

Acadia Athenæum.

WOLFVILLE, N. S., APRIL, 1878.

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THROUGH the enterprise of Lord Dufferin, a splendid field has been opened to the talented and ambitious students of the Dominion. Now we may sit beneath our own vine and fig-tree, beneath a pine on the barren steppes of Lunenburg, or an apple-tree in a Cornwallis orchard, and compete for the highest degrees of London University. Of course one would have to study if he expected to succeed, and at a great disadvantage too. But for those emulous of honors and lacking means to pursue their work at the University itself, whosoever sees fit to pass the usual Matriculation Examination, such as competitors for the Gilchrist Scholarship pass, has fair field for graduating by passing two subsequent examinations. Boards of Examination will be established at all the great centres of the Dominion, and papers forwarded from London. Doubtless the Curricula of the Colleges will be revised to meet this exigency, by offering preparatory training to their students in such branches as may be required. Here, then, is a Central University indeed, whose degrees are current

over the world. To such a standard our Colleges may with laudable pride aspire. Baptists can work up Acadia to meet this new advantage without losing sight of her peculiar aims, or losing one jot of her importance as an individual. Meanwhile to us it is gratifying to know that there is another link, however slight, in the claim which binds the Colonies to the fatherland—to see that there is yet nourishment flowing into the branches from the parent stock; and to feel that we are a living part of the Empire. *Este perpetua.*

THE second lecture of the term was delivered before the Acadia Athenæum, in the vestry of the Baptist Church, Wolfville, on Monday evening, the 15th inst., by John Y. Payzant, Esq., M.A., of Halifax. The subject of the lecture was: "Some crumbs of comfort not yet disposed of by the philosophers." In treating of his subject, the lecturer considered the position maintained by some of the leading scientists of the present century, and some of their deductions, and the bearing of these upon revealed truth. The body of the lecture consisted of the consideration of the chief objections contained in Revelation, and arising from man's inner consciousness, to the universal adoption of the theories and deductions of the modern philosophers.

The lecturer showed that he had exercised close and careful thought in the preparation of his discourse, and that, although engaged in the active business of life, and required to give his attention continuously to the duties of his profession, he had taken time to study closely the theories of the leading scientists of the age, and to consider discriminately the relation of these theories to truth as it is understood by the Christian world to-day.

We are glad to have become acquainted with him as an advocate of truth, and as an opponent of those who attempt, by physical and scientific demonstration, to cast revelation and human consciousness into oblivion. We respect him as one who is willing to leave the debatable ground—the border-land, still undecided, until science shall have been pursued to a higher perfection, when truth will come out of the crucible more lustrous and more potent than ever, because of the victory gained—when the astute philosopher, the learned theologian, and the subtle meta-