

## An Interesting tramp on Snow Shoes.

We learn from the *Montreal Daily Witness* of the 14th Inst., that Mr. J. M. C. Muir of Montreal, a young friend of ours, and who has a number of other friends in this province, a member of the St. George's Snow-Shoe Club, has just returned from an interesting tramp on snow-shoes. The route chosen was from Quebec to Murray Bay, a distance of ninety-five miles, through a tract of country but little known to the ordinary pleasure seeker. He occupied four days in this little tramp, stopping early in the afternoon of each day. The weather during the journey was clear, cold and bracing; the ordinary roads were quite impassable (owing to the heavy drifts), excepting for those who had donned what in these parts must be deemed the indispensable snow-shoe. With the exception perhaps of thirty miles the road is a succession of hills, which, however, add greatly to the interest of the scenery. After leaving the small villages or settlements the houses became few and far between, and our hardy snow-shoer, in a walk of five hours continuously, passed but one solitary dwelling. The accommodation is poor enough, as can be vouched for by any whose yachting or camping expeditions may have led them to this part of the country. The *habitant*, however, certainly does all in his power to make the traveller as comfortable as his limited means permits.

Mr. Muir reports that the Bay (Murray Bay) is almost entirely frozen over, the memory of that mythical personage known as the "oldest inhabitant" not carrying him back to the time when the Winter King had ruled with equal power over the deep waters of the mighty St. Lawrence.

The Club uniform excited considerable curiosity among those natives who chanced to see the lone traveller speeding on his way, accompanied only by his favorite water-spaniel "Jack."

For the Christian Messenger.  
Acadia College.

Mr. Editor,—

I have no doubt that your educational editor most sincerely dissents now, as always, from the decision of the Baptist Convention which preserved Acadia College as the College of the Baptists of the Maritime Provinces, free from any practical affiliation with the University of Halifax. Still, I submit that you do unwisely, in the interests of the denomination, to re-open the question, and especially in the fashion in which you have done in the *Messenger* of the 21st inst. In that issue you inform your readers that the "Woodstock Baptist College" is affiliated with the University of Toronto, and then proceed to enquire, "How is this? Which is right? If Acadia College is on the right tack, Woodstock College is surely on the wrong; but if Woodstock is right, then Acadia is wrong." \* \* \*

"Halifax University must make local examinations the rule, and give the ceremonies of conferring degrees to the several colleges, before it can expect Acadia College to consider the matter of sending up students."

The manner of such writing must be offensive to all loyal Baptists. The Baptist Convention is not so much as recognized. And, I will respectfully ask, were the reasons which controlled the Convention in reaching its solemn conclusion those which you suggest as now operative in restraining Acadia College from considering the matter of sending up students to the Halifax University? Acadia College from considering! I thought it was understood far and near that the Baptist Convention had considered this matter. It bodes no good when the deliberations of the Denomination are thus pointedly ignored.

I respectfully submit, also, that the matter of your editorial is altogether misleading,—I do not say designedly so, but all the same, misleading. Permit me hastily to put a few facts side by side:—

1. You represent the Woodstock Baptist Literary Institute as the "Woodstock Baptist College" throughout your article. Your readers should be informed that our friends in Ontario use the term "College" in a very loose way. As applied to the Woodstock Institute it does not mean the same as applied to Acadia. The former has no college charter, has no power to confer degrees, and has never aimed to do more literary work than would fit its students for admission to classes in University College, Toronto. I need not say, therefore, that it does not at all follow that because those who control the Woodstock Institute go on pilgrim-

age and enter into alliance to obtain what it cannot give, those who control Acadia College are wrong when they determined it should exercise its own powers and functions instead of being dwarfed by the semblance of powers and authority to be derived from without.

2. You represent the action of the several denominations respecting affiliation with a paper University as being the reverse in Ontario from that which obtains in Nova Scotia, and are puzzled to know how it is that things get "so strangely mixed in this world." But do the facts bear you out? Let us see:—

(1) In Nova Scotia the several denominations were led to believe that unless the College which they controlled should practically affiliate with the Halifax University the Provincial grant would be withheld from the College.

(2) In Ontario, the grants to denominational Colleges have been wholly withdrawn.

(3) To co-operate with the Halifax University does not require an absolute and formal surrender of the College charter; to co-operate with the University of Toronto does.

