For the Christian Messenger.

Ontario Correspondence.

PROSPECTS OF THE HARVEST. WHEAT NEARLY A FAILURE. OTHER CROPS GOOD. THE MACDONNELL HERESY. THE SECRETARYSHIP OF THE CONVENTION. THE UNIVERSITY QUESTION, &C., &C.

The question of the "crops" always an important one in a farming country, has in these hard times a special interest for those who are considering thoughtfully and anxiously the problems of the coming winter. A stage has now been reached at which a pretty sure idea of the prospects can be had. The reports are, on the whole, rather encouraging than otherwise, though the wheat crop, Ontario's great staple, is on the whole decidedly inferior. Hay has been harvested in enormous quantities and generally of good quality. This, in a country which is paying increased attention to stock-raising, is a fact of great importance. For the same reason it is encouraging to hear that the crop of oats is a very heavy one. For barley it is said that the excessive heat and copious rains have been too stimulating so that the berry is not well developed. The harvest will, it is feared, be light. Potatoes promise well. The Colorado bug was, as usual, on hand promptly, and at work industriously, but the very rapid growth of the vines combined with the increasing skill brought to bear for his destruction have greatly checked his operations. The great drawback, then, is the unpromising aspect of the wheat crop. The Fall wheat must, it is feared, be set down as a failure. A good deal of it was winter-killed, and the intense heat, the excessive rainfall, and the closeness and humidity of the atmosphere together, so injured the remainder that it is believed in large sections of the country, the yield will scarcely repay the labour of harvesting. Spring wheat is much better, and in many sections promises well, and should the weather prove favorable until the close of the harvest, the total wheat crop may prove much better than the farmers—who unfortunately are not, as a class, accustomed to look too much upon the sunny side—are inclined to believe. At the very best it will no doubt fall far below the average.

The stir created in orthodox circles—not only amongst our Presbyterian brethren, but amongst all classes, by the MacDonnell case seems to have now pretty well subsided. It may be questioned whether too much importance has not been in many quarters attached to an honest, but rash and purposeless expression of doubt on a difficult question by an eloquent preacher. His intellectual honesty is worthy of all admiration, and the effect of the manifest struggle between his desire on the one hand to retain standing in the great body which is proud of him and of which he is proud, and the fear on the other, lest that desire should betray him into unfaithfulness to conscience, cannot but have raised the man in the estimation of all except the school, apparently not so small as one could wish it, who seem constitutionally unable to sympathize with such a struggle, and who seem ready to put the brand of "heresy" upon the head of any brother, however admired and beloved previously, who falls short by one hair's-breadth of their own clean-cut and iron-bound creed. Nor can one on the other hand but admire the intense loyalty of this class to their convictions of right and truth—a loyalty which, had they lived in other times, would doubtless have carried them to the stake, as it would we fear instill other conceivable circumstances have steeled them to condemn their heretical brethren to the same crucial test. Mr. Macdonnell is manifestly too honest a man to wish to eat the bread of any church after he is unable to teach conscientiously its essential doctrines, and it may be doubted whether the ends of truth will not be better reached and the spirit of Christ's gospel more faithfully exhibited in these days by encouraging honest, searching, personal investigation, than by relentlessly crushing the creeds of the 19th century into the square-cut, and possibly in some respects narrow mental moulds of the 17th. I trust in so speaking I am saying nothing at variance with the spirit of the teachings of Him who found it necessary even in the dawn of Christian truth and freedom, sometimes to check the honest zeal of his disciples with a gentle "Forbid them not."

The question of the best mode of carrying on the Home Mission work of our churches is just eliciting some discussion. The work has become so large that no competent pastor is willing to undertake it in addition to full pastoral work, even when tolerably well remunerated for the extra labour. Many seem to have strong objections to paying a full salary for the whole time of an able man and yet are unable to point out very clearly a more excellent way. Most of the schemes yet proposed to save the necessity of this seem to savor too strongly either of retrogression, or of division, neither of which can, we trust, be tolerated, even in thought, by the denomination. The combined wisdom of the churches will, we hope, find some satisfactory and amicable solution of the difficulty at the approaching Convention.

