

as soon as it became 12 o'clock on Saturday night, because to do so would land passengers probably, at a place where they would have no possible option, but to pass the next 24 hours.

When the trains run through between River du Loup, Halifax and St. John, this question will assume even larger proportions than it does at present.

A train will leave Quebec every morning except Sunday.

It would be impossible that the train for Halifax, leaving Quebec on Saturday morning, can reach its destination until about 10.30 or 11 o'clock on Sunday.

It would certainly never do to stop that train at any place short of its destination, and it is quite certain that there will always be more or less passengers starting from Quebec on Saturday morning.

Precisely the same state of facts will arise at St. John, although the distance being shorter, the train will arrive there at an earlier hour.

The difficulty however becomes greater in leaving Halifax and St. John.

The trains are intended to leave those places every evening—reaching Quebec the following evening and Montreal the next morning.

What it is intended to do, is not to start a train for the north, from Halifax and St. John on Saturday night, because to do so would involve the running of that train, to get it to Quebec, during the whole of Sunday, up to about 9 o'clock at night.

This would undoubtedly be objectionable, as it would occupy the entire day of Sunday, in the running of the train.

In order to minimise this to the smallest possible proportions, it has been arranged to start the train from Halifax and St. John—not on Saturday night, but on Sunday night.

The train will leave St. John about 10 p. m. and Halifax about 7.15 p. m. It will therefore run from St. John two hours, and from Halifax about four hours and a half on Sunday evening, but after that it will run through the week day, and provide a train on Monday over the whole line.

This is the way in which the time table is now being made out, and it has been done in order to diminish to the greatest possible extent the running of trains upon Sundays.

No freight trains will run upon Sunday upon any part of the line; but up to 7 o'clock on Sunday morning into St. John, and to about half past ten o'clock on Sunday morning into Halifax, passenger trains will of necessity require to run—also for about 2 hours on Sunday evening from St. John, and for 4 hours from Halifax, on Sunday evening, trains will have to run.

I know of no other way in which it can be reduced to so small a compass, and it will give the entire day, except the few hours I have named, when no trains will run over any part of the Intercolonial Railway.

I return you the Petition from the Presbytery of Truro.

I have the honor to be Sir, Your obedient servant, (Signed) C. J. BRYDGES, General Supt. of Govt. Railways. F. Braun, Esq., Secretary Department of Public Works, Ottawa, Ont.

For the Christian Messenger. Ontario Correspondence.

THE BAPTIST INSTITUTE AT WOODSTOCK, ONTARIO, AND ITS WORK.

As educational topics seem just now to be in the ascendant in Nova Scotia, perhaps an educational letter may not be wholly out of place. As, in the course of your controversies, some allusions have been made to the institution at Woodstock, and its mode of working, and as it is desirable that the Baptists of sister Provinces should know more about each other's affairs, I have thought a few particulars in respect to what Baptists are doing for higher education in Ontario and Quebec, and how they are doing it, might not be just now unacceptable to the readers of the MESSENGER.

You have completed your campaign; ours is shortly to begin. Whether you have gained the victory most to be desired is a point upon which I dare say I had better not feel called upon to express an opinion. I may simply observe that whatever modifications of present policy the wisdom of the future may ordain, I sincerely hope the little remaining formality of getting the \$100,000 subscribed and paid may be speedily attended to. The money will be a convenience to the College under any circumstances.

Just such a convenience as a similar \$100,000 would be is very much needed just now at Woodstock. Whether it will be obtained, or asked for, at present will be decided—at least the latter question will—ten days hence at Toronto. The Baptist Institute at Woodstock has been about 16 years in operation. During that period over 2000 students have attended for longer or shorter periods. The primary object of the Institute was the training of ministers, and the Literary Department was first projected mainly as preparatory to

the Theological. Up to within a couple of years the attendance steadily increased, the curriculum was advanced and the number of teachers enlarged, until the Institute could show an average attendance of not far short of 200 students in all departments. These were under the instruction of 14 or 15 teachers, and pursuing for longer or shorter periods a carefully arranged curriculum, nominally of four years, but really, from the extent and fulness of the regular and honor courses, demanding in most cases from five to six years of hard study in order to its completion. Two years since the school was broken up by scarlet fever. This proved a severe blow, and being followed by a period of unusual monetary stringency, the attendance has not yet regained the point previously reached. The consequence of the diminished attendance, while the expenses could not be cut down in proportion, was the incurring of a debt which, increased by one or two other causes, which need not be particularized, now amounts to between \$5000 and \$6000. Unfortunately the denomination had just finished a Ladies' Building, costing perhaps \$20,000, and the paying of an old debt of \$4000 or \$5000, so that it was not an easy task to turn immediately round and go back to them hat in hand.