Need any one marvel, therefore, that the Episcopalians, the Presbyterians, the Methodists, and the Roman Catholics of Nova Scotia co-operated with Halifax University, even though the two former bodies have never taken any interest in it, being evidently constrained in their action by prudential considerations in the matter of the Provincial Grant? And is there any mystery in the interest displayed by the Methodists and Roman Catholics (the real patrons, so far as sympathy is concerned, of the Halifax University), when in addition to considerations respecting the Provincial Grant they were enabled by affiliation to obtain a status for their students which their own Colleges were unable to confer? Neither of the two Roman Catholic Colleges had, I believe, ever conferred a degree (certainly one of them had not) while Mount Allison College, (a worthy Institution) had not the age and standing of Kings, Acadia, Dalhousie, and the University of New Brunswick, and was therefore anxious to stand as their peer under the shadow of the paper University. There is no mystery in all this, and it ought not to be necessary to add that there is no mystery in the finding of the Baptist Convention. The denomination had a College with an honorable history and enviable reputation, having a charter with University powers, and endeared to the body by a peculiar history, their history.—Acadia is a legacy, a trust, and her future, it was believed could be best developed and moulded, untrammelled by any actual connection with the Halifax University, under the wise counsels and loving ministrations of the Baptists of the Maritime Provinces.

To preserve intact their freedom, to keep out of sight and hearing of State dictation in so momentous a matter, was but the natural outcome of the instinct of freedom which is traditional with the Baptist denomination. The College never received a provincial grant which carried with it conformity to alien prescriptions, and most assuredly it never will.

And the action of those controlling the Ontario Colleges is just as devoid of mystery as in the case of Nova Scotia. The Episcopalians, Presbyterians, and Methodists of Ontario, allured by no grant like their brethren in Nova Scotia, and justly setting a high value on their chartered rights and powers, refuse to yield them for the trammels of a paper University, and possible tyranny which in other countries has seriously interfered with freedom in teaching. Their action is simple and clear enough. So, too, is that of our Baptist brethren in Ontario who have the "Woodstock College" in charge. They had no charter to surrender as I have already stated. Like some of the Nova Scotia Colleges (which had charters) affiliation promised a standing for their students which the Institution could not of itself pretend to confer. One can readily understand the motives which influenced them; but I venture to assert, without fear of contradiction, that if Woodstock had been a College in the sense in which Victoria was and is, the Baptists of Ontario would never have entertained the idea of reposing under the shadow of Toronto University. I do not think that matters "are strangely mixed."

When Woodstock reaches the literary standing of Acadia (and may the day be hastened) we shall find the Baptists of Ontario asking the Legislature to confer a College charter, that it may exercise all the functions of independent life.

GOVERNOR.

## The Christian Messenger.

Halifax, N. S., January 28, 1880.

## DEATH OF THE REV. WM. HOBBS, M. D.

The readers of the *Messenger* have been familiar with the name of Rev. Wm. Hobbs, more or less, for the past thirty or forty years. He began his work as a preacher in the neighbourhood of Weymouth. In 1843 he came to Hammond's Plains where a great work of revival had been experienced in connection with the labors of Rev. E. Stronach, and Rev. T. H. Porter. Senr. Mr. Hobbs, continued to preach at Hammond's Plains, St. Margaret's Bay and other places until the former church gave him an invitation to the pastorate, and he was ordained there on the 25th day of September, 1844, by the hands of Rev. Joseph Dimock, Rev. George Dimock, and Rev. John Marsters. Mr. Hobbs was not disposed to confine his labors to one place, and went far and near on Missionary tours, east and west. In 1846 he removed to Pugwash, and a large blessing followed his labors, which resulted in the formation of the Church in that place. He labored in other parts of Cumberland County and in Prince Edward Island, and extensive awakenings attended his ministry wherever he went, and he became the means of large numbers being brought into the various churches with which he labored. About 1858 and '59 he preached for some time in the Halifax North Church, and subsequently in Fredericton, N. B. Soon after this he visited New York, and gave himself to the study of medicine, especially in connection with Hydropathy. Here he received his diploma and practised somewhat in the healing art. Still he continued preaching in the various places he visited. About this time his first wife died, where she had remained in Digby County. Dr. Hobbs subsequently married Miss Anna Page of Pugwash and shortly after they went to New Zealand. He remained there several years, and a few years since removed to Los Angeles, Lower California, with the intention of returning to Nova Scotia.

We, last Saturday, received the following letter from Mrs. Hobbs:

LOS ANGELES, Jan. 13, 1880.