As an alumnus of Acadia I am watching with deep interest for the decision in reference to the proposed affiliation with Halifax University. I suppose there are many "ins" and "outs" to such a question which one at a distance cannot follow. Perhaps if we at this remote point knew more of the internal history of higher educational movements in Nova Scotia during the last ten or twelve years we should be in a better position to understand the causes of the now incomprehensible opposition that is being manifested to what seems so excellent a scheme. As it is, some of us are full of admiration, almost of envy, of the position of the denominational Colleges in Nova Scotia. Firm believers in denominational Colleges on the one hand, as affording the only means left available by the conflict of sects for making education thoroughly *religious*, and firmly convinced on the other of the evils resulting to sound learning from the multiplication of weak universities, such a schemes as that being inaugurated in Nova Scotia seems to us to afford an admirable means of securing the advantages of the one and at the same time escaping the evils of the other. It is doubtful whether any College, any teaching institution should ever confer degrees, a University degree, to be worth anything, should surely be a guarantee not of so much time spent in study, or in attendance at lectures, but of so much mental culture and scholarship. Full, thorough, searching examinations afford undoubtedly the best, though far we admit from a perfect, means of testing these. For such examinations the professors in a College have not the time. Nor if they had does the work seem to be properly theirs. They should be freed from it that they may give their time wholly to their own proper work of training. Of course frequent examinations will be found necessary to the doing of this work, though I observe some correspondents assume that the sending up of students to Halifax University, implies the absence of examinations at Acadia. Doubtless any of the professors can tell them better than that. But examinations for the purposes of classification, and ascertaining if the student is understanding his work, are a very different thing from such examinations as ought to be considered necessary before giving one a certificate of scholarship which is supposed to admit him to the standing of an educated man, "with all the privileges" &c. in any part of the world. A statement I have recently observed over the signature of one of the Professors at Acadia is very significant in this connection. It is that graduates of Acadia can be admitted to the *Junior* Class at Harvard without examination!! That is, an A. B. from Acadia is worth in the Educational Market just half as much as an A. B from Harvard. Surely nothing further is needed to show the need of some change. Of course no one is going to admit that four years study at Acadia is only equivalent to two at Harvard? What then is the significance of the fact? I leave the conundrum for those who think the Professors or Students of Acadia will shrink from having their work compared with that of other Colleges, or tested by the most searching University examinations at Halifax, or any where else.

I must not close without explaining why we should envy you your new system in Nova Scotia. We have a similar system—an University degrees are probably worth as much as those of any institution on the Continent, more in some quarters. But through unwisdom on the part of some body or bodies, the denominational colleges have not affiliated, except our own. Consequently we have plenty of A. B's and A. M's in the country whose chances at Senior Matriculation in Toronto would be rather small, and the symmetry and thoroughness of our higher education suffers.

Yours truly, I. E. W.

To the Editor of the Christian Messenger:

DEAR SIR,—In the communication from the North Baptist Church of Halifax, concerning the reception of the Third Baptist Church of Halifax into the Central Association, the statement is made that I strongly opposed the report of the minority of the Committee on Questions in Letters and then voted for it. Permit me to make a correction. The report of the majority of that Committee, so far as it related to the Halifax case, I opposed, but the report of the minority, I accepted, and voted for it.

The report of the majority was opposed by me on the ground that it would involve the Association in matters of discipline in the church, with which it legitimately had no business. The report of the minority was accepted by me for two reasons.

1. Because "the brethren worshipping in Gerrish Street Hall," who were reported by the North Baptist Church, in 1875, as members of that body, were reported by them as having been dismissed in June, 1876.

2. Because it was stated in the meeting of the Association, no question being raised, so far as I observed, concerning the correctness of the statement, that in consequence of the action of the Association in 1875, the Third Baptist Church had invited delegates to meet with them for the purpose of recognition; that the brethren thus present by invitation could not agree in regard to the regularity of certain steps in the formation of the church, but all of them united in the opinion that the body was *de facto* a church, and recommended them to apply for admission into the Association.

Sympathizing with all who desire to have the essence and the form of christian order in all things, I remain,

Faithfully yours,
A. W. SAWYER.

Wolfville, Aug. 9, 1876.

For the Christian Messenger.

The University of Halifax. What is it?