The present attendance at the Institute is about 140, a number which is being added to every week, and will, no doubt, be largely increased in the winter months. In regard to the work done I may say that the Institute is affiliated with Toronto University, and consequently the curriculum is conformed largely to that of that institution, though, apart from the three years Theological course, to which either our own or the University course is taken as preparatory, a good deal of work is done in the Sciences and other subjects, in addition to that necessary to fit students for junior and senior matriculation, which is all that the Institute has as yet attempted. As the examinations at Toronto are most rigid, and the honor courses full, the doing of all the preparatory work necessary to enable our students to enter the second year at the University with all the honors taxes present resources to the utmost. Very few students who commence with but an ordinary common school education can accomplish such an entrance with less than five years of hard study.

The present staff of teachers at the Institute comprises, in the Theological Department two D. D.'s and an M. A. of Toronto University, and in the Literary, two B. A.'s from Toronto, two from other Canadian Universities, one M. S. from Michigan State University, two or three undergraduates, &c. &c. As to methods, all students on entrance are subjected to written examinations, in accordance with the results of which they are classified. At the end of every five weeks, or half term they have another written examination, and cannot go on with their classes unless able to obtain a prescribed percentage of marks in answer to the papers set. Again, at the end of each half year examinations are held upon the half year's work by competent examiners from abroad. These examiners do not come to hear the classes examined by the teacher, but to test the work themselves. This they do largely also by written examinations. The result is that if the work of the Institute is not thorough the fault can hardly be in the system. I remarked in a previous letter that we in Ontario and Quebec were, some of us, disposed to envy the Baptists of the Lower Provinces their educational facilities. This statement might not be the worse for a word of explanation. We are affiliated to an institution which is eminently and often tryingly conservative. It has one teaching College, the professors of which are able, several of them eminent men, with European as well as Canadian reputations. We do not object even to the University College. Splendidly endowed, having what is, or was a few years ago, said to be the finest public building, the Parliament buildings at Ottawa only excepted, on this Continent, with a fine library, expensive apparatus, &c., it ought certainly, as a model and a stimulus, to do much in keeping the standard of instruction at a high level. But all the more it ought not to fear the competition of local Colleges. Yet, as a matter of fact, all efforts to secure from the University Senate local examinations, or any other encouragements to local Colleges have hitherto failed. Some one has observed that the Baptist College of Ontario has never had the power of granting degrees. True, it has never asked it, though years ago,

when grants to Denominational Colleges were in vogue it might have had both University powers and money for the asking. I have never been able to see the force of their logic, but, as a matter of fact, the great majority of Baptists in these Provinces would indignantly decline the offer of State aid, and would abandon the College should it accept it. Of course it could not now be had. All that is asked is fair play—a chance for open and even-handed competition for a share of the honors of the Central University. The sentiment of many, probably of most Baptists here is opposed to University powers being held by a Denominational or any other College. Our best College, University College itself, be it observed has no such powers. It has its own regular and rigid examinations, at which prizes are liberally bestowed, but no student can obtain standing, honors, scholarships, or degrees from the University without undergoing its separate and distinct examinations. Hence, could the friends of the Institute obtain here what seems to be offered at Halifax, local examinations, fair representation on the Senate, and sure safeguards against special advantages, intentional or unintentional, to the students of any one College, they would be abundantly pleased with the system, and gladly let the University, which is widely known and whose honors count for something abroad as well as at home, do all the degree conferring. They think the proper work of Government is to see to the inspection and stamping of education, as of other commodities in whose genuineness the public interests are involved. Hence our wonder that our brethren in the East should reject what we would so gladly obtain.

A Baptist Conference is to be held at Toronto on the 16th and 17th inst., at which the educational question will come in for full discussion. It is hoped that some course will be decided upon which will remove present embarrassments and open up a clear outlook for the future. If, as I hope, I can be there to see, I will inform the Messenger of the results.

I. E. W.

The Christian Messenger.

Halifax, N. S., October 18th, 1876.

DEATH OF REV. A. R. R. CRAWLEY, A. M.