Dear Bro. Selden,—

It is now my sad duty to inform you of the death of my dear husband which took place on Jan. 9th, just three days after his return from Arizona where he went to preach the gospel. An absence of five weeks had wrought a great change. He left home in good health and spirits and returned suffering and emaciated from the effects of cold and exposure in a trying climate.

He travelled to Portland, Oregon and back in his own buggy and has visited almost every part of California—always declaring the gospel of Christ. He and bro. Angell enjoyed the reunion of friendship here, but now their praises blend where parting shall be no more.

Yours respectfully,

ANNA HOBBS.

P. S.—Mrs. Angell and family are still in Los Angeles. Since her husband's death she has been in a weak state, but we hope that after being accustomed to the climate she will regain her former health. Willie and Mary are well and a great comfort to me in my loneliness. 20 years have carried us through many lands, through joys and sorrows. One after another falls asleep. May we be strengthened by grace to hold firm to the end.

The Los Angeles *Express* of Jan. 9th has the following notice:—

"Dr. Wm. Hobbs, at one time pastor of the Baptist Church in this city, and widely known in this section, died quite unexpectedly at his home on Alameda street to-day. He returned from Arizona only day before yesterday and it is thought that his sudden demise was superinduced by exposure in the Territory, his lungs being in a weak condition."

Dr. Hobbs was 68 years of age. To Mrs. Hobbs and family we tender our warmest sympathy under their sad and sudden bereavement.

"A Catholic priest and a Baptist minister in good standing are running in partnership a shingle mill in Garthly, Quebec."

We clip the above from an exchange. Surely the place should have been spelled with an E. for the initial letter instead of a G. It would then be Earthly, instead of Garthly.

"Luke" is not forgotten. We do not like to satiate our readers, with too much at a time, of even good things.

## UNIVERSITY MATTERS.

Our esteemed correspondent, "Governor," is astray in several points. The late Government did not seek to affiliate Colleges by a threat to withdraw grants. Notice was given that grants would be withdrawn from the Colleges in their affiliated state.

Too much meaning must not be pressed into the action of the Convention at Sackville, lest it prove too much, especially for "Governor." The Baptist body, for fifty years and more, have been receiving money from the Provincial Chest for Horton Institutions. This then has fifty years sanction of the denomination in its various assemblies and councils; but, "Governor" would not like to be told that it is a question not to be re-opened. It may be, that the denomination will reverse its policy, and decide to take no money under any conditions from government, and it may be, that "Governor" will lead in this. All right, let us have freedom of discussion and freedom of action. Free breath suits Baptist lungs.

We do not say, nor have we ever said, the Baptists would be wise to affiliate practically with the Halifax University. As we have said in the past, so we say now, let the sharp eye for Higher Education, observe carefully the drifts of educational currents in the Maritime Provinces, and in the whole Dominion; but let Baptists hold on to the course congenial to their views and sympathies, shaping their course from time to time according to the exigencies and the necessities of circumstances, aiming ever to fulfil their mission in this field, in the most successful manner. Let us not be nervous at hearing the words, Halifax University. It may yet be the duty of the Baptists to favor that institution, or it may be their duty to seek its extinction; or again it may be thought best to let it go on its way rejoicing without their help or hindrance. Let us not burke our own mouths, or bind our own hands.

Our correspondent may do good service to the cause of Collegiate Education by answering the following questions:—

1. If a legislature gives a charter to a College, is it not bound to require the College to yield to the said legislature the right to inspect the work done for degrees, and to veto degrees given, if it is evident they are not earned?

2. Can a College, in justice, hold a charter and not acknowledge such obligation?

In the nature of the case, what is the difference between this compact and the accepting of degrees from an examining body, appointed by Government? This, as we understand it, is all that the Halifax University offers to any of the Colleges.

If we are to throw off all connexion with legislative privileges, then let us fling up our charter, strip past graduates of their A. B.'s, M. A.'s and D. C. L.'s. Away with the gowns, caps and hoods, appropriate and significant, holding these titles in view. Have a plain New Testament body of men, giving sound education, and sending away students with simple certificates in their pockets. Under these circumstances, we can understand people saying, "What have we to do with governments! and what have Governments to do with us! Away with your charters, away with your grants of money, away with your Halifax Universities!" But while we accept grants and charters from the legislature, and wear A. B.'s, M. A.'s and D. C. L.'s, ornamental or well-earned, to our names, we do not see how it is that we can consistently denounce all state contact.

