutions of learning, characterized, as it is by a period when it had to struggle for existence, then by a period of slow growth in which it had its years both of success and comparative failure, and lastly a period of rapid increase and widely extended influence.

Harvard University owed its origin to a government grant; but this grant was soon increased by private gifts. For a considerable time the College was supported from these two sources, but the government grants, as is frequently the case, gradually grew less while the private gifts increased, till the State finally withheld all support. The university at the present day, possessing a fortune of some \$8,000,000 has only received in all, \$216,000 from the State. Harvard then, owes its present prosperity not to government grants, but to the large hearted donations of its friends. It is true that the State aid has been no inconsiderable amount, but when compared with the gifts and legacies of individuals it is trifling.

Harvard, as I have said, was founded in 1638, and received its name from the Rev. John Harvard, of Charlestown, who bequeathed to the Institution the sum of £779 sterling, and a library of 300 volumes. The Rev. Henry Dunster, an Englishman, was the first President. It was while he held this position, in the year 1650, that the Legislature granted the first charter of the College. For some years the number of students varied between 20 and 40; but from 1680—1692, there was a marked increase. There were at this time only three professors, the President and two tutors, and since the prescribed course of study extended over three years, each teacher was obliged to undertake all the studies of one year.

A summary of the Curriculum of this period will give us some idea of the nature and scope of the work done, and of the religious condition of the College. The subjects of instruction were as follows.—

Table with 2 columns: Subject and Hours. Rows include Greek, Hebrew, Chaldee, Syriac, History or Botany, Arithmetic and Daniel, Geometry, Logic and Physics, Ethics, Rhetoric, Declamations, Commonplaces, Bible, New Testament, Theol. Catechism, Disputations.

The above represents the number of hours per week, and includes all the subjects distributed throughout the three years. Some may ask, Did they not study Latin at this time? The answer is that students were obliged to make a thorough study of this language before entering College, and were even expected to exhibit considerable facility in speaking it.

It is at once clear that the greater part of the instruction was purely religious. At this period of Harvard's history the number of students studying for the ministry was nearly one half or about 45 per cent. The College, in its infancy, was under the control of the State, and at that time the government and religion were one. Let us here, for the sake of contrast compare the percentage of ministerial students for the ten years 1860—1870, with that already mentioned, which was about the year 1680. From 1861—1870 the number of Bachelors of Arts was 993, and number of ministers 59, or 5 1/2 per cent. This year 1881, the number of students for the ministry was still less, being only 5 per cent. The majority of graduates at the present day study law. Of the 197 students who graduated this past June, 44 will probably enter the profession of Law, 38 expect to engage in business life, 38 undecided, 26 intend studying Medicine, and 20 to make Teaching their work. The number in the other professions is much smaller. I have made this digression for the sake of comparing the past with the present.

The union of Church and State was dissolved in 1692, in consequence of the termination of the Colonial government. The period, extending from 1692—1780, was called the Provincial Period. It was during this time that the first two professorships were founded, one of Theology 1722, the other of Mathematics in 1726. It is worthy of notice that the founder of the Theological Chair, was a Baptist, Thomas Hollis, of England. The only restriction laid upon the Professor for this position was, that he should be a member of a Christian Church, Congregational, Presbyterian,

or Baptist. Until the year 1718, the increase in the number of students was very small; in the seven following years however, the College doubled its number. Whitefield says, that in 1740, it numbered 100, and about the year 1770, it reached the number of 160. The number of Ministerial students till the year 1738, was about one-third of the graduates, but from that time they began gradually to decrease. Between the years 1774—1776, Cambridge was the seat of the War for Independence, and the quiet classic halls served as headquarters for the American soldiers. In consequence of this, the College was transferred to the town of Concord for the space of two years.

It was during this period, from 1780—1865) called the National Period, that Unitarianism gained a foothold at Harvard. The seeds of this wide spreading tree, were sown in 1805, by the appointment of a Unitarian to the chair of Theology. This act created considerable excitement, and awakened among many of the friends of the College, a feeling of hostility. It doubtless had a tendency to retard the normal growth of the College and for 30 years the number of students remained stationary, or at least increased very slowly. This state of affairs continued till 1852, when a serious question arose: Would it not be for the interest of the College to sever the connection between it and the Divinity School, and transfer its management and funds into other hands? Accordingly a petition was sent to Congress, asking that the Divinity School be henceforth considered a separate Institution from the College Proper. This request, however, was not granted. Till the present time the Theological and Arts Departments have continued under the direction of one Board of Trustees. We are now glad to say that the dominant body at Harvard is no longer Unitarian. The Secretary's report of the last graduating class, gives as the number of Episcopalian students 48, Unitarian 32, Congregational 31, and Baptist 7, the next in order.

Even the Divinity School cannot justly be called Unitarian, since one of the members of the Faculty, Dr. Crawford Toy, Professor of Hebrew and Biblical Lecturer is a Baptist.

I have thus given a very imperfect sketch of the growth of this University, touching only upon the most important features of its history and development. I must not trespass further on your space. I may say more of its later history at some subsequent time.

W. H. ROBINSON.

For the Christian Messenger. African Baptist Association.

The African Baptist Association convened with the Hammonds Plains Church in its Twenty eight Annual Session at 3 o'clock, P. M., on Saturday, Sept. 3rd, 1881. After the usual devotional exercises the election of officers took place.

Rev. H. H. Johnson, pastor of Halifax Church elected Moderator. P. E. McKerrow, Secretary. C. F. Biddle, Treasurer.

The gathering was one of the largest ever witnessed, their being delegates from Digby, Weymouth, and Cornwallis, Preston and Halifax, the weather was delightful. On Monday afternoon the subject of education was introduced by the Moderator; in plain simple words. By saying that some ministers taught that it was not necessary to be educated in order to be able to preach the gospel, but merely open the mouth wide, and God would fill it. The speaker admitted that God would assist, but while he admitted that fact, he believed that God would not do that for man which man could do for himself (God works by means) man's extremity was God's opportunity.

He further stated from what he could ascertain, that the doors of Acadia College were open to all irrespective of race. This opportunity should now be embraced, it being a grand one. If this was done we would not have to send away to the United States for ministers but would have them to send here. He strongly urged the young men who were aiming for that exalted position, to get education in order that they might be able to fill their pulpits with credit to themselves, do honour to the cause of Christ, and arrest that progressive evil which predominates in many of our churches to-day.