The Editor of the *Christian Visitor*, in his last issue, affirms that the University of Halifax is a coalition of different Nova Scotia Colleges—a compulsory coalition in law—and not a voluntary affiliation of Colleges with a body outside of themselves. The University of Halifax plainly is not the result of coalition, either forced or voluntary, nor of any process of affiliation. It is a distinct body composed of such graduates of certain colleges, which are named, or may choose to enroll their names on its register before a fixed date, and of such Fellows as the Governor in Council may appoint, subject to nominations by the Convocation. *No provision is made for the representation of any College.* No college is expected to affiliate with it. Certain colleges are declared to be connected with it to this extent, or for this purpose, that all students in these colleges shall be admitted as candidates for degrees, except in Medicine and Surgery, in the University of Halifax, if they shall satisfy the Senate of that University that they have completed in any one of these colleges, while it is in connection with said University, such course of study as the Senate shall have determined. In opening this privilege to the students of Acadia, where is the compulsion placed on the College? Candidates for degrees, who have studied elsewhere than in the colleges named, must comply with special regulations and conditions yet to be determined by the Senate. Even if the sagacity of the members of this body should prove to be as limited as some writers have supposed it to be, it may be safely presumed that they will have sense enough to keep them from paying a premium on studies conducted outside of the colleges which are by law connected with their own University.

ALB.

For the Christian Messenger.

"Acadia College and the University Act."

Dear Editor,—

I for one want to thank our good brother, Mr. Justice McCully for his admirable letter under the above heading published in your last issue. Such calm and dispassionate utterances, from so friendly a source, cannot but allay any needless fears which may have been excited in respect to the "College question;" while the light which he has thrown upon the "University Bill" will remove misapprehension and disarm prejudice. Many persons are now reading the Act for themselves, and, are surprised to find that the terms "affiliate," "affiliation," and such like words so much harped upon of late, are not once employed, nor, in any way, referred to in it.

We are not asked to come into the University of Halifax, for "Acadia is already in."

A few days since, an intelligent Baptist minister residing in one of our Western Counties informed me that he had read Judge McCully's letter, and had since re-considered the "College question." That he had been misled by the letters of Professor Welton and "Aliquis," and that he now would go to the Convention and cast his vote in favor of the "University of Halifax" should the question come up for consideration in any way. The Judge has put the whole matter into a nut shell. "The Act is for the benefit of aspiring students" who are con-cious of ability and only too ready and willing to submit to an independent and impartial examination. Acadia has always had such within her walls and will continue to have them there unless, forsooth, they are forced to go elsewhere. The Legislature has passed an Act whereby such students "may if they think proper, apply, and take degrees in this Provincial University. Who can hinder them, or would wish to do so if they could?" This letter which Judge McCully has given so wisely and so timely is heartily commended to all the true friends of Acadia by

A SCHOLARSHIP-HOLDER.

The Christian Messenger.

Halifax, N. S., August 16th, 1876.

FORESTALLING EXTRAORDINARY.

THE "VISITOR" ATTEMPTING RIDICULE.

We copy the following piece of unblushing arrogance and impertinence from the *Visitor* of last week:

"HOW TO SETTLE THE UNIVERSITY QUESTION.

A Nova Scotia recipe in four doses.

1. Publish everything in favour of it but deprecate the expression of any adverse opinion lest it should influence the decision of Convention.

2. The Faculty of Acadia to inform the Baptists that they have not been able (with one exception) to form a definite opinion as to the course the Baptists ought to pursue, and while waiting for Convention accept Government appointments on the Senate of the proposed University.

3. Let an influential Nova Scotia pastor come to St. John to talk the matter over in a quiet way with the city ministers, having already signified his willingness to act as a member of the proposed University.

4. Go to Convention to discuss the question, having already so far compromised the body as to render all discussion vain, and a refusal to accept the proposed scheme, a slur upon the judgment of the faculty of Acadia and some of its best friends. N. B."

It is enough for us to say that No. 1 is false and impertinent. Of No. 2 we may remark, that if the *Visitor* will allow anonymous writers to occupy its pages, to hold up the Faculty of Acadia College to ridicule and contempt, then has he entered upon a downward career the issues of which we shall not now undertake to forecast. Surely there is delusion somewhere. It is not necessary for us to write a word to defend President Sawyer and his co-adjutors against this mean and contemptible attack.

What shall we say of "dose" 3. The gentleman aspersed in this paragraph has furnished us with the letter of invitation he received "to come to St. John." Here it is:—

"ST. JOHN, 24th July, 1876.

