

principal importance is attached to teaching and not to examining, and those Universities would consider it a weakness and reproach not to retain the work of examining as well as teaching in their own hands.

Besides this Examining University will be quite an expensive affair. Chancellors, Senators, and Examiners will expect to be paid for their services; and the question arises whether Nova Scotia, with her small revenue, can afford to pay so dearly for what after all must prove to be only a fifth wheel in her educational coach.

6. The University of Halifax will probably develop, or an attempt will probably be made to develop it into a Teaching University. It is well known that the advocates of a Teaching University did their utmost the last winter to induce the Government to accede to their wishes in this matter; and judging from the utterances of Messrs. Hill and Weeks, especially in the early part of the discussion, the Government would have brought in a teaching University bill, could they have carried the House and country with them. As a temporary expedient they made the nearest possible approach to this in the passage of the Examining University Bill;—a bill going too far for some, and not far enough for others, and consequently satisfactory to none.

Indeed it is pretty plain that the policy of the Government has been, not so much to do the best thing for the country educationally, as to keep themselves in power. If they could best have accomplished this purpose by bringing in no bill at all beyond one providing for the equalization of the Provincial grants, they would doubtless have done so. But this course—which under all the circumstances would have been best for the country—they could not have taken without seriously endangering their existence as a Government.

With Baptists, therefore, it comes to be an important question whether they should turn aside from their regular education work to favor a scheme which one political party has launched to keep itself in power, and which ere long another political party may propose to modify to get into power.

7. Acadia College, by Act of Incorporation, is the joint property and under the joint control of the Baptists of the three Provinces, and the Baptists of Nova Scotia cannot affiliate with the Halifax University without committing a breach of faith with their brethren of New Brunswick and P. E. Island.

This itself I regard a sufficient reason for non-affiliation. If the Baptists of New Brunswick and P. E. Island were agreed to the step, the case would be different; but not till then will the Baptists of Nova Scotia be in a position to entertain the question.

With the Maritime Provinces as the field of her exertion, Acadia can well afford to maintain an independent position; and such is especially desirable at the present time when the sympathies of the Baptists in this wide field are being drawn more closely than ever around her.

8. There is reason to fear that affiliation with the Halifax University, if decided upon, would more or less alienate the affections of Baptists from their own College. The power of conferring degrees might and probably would be retained by Acadia, but it would hardly be exercised for those choosing to take the degrees of the new University. The student who should not enough prize the degrees of Acadia to take them in the first place, would not feel inclined or consider it any compliment to take them in the second place. It would be only natural for those receiving the honors of the Examining University to sing its praises, and intimations have already been thrown out that the strongest possible inducements will be placed before them to lead them to do so. It may be doubted if the Baptist public from different parts of the three Provinces will gather at Acadia on the first of June of each year, not to witness the graduation of her sons, but simply to learn that they have deserted her halls to take the degrees and become the Alumni of another Institution.

9. That College does the best thing for a country that just meets its educational wants as these develop themselves. This Acadia has done in the past, and will doubtless continue to do in the future. And this, it may be added, is the only proper way of elevating the standard of education. To make the standard of entrance to the different Colleges all at once higher, and their course of study broader and longer than the existing educational state of the country demands would do more harm than good.

10. Baptists cannot affiliate with the Halifax University without some compromise of principle. Education—a christian education—an education in which the christian element is duly recognized is one of those matters the control of which Baptists cannot afford to commit to other hands than their own. And whenever this control is interfered with by the reception of Provincial aid, then by all means let such aid be given up.

Among the reasons which have been adduced why Acadia should affiliate, the following are the principal: First. The other Colleges have done so. But this is no reason at all, or it is as much a reason to the contrary. It is not easy to understand why the other denominations should favor the movement.—Why the Presbyterians, for example, in the light of such a history as that of Princeton, should be willing to give their support not only to an examining but even to a teaching University. But whatever may have been their chief motive, with Presbyterians, Wesleyans, Episcopalians, and Catholics in the new University, it is doubtful if much room remains therein for Baptists, while all the more room is left without.

Secondly. If Acadia has merit, affiliation will give her a chance of letting it be known. This argument would have some weight if affiliation were the only or best method of doing this, but it is neither. In the wide republic of letters the graduates of Acadia, like those of every other Institution, will be sure to find their true level.

