

"But," said Mr. B. Timothy afterward, you know became a priest. Your text only proves that young boys who are going forward to the priesthood should be taught the Holy Scriptures."

"O, but, sir," said Pat, with a bright twinkle of his intelligent eye, that proclaimed he had the best of the argument, even before the answer came, "Wasn't Timothy—2d Epistle, 1st chapter, and 5th verse—taught by his grandmother? and shure, sir, she wasn't a priest!"

Mr. B. acknowledged himself beaten.

For the Christian Messenger.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Dear Brother,—

You have doubtless seen the report, as supplied by the *Patriot*, of the Fourth Annual Convention of Young Men's Christian Associations, as lately held in this city. Permit me, however, to offer through you a few remarks in regard both to the recent Convention, and to the work of these Christian Associations.

Young Men's Christian Associations are not churches, and cannot be recognized as such. And yet they do a great deal of church-work; as, for instance, in their Bible Classes, and Prayer Meetings. They thus supplement church deficiencies, and fill up many a gap which would otherwise remain unoccupied. They ought not to be needed for such work as this. But as they are needed, instead of looking askance at them, we ought to be thankful that they exist. Meanwhile it will be a happy day for all the churches, when they come to understand the whole of their work, and are prepared for it, and arise and do it; and so largely supersede these Associations.

2. There are some things for which these Associations are greatly to be commended. These things were brought prominently into view in the course of the late Convention. Among them I may just specify their care for young men—their simple reliance upon Christ—their spirit of prayer—their anxiety to work for God and souls—their consequent activity—and their unsectarian temper. On which last point I would add these few words—I think of Paul here, when he says, "Some indeed preach Christ even of envy and strife; and some also of good will. . . . What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. i. 15, 18. I recall our Lord's memorable reply to John;—"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not. For there is no man who shall do a miracle in my name, that can lightly speak evil of me." Mark ix. 38, 39. Taking my stand on these utterances, I feel that I have strong Scriptural warrant for regarding these Associations with heartfelt satisfaction. Their work indeed is not specially adapted to the increase of Baptists. But my sentiments as a Baptist lead me to care more about men's becoming Christians than their becoming Baptists. And surely if the supreme aim of the gospel be accomplished in the salvation of precious souls, I may well be glad and thankful; while I cheerfully leave in the hands of our Great Head those denominational interests which are still dear to my heart, and to which, as I persuade myself, neither is He indifferent.

3. It has pleased the Master largely to employ these Associations for the accomplishment of his own merciful ends. This has been signally the case at Pictou; where, as is widely known, ever since the meeting of the Convention held there last autumn, there has been a manifest outpouring of the Holy Spirit, and many souls have been brought to Jesus. And still the work goes on there; and the Pictou Associations has become, and promises still to be a power for Christ. Nor may it be doubted that much good, in many a neighbourhood, is wrought by these Associations; though it is probably to be traced more in the churches, and in the community at large, than within the Associations themselves. Heaven will tell by and by, as to all this, what on earth can often only be conjectured.

The recent Convention held here too promises to yield good fruit. Meetings have been held in the course of the present week with a view to the revival of our city Association, which has of late been in a somewhat languishing condition. Our sixty or seventy members have already doubled their numbers. Other meetings are about being held, with a view to organ-

ization and work. Thus we hope to see better times with our Christian Association than we have seen heretofore; and to attain to such results as shall farther show that heaven smiles upon the efforts of these Associations, and delights to prompt and bless them.

Yours as ever,

J. DAVIS.

Charlottetown, P. E. I.,
Sep. 14, 1870.

Christian Messenger.

HALIFAX, SEPTEMBER 21, 1870.

TEACHERS TO BE LICENSED WITHOUT EXAMINATION!

We have received—from a friend—a copy of the *Journal of Education* for August, just issued, and find in it the following:

COUNCIL OF PUBLIC INSTRUCTION.

MINUTE OF COUNCIL.

The Council of Public Instruction having considered the petitions of a large number of Teachers and others interested in Public Schools, and having heard the report of the Superintendent of Education on the subject of these petitions, decide, that the re-examination of Teachers holding District, and Normal School Provincial License, notified to take place in September next, be for the present dispensed with, and that the holders of these License retain their position among the Teachers of Public Schools as heretofore.

The Council further ordered "That Teachers holding District and Normal School Provincial License, and also those holding License from other British Institutions for the training and instruction of Teachers in their profession, may, on petitioning,—the petitions being accompanied with certificate from Inspectors of Counties in which the applicants have taught, and also from others interested in education, assuring this Council of the good moral character of the petitioner, and also of success in teaching,—have the License above named annulled, and instead thereof, upon the advice and with the concurrence of the Superintendent of Education, this Council will grant such a License as the Law now requires, and thus place the holders of such new License upon an equality with all other Teachers holding License from the Council of Public Instruction."