Dear Brother,—

The pastors of the churches of St. John and the Governors of Acadia College, resident in the city, being deeply impressed with the importance of the educational crisis devolved upon the denomination by the new University of Nova Scotia have deemed it desirable and prudent to have an informal conference on the subject (to extend over two or three days if necessary) with some of the brethren residing in New Brunswick and Nova Scotia. It is hoped that you will be able to be present, and that you will invite any brother you may choose. The brethren will meet on Wednesday, the 2nd of Aug., at 9 o'clock, a. m., in the Leinster Street church. Hospitality will be extended to all in attendance.

Yours very truly,
———, *Sec'y.*

"The pastors of the churches and the Governors of Acadia College in St. John" called this "informal conference," did they? Where were the ministers and Governors who live outside of St. John? What right had *St. John* to call such meeting and so forestall the action of the Convention? The editor of the *Visitor* who joined in this caucus is a Governor of Acadia College. It is not enough to have this caucus called in St. John to trample upon the rest of New Brunswick, P. E. Island, and Nova Scotia, and seek to crush the University of Halifax under its foot, but the whole must be spiced with ridicule and low flings at Nova Scotia, and the men said to be specially invited by St. John ministers and governors. The language that might be used to characterize this bit of refined insult and abuse we care not to employ. Indignation, righteous indignation must not be indulged in. We spread out the facts to protect the innocent and warn the guilty, and we must remain content to let those facts speak for themselves. What are these facts?

An "influential Nova Scotia Pastor" is invited by the St. John pastors and Governors of Acadia College in that city to attend an "informal Conference." This pastor was urged by friends against his own will and wishes to go. He went. He spent two sulty nights in railroad travel and a busy day in St. John. This he did in good faith. What must be his surprise when he takes up the *Visitor* whose editor with others had invited him and promised him "hospitality?" In that paper he finds himself held up and publicly misrepresentated. What a noble business to engage in!

No. 4 contains its own refutation.

If we are not mistaken the New Brunswick people both inside and outside of St. John will think twice, think a good while before they bind themselves to the dictates of this St. John caucus. Surely the movement originated somewhere else!

We are glad to find that our estimate of the University of Fredericton last week was in so many respects accurate; and that "a Senator" has given us some account of the present position of that institution. He says:

To the Editor of the Christian Messenger:

SIR,—In your leading article of the 8th inst., you have thought proper to make certain references to the University of New Brunswick, which can not, in justice to the gentlemen connected with that Institution, be allowed to pass without remark. You express your belief that the Baptists of New Brunswick "do not much enjoy the privilege of appropriating" the funds devoted to the support of the University, and that they have never "received an *quid pro quo* for what they pay (indirectly, of course) into its coffers." What what is meant by this is not quite clear, but this fact should be understood, that the Baptist body in New Brunswick, owing doubtless to their connection with Acadia College, has never sought any special representation in the Faculty or the Senate of the Provincial University: and the Senate has scarcely deemed it a right and proper thing to make any special efforts to detatch the Baptist body in New Brunswick from the Institution of their deliberate choice. Whenever the Baptists of New Brunswick are disposed to present their claims, in the respects above mentioned, I believe they will find the Senate ready to meet their wishes. The doors of the college are open to Baptist students equally with others, and some of them have entered those doors and gone out, with honor at the completion of their course. Others are in attendance at the present time.

Your implication that the University of New Brunswick is not controlled by men whom the Baptists of New Brunswick can hold in respect, is a wholly unwarranted one. The Faculty of the University is composed of five gentlemen of recognized and scholarly attainments, eminently qualified for the positions they fill. Morally and religiously they are all men of high standing in the community. Two are members of the Presbyterian church, one is an Episcopalian, one a Methodist, and one a Free Will Baptist. The general success of the University may be inferred from the fact that from 1868 to 1876 it graduated in Arts 86 young men. Acadia graduated during the same period 58.

A SENATOR OF THE UNIVERSITY OF NEW BRUNSWICK.

Our friend, "A Senator," has confirmed our statements by giving the denomination of the members of Faculty at Fredericton. We had not the most remote idea of calling in question their scholarly attainments or their respectable standing in the community, nor yet their moral and religious character. Far be it from us to utter a word that would encourage a doubt as to their being worthy of the highest respect and esteem. And yet we may affirm that they are not men "in whose religious principles we (Baptists) fully sympathize." Because our Baptist brethren hold the Governors and Faculty of Acadia College in so much respect it does not follow that we, or the Baptists of New Brunswick, cannot respect those who control the University of New Brunswick. Will "a Senator" please put his proposition to the professor in Logic in that institu-