Thirdly. If Acadia does not affiliate, it will be imputed to fear. I reply, she can afford to bear the imputation, and will every year furnish fresh proofs of its groundlessness.

Fourthly. Acadia should affiliate in order the better to look after her own interests. I reply, this can best be done by her staying at home and attending to her own legitimate work.

Fifthly. Government will legislate in favor of the Halifax University, will make its degrees worth more in the public market, and put civil disabilities in the way of the graduates of non-affiliating colleges.

I reply, an Institution needing such protection as this must be weak indeed, and so the people would understand it. Besides such legislation, as the voice of history unanimously testifies, must ever in the end defeat itself.

Sixthly. By affiliation, Acadia will come into closer competition with the other Colleges of the country, and thus be spurred to the noblest endeavors. I reply, the competition will be, if anything, closer, and the motive to the highest effort stronger, without affiliation than with it. With such a formidable rival as the Halifax University to contend with, Acadia, standing alone, will feel bound to do her best.

I would certainly favor the largest and most untrammelled liberty to all in dealing with this question. If any of the students of Acadia wish to take the degrees of the Halifax University, or if any of her graduates feel inclined to join its Convocation, or accept appointments on its Board of Examiners, let them by all means do so. But in my humble opinion the Baptists of the three Provinces, as a body, should think carefully and long before formally committing themselves to the scheme.

The addition of \$50,000 to the endowment Fund of Acadia College would do far more for her than affiliation—would be the best reply that could be made to the Government proposition; and whether the government grant be withdrawn at the end of five years or not, nothing less than this sum should be added to the funds of the college in that time.

It is especially desirable that the Baptist body be united on this question. Difference of opinion may be expected, but the side to which the argument preponderates should carry. I do not expect to be present at the approaching Convention, but trust the denomination will be a unit in deciding to abide as it is.

D. M. WELTON.

For the Christian Messenger.

"One Present" again—Comments.

Mr. Editor,—The last attack made upon me by "One Present," requires scarcely any reply. It contains its own refutation.

My voice was given at the Association against omitting those important sections 4 and 5 of the Temperance Report, but the adverse vote was carried, very much to my regret. No. 4 recommended the use of non-intoxicating wine for Communion purposes; No. 5 after several general remarks closed with the recommendation that persistent users of strong drink as beverages be not received into the Church or retained in full communion. And though the Association adopted the Report omitting these two Sections, it is still my firm belief that the majority of the Baptist Churches practise what the Committee on temperance desired the Association to recommend.

The letter of "One Present" seems to be composed of three parts, (1) Reiteration of previous charges, done up in italics with variations of parentheses; (2) Self Laudation, showing how he managed the Association and patronized Mr. Parsons; (3) Personal abuse of me and a sorry attempt to ridicule the pure unfermented juice of the grape—Communion wine.

As to the first, my reply and proof were given in the Christian Messenger of the 19th July, and which he has not ventured to touch in his last effusion. Let him produce proof if he can to destroy my statements. But argument and solid facts can scarcely be expected to prevail with a man who works and talks to get a vote carried, and who himself shirks the vote. This temperance vote was not the only one avoided at the Association. In respect of the second I can only say, "One Present" did not introduce me into the Association: Rev. I. J. Skinner moved that Mr. Parsons be invited to a seat and members voted "aye." The question whether "One Present" did all or more or less than he boasts of, or whether the Association could exist without his abundant labours is not pertinent just now, and we must be careful to avoid side issues.

Respecting the third, there is little for me to say. My public and private character, my natural disposition, and my temperance efforts are not my own; they belong to my friends and the world. Controversy on these points with any person, especially one selecting an assumed name, would be most repugnant to my feelings. Let us deal honourably with truth, fact, principles; and then the World will be the gainer. But perhaps this is asking too much.

I could call as hard names and utter as much ridicule as "One Present," but forbear. It would soil my conscience and do no more good than he has done, and besides, Mr. Editor, my article might be refused insertion. He mentions various enemies of Temperance; but permit me to suggest, he has not particularized all who injure this Cause and shame the spirit of Christianity. From the earliest days even till now the advocates of every good cause have been called "intemperate" "mad" "fanatic" "lunatic" by the enemies or fossils of the time. Should I blush to stand the test? Many of your readers will answer, No. In closing, allow me to say that false impressions even when italicized and beautified with parentheses cannot be made true by fifty repetitions. It is impossible for me to go with "One Present" up into the clouds of his own self-praise and boasting; and I refuse to follow him down through the abuse and ridicule exhibited by the third part of his letter.