It is fitting that one whose life for nearly a quarter of a century has been before our readers, and whose pen has so often contributed to interest and instruct them, should have his death announced with more than a passing notice. We have received the following from the pen of the Foreign Secretary of our Missionary Board, which tells us all that we know as yet of his departure:

REV. ARTHUR R. R. CRAWLEY, A. M.

A cable telegram from Liverpool (England) brought last week the sad news of the death of the Rev. A. R. R. Crawley, late Missionary in Burmah. He died on Monday 9th Inst. The telegram contained the bare announcement of the decease, without particulars. All that is at present known is that Mr. Crawley and family left Rangoon in August on their return home, and had reached Liverpool when He who hath the keys of the invisible world summoned his servant.

The Rev. Arthur R. R. Crawley, A. M., was a native of Sydney, C. B., and was born, we believe, in 1830. He entered Acadia College in 1844, and graduated in 1849. After his conversion he resolved to devote himself to the Christian ministry, and studied at Newton Theological Institution.

Foreign Missions early engaged his serious attention. In selecting Burmah as his field of labor he was probably influenced largely by the example of the great Dr. Judson, in whose steps he trod with undeviating diligence, and he stood in the first rank among the successors of that missionary hero.

Mr. Crawley was accepted by our Foreign Missionary Board in 1851, and it was expected that he would represent Nova Scotia in Burmah. But he preferred to work under the auspices of the American Baptist Missionary Union by which Society he was cheerfully engaged, and was always held in high esteem by its Managers.

He was ordained to the Christian ministry, in the Baptist Meeting House Wolfville, Aug. 17, 1853. On that occasion, Dr. Crawley preached the Ordination Sermon, from Acts ix. 15; Father Theodore Harding asked the usual Questions; brother William

Chipman offered the Ordination prayer; Dr. Cramp gave the Charge; and brother Hunt presented the Right hand of fellowship. Another service, in which he was specially designated to missionary work in Burmah, was held in the same place on the 4th of December following, and both services excited great interest among the people.

Bro. Crawley's missionary career was a great success; not so much in the number of converts gathered from heathenism, although he was much blessed in that respect, as in the wise and energetic direction of affairs, and the judicious employment of the gifts for usefulness, the abundant manifestation of which afforded striking proof of the genuineness of the work. This was pre-eminently Mr. Crawley's life-business. When it was found that native preachers were springing up in all directions, and the American brethren were unable to support so many, Mr. Crawley was requested by our Missionary Board to undertake the management of that part of the enterprise, and the funds raised by our Society were to a great extent employed in sustaining these operations.

Brother Crawley was admirably qualified for the position in which he was thus placed. He possessed remarkable discernment of character;—he combined the gentle with the firm;—he was a wise and safe counsellor;—as he would not willingly offend, so he was not quick to take offence;—native pastors and native churches found that their interests were in good keeping, and that he would never betray his trust. In short, he was a divinely appointed leader of Christian men, and he won their esteem and confidence. Among his brethren, his heart-kindness was conspicuous; while humility, modest bearing, and affable demeanor preserved him from tendency to lordliness, and endeared him to all. Friends loved him with true brotherly love; he had no enemies.

It has pleased God to "take him away in the midst of his days,"—when, for the claims of his family, and for the wants of the cause in Burmah, the continuance of his life for fifteen or twenty years longer, so earnestly desired, might have been reasonably expected, under ordinary circumstances. But "the Lord is righteous in all his ways; and He hath 'the residue of the Spirit.'"

The news of our brother's death will be received throughout these provinces with deep sorrow, and sympathy on behalf of the widow and orphans will be everywhere felt. The churches in Burmah will be sorely stricken. Let all rest on Him who is "the same yesterday, and to-day, and forever."

J. M. O.

It was supposed by some of Mr. Crawley's friends that his return after his last visit to this country was injudicious, but he had become so much acclimated to the warm humid climate of Burmah that the severity of the winter of his native land was held to be even more dangerous to his weakened constitution. Indeed we remember that he attributed his most serious illness to a cold taken while travelling through England on his former return; and having devoted himself to the work of giving the gospel to Burmah, he preferred rather to labor there than in this country for the remainder of his days. He is gone to be for ever with the Lord and yet we have his devoted life, his cheerful piety, his entire consecration to Christ to linger in our memories; and we shall ever recall our acquaintance with him as among the most cherished treasures of this world. We tender our warmest sympathy to the sorrowing friends—to his honored and aged father Henry Crawley, Esq., of Sydney, and his bereaved widow and children.