The Council also further ordered, "That the above regulation shall not extend to Teachers below the First and Second classes; and that those holding District, and Normal School Provincial License, of such classes, must apply for the above named change within one year from date."

A. S. HUNT,

August 27, 1870. Sec. Coun. Pub. Inst.

What does this mean? The Examination of Teachers commencing on the 20th of this month, we understand was to have been a test of the capability of those Teachers, who, although not possessing licenses granted under the regulations of 1867, have been allowed from that time till this Autumn, to prepare for a thorough examination, such as would prove their efficiency, and place them in a position similar to those who have received licenses after having undergone more recent examination. By this means all licenses of a certain grade would, from this time forth, be granted on a fair and uniform basis, and be held as a guarantee of real ability. This, it appears, is now to be all changed, and the proposed examination is to be dispensed with, and instead thereof, the old licenses or "license from other British Institutions," (whether Roman Catholic or Protestant), are to be taken as equivalent to a Provincial one, given after examination; and, on petitioning, such Teachers, "upon the advice and with the concurrence of the Superintendent of Education," may receive from the Council of Public Instruction a new License which shall place the holder of it, "upon an equality with all other Teachers holding license from the Council of Public Instruction."

What the reasons are for this change does not appear. There are doubtless various reasons if we may judge from the language of the Minute of Council. Who are the large number of petitioning Teachers? To which counties do they belong? Were they conscious of being unable to stand the test of the examination? And are they now by this Minute of Council to be allowed to draw from the Provincial Treasury salaries equal to the competent ones, who on examination have come up to the standard required by law? The public should be informed on these matters. Did the Council verify the signatures of the so-called petitioners? It is affirmed that they were not all genuine, but that some names were affixed to petitions by the parties who sought to secure the exemption from examination.

The provisions of the Law were intend-

ed, we suppose, to elevate the character of Teachers of Public Schools, and to raise their position to one of real merit and ability. But these provisions, it appears, are to be set aside, in the case of some Teachers, whilst others must be subjected to the legal test before they can be qualified to receive remuneration as teachers in the public schools. Is not this doing great injustice to the best and most efficient Teachers? We fear that the effect of this Minute of Council will be anything but salutary on the public mind, or on the teaching profession. Whether it be according to law to make such a change in this vital part of our School arrangements, we shall not take upon ourselves to determine. Impartial examination of Teachers and faithful vigilant Inspection of Schools are the great safeguards to a Public School System; and, if these are undermined or tampered with, the system is rendered worthless and an imposition on the public.

We have always understood that the examinations of Teachers were to be by "written exercises," and that the checks and guards of the law in this matter, were intended "to ensure the uniform classification, and licensing of teachers." This Minute of Council makes the right to draw money from the province to depend on "some other British Institutions," and the holding of certificates from "others interested in education," &c. &c. The indefiniteness of the parties here designated is we think anything but assuring or satisfactory in such a document, and will lead many to wonder whence it originated.

We should be sorry to find that the petitioning Teachers were largely from Halifax city. The people of Halifax, are heavily taxed to support the Public Schools, and ought to have the most able teachers in the province. We are informed that this is far from being the case. Quite a number of the Teachers employed by the Halifax Commissioners do not hold a Provincial license, and now that they have an opportunity of obtaining such license they petition the Council for exemption rather than stand the test!

We are grieved to have to say these things. Much more might be said, and perhaps ought to be said, on this Minute of the Council of Public Instruction, and on the subject of which it treats; but we forbear. To have said less we should have failed to discharge the duty we owe to the interests of education. No petitioning of the Council, or favor of the Superintendent of Education, or ecclesiastical influence should be allowed to supersede the proper examination of the Teachers of our Public Schools.

We had a brief notice two weeks since of the exercises at the late commencement of Acadia College, and of the Prizes given on the occasion. A friend sends us the following summary of Dr. Crawley's

OPENING ADDRESS:

The oration was delivered by Dr. Crawley, the subject *Freedom of Thought*. Dr. Crawley's treatment of this important topic was worthy his well established reputation as a thinker and speaker, and his lofty ideas could not fail to be of incalculable benefit to his students. He showed that wise discrimination, so necessary at the present time, in warning against party cries on all sides, condemning alike the boasted liberality which runs to license and the intolerance which cannot brook inquiry. He pointed out the necessity of opposing all errors, scientific and religious in the most open manner and by the most fair and honest means. His noble plea for that intellectual independence which we as Baptists are especially bound to contend for cannot fail to be beneficial to those who heard it.