Yours truly,
J. Parsons.

Halifax, July 31st, 1876.

P. S. On the question of "Communion wine" I beg to refer "One Present" to the inquiry of "One Absent" in the previous issue of this paper; also to others who may write on the "wine" question.—J. P.

For the Christian Messenger.

Ordination at Andover.

An Ecclesiastical Council called by the Baptist churches of Andover and Grand Falls, convened at Andover, July 20th, at 11 o'clock, A.M., to consider the propriety of publicly setting apart Bro. Isaac R. Skinner to the work of the Gospel ministry.

Council organized by appointing Rev. J. G. Harvey, Moderator and Rev. I. E. Bill, Jr., Clerk.

Delegates present.—Centreville.—Rev. J. G. Harvey, Deacons G. Currie and G. Gregg, and Bro. F. Burtt. Lyndon, Me.—I. E. Bill, Jr., and Bro. G. M. Emery.

Andover.—Deacons Hopkins and Wright, Bro. W. Britt, and Bro. A. C. Peltrie. Grand Falls.—Dea. C. A. Hammond and Bro. W. C. Burpee.

Rev. George Armstrong of St. John, Rev. H. Hopkinson returned missionary, Dea. J. Hopkinson of Fort Fairfield, Me., and Bro. C. Whitney, of Presque Isle, Me., were invited to seats in the Council.

Records of the church in reference to inviting a Council being called for, resolutions bearing upon the subject were presented and read by the Clerk of the Council.

Bro. Skinner upon invitation gave a relation of his Christian experience, call to the ministry and doctrinal views, after which a number of questions were propounded, and answered by the candidate to the satisfaction of the Council.

After due consideration it was unanimously resolved that in compliance with the wish of the church at Andover, concurred in by the church at Grand Falls, that the ordination be proceeded with, and that the order of exercises be as follows: Sermon by Rev. George Armstrong; Ordaining prayer—Rev. J. G. Harvey; Right Hand of Fellowship—Rev. I. E. Bill, Jr.; Charge to the Candidate—Rev. George Armstrong; Charge to the Church—Rev. J. G. Harvey; Benediction by the candidate.

Resolved, That the Clerk be requested to furnish copies of the proceedings for the Christian Visitor and Christian Messenger.

A large number assembled at 3 o'clock, P. M., and Bro. Skinner was publicly set apart to the work of the Gospel ministry, Sermon by Bro. Armstrong from 2 Tim. iv. 5: "Do the work of an evangelist; make full proof of thy ministry."

It was a solemn and deeply interesting occasion.

I. E. BILL, JR.,
Clerk of Council

For the Christian Messenger.

Mrs. W. H. Porter.

ASLEEP IN JESUS.

At Brantford on Sabbath, July 30th, after a lingering illness of consumption, Eliza Jane, wife of Rev. W. H. Porter, of Brantford, aged 35 years.

She died as she had lived, beloved by all, but most by those who knew her best, and in calm and peaceful reliance upon her Saviour.

Her Christian life was too beautiful to be recorded. It will rather live in memory, where, by many, it will be long and fondly cherished.

Her nature though retiring was courageous, and to her heart and conscience, her loved ones and her Saviour—though with sweet unconsciousness—she knew not but to be a martyr. When my Brother Theodore's fiery youth and burning zeal, under the power of God, kindled the first revival flame in Brookfield, Col. Co., N. S.—when the dominant religious body barred their church against the few Baptists, and domestic persecutions followed Christian obedience, the same fidelity to duty that constrained Eliza Marshall to come out and be a Baptist, has ever characterized her. Her strongest desire was to be useful, and that domestic cares should seemingly prevent her, was her greatest trial. But though the ointment was but so widely distributed, its odor could not be hid. Her friends were few, but firm, and her delight was in communion with choice, kindred spirits, in the house of God, in secret prayer, and in the Bible. The effect upon her life and character was apparent.

"As one who holds communion with the skies,
And fills his urn whence those pure waters rise!
Comes down to mingle with us meaner things,
It is as though an angel shook his wings;
The soul is awed, the place seems holy ground,
And heavenly fragrance fills the circuit round."