We invite Prof. Wells to decide whether our views of the Ontario Baptists' policy is correct or not? We think they will repudiate the policy of expediency attributed to them by our correspondent "Governor."

The author of "Studies on the Baptismal Question, with Review of J. W. Dale," (Rev. D. B. Ford, Hanover, Mass.) sends us the following:—

"Dear Sir,—In consequence of the recent fire in Boston, many of my books became somewhat damaged, their edges being in spots slightly stained. The mailing price of the book has been \$2.25 but to any of your minister subscribers who will send me their P. Office address and the name of their paper with \$1.10, I will send the book, postage paid."

D. B. Ford.

Dr. Ford's "Studies on Baptism," is a book that should be in the library of every Baptist minister. We heartily recommend it.

Mr. Editor,—I had the privilege of hearing while enjoying the hospitality of one of your subscribers, the contents of the first letter from a daughter to her parents, after beginning work in the Ladies Seminary at Wolfville. I am sure you will be glad to put a few extracts before your readers.

Truly yours,  
A. B. C.

"I am perfectly delighted. The Seminary Ladies are nice and sociable. They took hold of me and made me feel perfectly at home. The teachers too are very nice—I will now tell you how the time has passed since I came here. After tea they had prayers. We had during the evening instrumental music and singing in the reception room. At 9 o'clock we retired for the night. The bell rang at half past six in the morning. We rose at that hour and prepared for breakfast, after breakfast prayer meeting in the reception room. We then went to church. After dinner Bible Class in the dining room: after this we had singing in the reception room, then went to church in the evening. In this way we spent our first Sunday. The teachers are all good Christians. This makes the religious influence very excellent. We have a study room with a table and two chairs, rocking-chair, book-case, bureau and a very large looking glass, two large clothes-closets, iron bedstead, a mattress, a washstand and crockery-ware furniture. The room floors are stained a dark colour. The whole building is heated with hot water which makes it very comfortable.

There are about thirty young ladies now in the building."

[The above, as may be seen, was not intended for publication; but we feel pleased to put before our readers this testimony of one who had just begun work. The teachers and young ladies evidently know how to receive their fresh accessions. The extracts will speak for themselves. A thrill of gratitude and honest pride should go through every Baptist heart on reading such testimony as this regarding the buildings the teachers, and the healthy religious influences at Wolfville.

Not long ago we saw that Dr. McDonald who has been giving so much attention to the health of the people in this province, said the Ladies Seminary at Wolfville was the best arranged for health of any building of the kind in this Province.—Ed. C. M.

In the Scottish Baptist Magazine published at Paisly is a very interesting report of public services held in the Adelaide Place Baptist Church, Glasgow, it being fifty years since the church was established under the Rev. James Paterson, then a vigorous young man, who had continued the pastor of the same church for fifty years. He is now Dr. Paterson. On account of an increased attack of rheumatism he was unable to be present. There were present Revs. Dr. McLaren from Manchester, Russell, Tulloch, Coats and a large number of other ministers of Glasgow, Edinburgh and from other places.

The chairman in his opening address said:

"Fifty years ago a few friends assembled in a hired room in this city, and were solemnly united in fellowship as a Christian Church on the simple model (as they believed) of the communities about which they read in the New Testament. There was no blowing of trumpets on the occasion, and few took any notice of what was done. They chose for their pastor the young man—James Paterson—whose preaching had drawn them together. He was a young man of sterling Christian character, a diligent student of the Scriptures in the original languages, with a remarkably penetrating, logical, and well-balanced mind, great force of character, and fearless independence both in thought, speech, and action. A meeting was held to set him apart to office, at which several ministers were present, among them the well known George Barclay, of Irvine, who, in his address to the young pastor, charged him with great emphasis, to see it as one of his chief duties to the Church that they were taught to understand the Scriptures in their true meaning; and I may say in passing that this has been a characteristic feature of Dr. Paterson's ministry throughout. The Union then formed between church and pastor has continued to the present hour, with fruits of which I shall not venture to speak, not only in this city, but over Scotland and even beyond."

"I have spoken hitherto largely from the testimony of others. I must now be permitted to bear this personal testimony, based on a friendship of more than a quarter of a century, that I have ever found him a man to whom the Gospel of Jesus Christ is a sublime reality, a man with a profound sense of righteousness, and a great warm heart, and a moral integrity which I never once heard any man impeach, even in a whisper. Any honour we can show is very little to one who stands where he does now, with the world to come opening up before him in all its grand and awful powers; but it is due to divine