The Argosy is a small, good-looking monthly journal published at Sackville, N. B., in connection with the Methodist Collegiate institutions there. The October number has an article on the Baptist Convention recently held at Sackville referring more particularly to the action taken in relation to the University of Halifax. We do not apprehend that it is from the pen of any member of the Faculty, and so we do not care to characterize it with all the severity it deserves. It is probably from some budding intellect that has not as yet had the advantage of the logical training necessary to enable him to see the relation of his statements one to the other.

He ventures to predict that "if the Colleges that are at present in affilia-

tion with it (the University of Halifax) labour cheerfully and earnestly to make the University a success the harmony of its working and the value of its degrees will not be in the least impaired by the hostile position assumed by the Baptists. It is Acadia herself that will suffer." The writer may assume that he has his eyes open to see more clearly than all the Baptist Convention what the University is, and is to be, yet a little more modesty in putting it on paper would not have been amiss. He says:

"As to the worth of the discussion held in the Convention on the proposed affiliation, it is enough to observe that the speakers barely, if at all, alluded to what is obviously the leading feature of the new University scheme, namely, that it is to substitute one curriculum, one board of examiners, and one thorough, testing system of examination, in place of the system at present in vogue in the colleges of employing the professors to examine their own pupils. Take away this feature and the schemes becomes virtually a nullity. And yet the speakers, as if by preconcerted evasion, blinked this part of the scheme almost altogether, and exhausted themselves in windy declarations, about the Pope, giving up the rights of Acadia, godless Universities, etc.

We regretted to hear men like Dr. Crawley and Dr. Cramp demagogically appealing to the "people" on the question. Of what possible worth could the views of the people be? It is only persons of trained and cultured intellect, that are fitted to decide so important a matter, not the mass of the laity, who are obviously and necessarily unfit to pass upon such subjects. It only requires a glance, moreover, at the balance sheet of the treasurer of Acadia College to learn the precise amount of interest taken by the Baptist body at large in the educational institutions of their denomination."

Such a question as the one he asks "Of what possible worth could the views of the people be?" might be expected from a clerical dignitary of Rome in the dark ages, but when such a position is taken by, perhaps, an aspiring young Methodist minister we can but pity the "mass of the laity" who will be placed under his magisterial authority. If "it is only persons of trained and cultured intellect that are fitted to decide so important a matter" how is that he rejects the decision of Dr. Crawley and Dr. Cramp—men surely not inferior to those at any of the Colleges in the Maritime Provinces? Are they "unfit to pass upon such subjects?"

His sardonic smile at "the balance sheet of the Treasurer of Acadia College" will not hurt any one so much as himself. The Baptists may not as yet all so fully appreciate their privilege, as some evidently do, in having so noble an object to sustain as their Collegiate institutions, but the number is increasing, and that among "the people," or as he impudently calls them, the "mass of the laity."

SUBSCRIBERS IN ARREARS will much oblige by making an early remittance.

We are glad to see that the Visitor is so heartily engaged in arousing the brethren in New Brunswick to "enthusiasm" in the endeavour to raise the sum proposed by the Convention, as an addition to the Endowment Fund of Acadia College. We commend to our readers the closing portion of a good article on the subject from our contemporary:—

At the present time the exigencies of our educational enterprise press upon the mind and heart of the Denomination, and call for liberal, large-hearted, enthusiastic efforts to secure the position of Acadia College and put it in a condition to do the best work for our Denomination, our youth and country. Let none suppose that declining to accept the Halifax University is what makes the demand for increased endowment necessary. Had the Convention accepted the University, increase of endowment would have been equally necessary, but with much less prospect of obtaining it from the people.

The brethren in Yarmouth, N. S., understand the matter well, and have entered nobly and enthusiastically on the work of planning and giving for Acadia College. Rev. E. M. Saunders is engaged in this great enterprise, and is laboring well and with all his energies to lead and help forward to completion this new endowment for our College. His interesting letter will be found in our columns to-day. We heartily wish him equal success in other parts of that fine county. May the same enthusiasm evoked at Yarmouth on the great and commanding subject of maintaining and endowing Acadia College, be felt and operate throughout the Denomination in these Provinces. In such enthusiasm we should see the fore-runner and pledge of success."

MONEY WANTED.