To have seen and heard the heavenly expressions of her last hours was a rare privilege.

Industrious and hospitable, frugal and benevolent, answering the description of the virtuous woman, in Prov. 31; "a keeper at home," with only too modest

an estimate of herself, she seemed ever, and equally by the high and low, the object of affection and respect. In Jamaica the negroes used to call her a queen, nor could they have shown more reverence and love had she been such.

Her disease was of several years standing, and more than once had threatened her life; still it could scarcely be accredited beneath the radiance of her eye and the freshness of her cheek.

Her sufferings, which were rather protracted than intense, were borne with Christian fortitude and patience, from which her release was not more longed for than to be with Jesus. Her removal leaves a great mysterious blank; but we know that earth cannot be wholly the loser when Heaven has gained so much. Still as a wife, mother, friend and Christian, to have known her, is to deeply feel the loss. The hour, noon—the day, Sabbath—the sky, blue, only slightly flecked with fleecy clouds—the air balmy with the odor of the first ripe fruits of harvest—were fitting accompaniments of her early, holy, happy, hopeful end.

"Precious in the sight of the Lord is the death of his saints."

The scene is changed. Youth's fondest dream, life's sweet romance is over, and with the kind relief of tears, the gentle sympathy and tender ministry of Christian friends, and above all the sustaining grace of our Heavenly Father, we gird ourselves, under new circumstances for the duties and trials that may be before us.

The funeral which took place on Monday, the 31st, was attended by a large concourse of solemn sympathizing friends of every religious denomination, both from the town and surrounding country. The members of the church and especially the sisters who knew her best, and the deacons who were the pall-bearers, seemed to feel their loss, as well as to sympathize deeply with their bereaved pastor and his family—seven children at an early age, being left motherless.

The funeral services were conducted in the First Baptist Chapel, which was almost densely crowded, in which several ministers of different denominations took part. The chapel was draped in mourning, but with the beautiful and appropriate relief of flowers. The Scriptures read—Ps. xxiii; John xvi, 1-3; 1 Thess. iv, 13-18; Rev. xxi, 1-4; xxii, 1-5; 20, 21—and the hymn, "Jesus lover of my soul," were selected as having been especially appropriate and precious to the departed.

The anthem "Go bury thy sorrow," was sung by the choir, and played upon the organ, as the congregation slowly and sadly passed out, taking a final look at the pale sweet face in the casket, then followed her to the burial.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep
From which none ever wake to weep."
W. H. P.

DOMINION & FOREIGN NEWS.

DOMINION OF CANADA.—On Friday last three men were killed by the falling of a scaffold at the new French Cathedral, Montreal.

During the past ten days previous to the 2nd, 1100 immigrants, including 500 Mennonites and 400 Icelanders, passed through Montreal, en route for the West.

United States despatches state that Canadian Indians have joined the Sioux on the war path. The Dominion Government are satisfied to the contrary.

The Provincial Government intend establishing a new detective force in Montreal.

One hundred and sixty persons were buried in the Montreal cemetery last week.

A fearful tornado at Chambly blew down a house, and four men in a boat narrowly escaped drowning.

On Saturday there died at L'Original a woman named Marston, 104 years, and 5 months old. She was a native of Scotland and came to this country when ten years of age.

NEW BRUNSWICK.—O'NEIL the murderer of Mrs. Fothergill, was executed at St. John on Thursday last, in the presence of about sixty spectators. In seventeen minutes he was pronounced dead, and his body was taken down and buried in the Roman Catholic cemetery.

A sad accident occurred at St. Stephen on Tuesday last, by which two children of a Mr. Stanhope, of Calais, were drowned. The children were brother and sister. The boy had gone out on a log on Libbys Pond to catch minnows, when he fell off and his little sister, in an attempt to save her drowning brother, rushed into the water and got beyond her depth. Before assistance could be rendered both of the children were drowned.—Globe.

A Post Office clerk named Rankin, was arrested on Monday for taking money out of letters.

UNITED STATES.—It has been decided to explode the great Hell Gate blast on the afternoon of September 6th.

There have been excavations under the water going on for some time past to get rid of a large rock which is a barrier to vessels entering New York harbor. Some thousands of tons of rock and earth will be thus removed and a passage made for shipping, saving several miles distance.

A flat boat, on which were sixteen