Dr. Sawyer, our esteemed President, addressed the students for a short time at the close. He spoke in commendation of the motives which had brought so many together to commence or continue literary labor notwithstanding the difficulties in the way, and what would be considered by many the superior attractions of other modes of life; and concluded by welcoming all to the duties and enjoyments of another college year.

We copy the following letter from the Visitor:

BRIDGETOWN CORRESPONDENCE.

Dear Visitor,—I am very sorry it was not in my power to attend the Institute at St. John, and likewise the Convention at Fredericton. The first was a feast of fat and strong things, I suppose; and the latter was, I presume, a very pleasant Session. One thing in favor with the Convention will not, I think, be looked upon favorably by many in Nova Scotia. I mean its action in relation to the Foreign Mission. However, I trust that we shall not feel less in respect to that glorious enterprise, though we may deem the course adopted as neither the wisest nor most brotherly. But enough. May the work prosper, and we learn wisdom, forbearance and love. One of the things which, it seems to me, operates much against our

prosperity, is real, proper, living unity among us as Churches and people. While believing in Church independence, I believe much more fully and firmly—with much less qualification and reserve—in what I regard as much more important and vital—the great doctrines of the Gospel, the growth and perfection of Christian life, the conversion of sinners, and the Church's unity in Christ. We'll not talk much of our independence when we deeply discover our need and weakness, and that the Church of God is so closely connected that there is a close relation and independence [Should not this have been printed, dependence?—Ed. C. M.] between the members, whether presented to our minds either as individuals or distinct Churches. I fear that sometimes individuals and churches have so magnified, and been so carried away by the notion of independence, carried to an extreme, that they shove, jostle, or oppose each other as if life and death depended on showing their independence and what great things it can accomplish. I regard either humility, faith, holiness or love as infinitely superior to independence. Yet I do not despise the latter, but like to see it keep within its own limits, and bow reverently and humbly to Truth, Love, Faith and Holiness. When shall "we all come unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ?" Hasten, Lord, the day.

GEORGE ARMSTRONG.

Bridgetown, N. S., Sept. 2, 1870.

We fully endorse the remarks of our brother on the value of living unity among us as churches and people. It was manifestly enjoyed to a very large degree at our late Central and Eastern Associations.

In another communication in the same paper Mr. A. gives a very graphic and affecting account of the death of his daughter Elvina Rosameina, on the 28th of August, aged 24 years, of consumption. She died in the triumph of faith, affording her friends much consolation to commingle with their cup of sorrow and affliction.

The *Ch. Visitor* offers a suggestion to the Free Christian Baptists of New Brunswick, who have for some time past desired an educational institution of their own, that that the educational interests of that body might be blended with those of the Baptist body of the Lower Provinces. The editor suggests as follows:

"If thought advisable we would test the wishes of our Free brethren on this subject by appointing a delegation from our Association at Gagetown to meet with their Conference, which assemblies early in October, to place the subject in a distinct form before them. This would lead to action on their part for or against. If favorable, then strong committees should be appointed by both denominations to consult and agree upon such a basis of action as would do justice to all concerned."

We offer our cordial co-operation to effect such a union if desired by the brethren. It would be a very economical arrangement, and we do not perceive that any injurious compromise need be made by either party in securing the advantages.

Notwithstanding the opinion we recently expressed, respecting the continuance of a discussion which we thought had become too personal, we have received a few lines from "Philo" which he thinks in justice to himself should appear. We are inclined to act in all generosity to our correspondents, whether they are in perfect accord with us or not, and therefore, although we think it would have been better to have withheld the following from publication, yet, as he does not think so, we yield to his request:

"Philo" desires to inform the readers of the *Christian Messenger* that his reason for requesting the non-publication of his letter was that, it having lain in the office for two weeks, he preferred not to renew a controversy which seemed fortunately to have ceased. But it having appeared he has reason for congratulation and gratitude in the satisfaction with which it has been every where received by the Baptists of Nova Scotia.

"Philo" wishes no altercation with such a man as "Laius." He deems it altogether out of his line to deal in personal invective—particularly in relation to a matter which pertains to Christian truth. To resort to such aids in any discussion implies want of sincerity, is beneath a gentleman, and far from consistent with the broad and elevated principles of Christianity.

"Philo" designed not his letter for a logical disquisition, but simply as a statement of facts for the benefit of those who might possibly be misled by the covert insinuations of one "Laius."

Perhaps the friendship of "Philo" may have been misguided, but as it has resulted in the removal of the mischief complained of in the complete retraction by "Laius" of his former disingenuous thrusts, he finds no reason to regret his action. "Laius" will fail if his object be to reduce the broad views and elevated sentiments of Prof. Elder to the level of newspaper squabbles.

"Philo" recognizes the paramount impor-