

another eye, all is changed. By the aid of his other I, he is in two places at once. He takes in both sides of the matter. He can tell what is flat from what isn't.

Now every man, and the minister above all other men, needs two eyes, needs his own I, and another I. Suppose he have but one; then he has no one to correct the errors of his spiritual vision; and he sees everything as it isn't. Or suppose, which amounts to the same thing, that he has another I that isn't another, that is merely the reflection and echo of himself. Then the only effect is that his errors and his self-sufficiency is multiplied by 2. Suppose the minister preaches a sermon, and suppose that his other I (or she who should be his other eye) sits in speechless admiration, feeling that he is the greatest man in the world, and that he is above criticism; suppose all this, and pray how is he going ever to know the difference between what is flat and what isn't?

And this is but one illustration. The same thing of all his acts and words. He needs some one who will be one with him in affection, in sympathy, in interest, while yet she is another in power of independent judgment and taste. She must be so far outside of his ambitions, prejudices, fears, as to be able to see everything that affects him in a clear light. They must be two, not one. The minister, my dear young brethren, must be a two I'd man, not a one eyed. He must have not only an ego but an alter ego.

To be sure, this may not always be pleasant to him. It is very gratifying to human nature to have some one always at hand to say to you: "My dear, you are all right; your preaching is perfect; so is your conversation. If Deacon Jones differs from you, depend upon it, he is all wrong, and you are all right. If people don't like your preaching, it is their fault, for the preaching is faultless." I say all this is pleasant. But then one doesn't need anybody else to say that to us. We can say it to ourselves. And in fact the Devil is always ready to say it without asking board and lodgings for his services.

On the other hand, it does us little good to have our enemies criticize us, and punch our sores and bruises. They are ready enough to do it; but

But what you want is to have somebody that loves you, and that you love, and yet that is not blind, who can say, who will say, "This is wrong; you can do better; you ought to do better; you must do better. In this matter you were partly wrong and the other side was partly right," etc.

This sort of thing does not seem for the present to be joyous, but grievous. But in the long run it does a heap of good. It is better to find out our mistakes in this way, than to find them out by the entire failure of our lives, when it is too late to correct the error.

But perhaps you have already got your other I. I can only hope that the Lord has been better to you than you deserve. And I will ask you to do all in your power to make the other I truly another eye, not another in name merely. Don't dry her up when she tries to be another eye, when she ventures to exercise her own judgment. Encourage her, even if it chance that she is wrong, which will by no means necessarily follow. Help her to find a mind of her own, and to keep it.

And if the matter is still open, if the place is still vacant, if the orbit is not yet filled for better or worse, let me beseech you, take a fraction of a second to consider the matter. That angel in white muslin, who looks up to you with undisguised and affectionate deference, is a sweet creature, but will she be another I, or will she be only the same I in a different garb? Think about that; and think in time.

You want two I's. Don't be a one-eyed minister.

CORRESPONDENCE.

For the Christian Messenger.

Concerning the University of Halifax.

Mr. Editor,—

The great importance of the subject and the fact that no other person has yet come to the rescue of this University in your columns induce me to trespass still further on your space and the patience of your readers. I think I showed in my last letter that we of Acadia, by our own action in the past, are committed to the principle of Extra-collegiate Examination, which is the leading idea of the establishment of the new University. I might have

given another instance besides those I gave, the governors of Acadia having many years ago appointed a "Visiting Committee" who undertook and performed the same kind of work done by the Examining Committees of which I have spoken. I might also have referred to the system now in operation for the examination of school teachers. As I understand it, persons who seek a license to teach have all to pass the same examination, which is conducted by four provincial examiners one of whom is our own Professor Higgins. This system works well. It is the same in principle as is now sought to be applied by this new University to collegiate education. A grade A or a grade B license has the same meaning all over the Province, while a degree of B. A. is estimated variously according to which of our Colleges granted it. But the object of this letter is not so much to discuss this subject or its merits as to consider certain prejudices which I fear prevent many of our people weighing the question impartially. Let me mention first the name of this new institution, "The University of Halifax" I do believe there are many who turn the cold shoulder to it because they have come to entertain unfriendly feelings towards the Capital of our Province. Well, if this objection does exist it is a small one. The legislature, in giving this name, followed many precedents, notably that of the "University of London." Why was not that institution called the University of Great Britain, for such it is, just as the University of Halifax will be the University of Nova Scotia. They not only followed precedent, but they gave a name which indicates the place where the University will be located—a place which will certainly be admitted to be the most suitable of any in the Province. There ought not, if there is, to be any unfriendliness toward Halifax, and I hope I may be doing your readers injustice to suppose such a thing. There is no fear of Halifax ever attaining any undue influence in Nova Scotia. You have only to study your map and mark the new channels of trade opened within a few years to observe that no town or city in this Province is ever likely to much outstrip its fellows. No, this University belongs to the Province and not to Halifax. It is a provincial University. And if you will carefully consider the matter you will find it difficult to propose a better name than the one given to it.

Now I will mention the politics of it, and perhaps the least said on this point the soonest mended. I suppose we are divided in politics. I know I am. But on this particular subject I certainly think those who have brought into existence this new University, and thus as I look upon it have furnished an element to our denominational collegiate system, the want of which has long been felt by all (ourselves included), an element that will do very much as I believe to ensure the success and the perpetuation of our denominational collegiate system, deserve all the credit legitimately belonging to the introduction of such a measure. But it must be remembered (this is for the opposition) that the present Government did not originate or frame the University Act. They found it ready made to their hands and all they did was to put it into practical operation. Some years have elapsed since the act was drawn up, and the credit attaching to the framing of it belongs to one who has passed this life. Whether most credit is due to the Opposition, who magnanimously and patriotically forebore to rise in their might and defeat the Bill, or to the Government party, who pressed it on through its indifferent stages into Law, I shall not undertake to determine. That is not an important question, and may properly be laid aside for the present.

The point we Baptists have now to look at is this. This University Act is now Law. The time is past to allow our political leanings to sway us one way or the other on this subject. It has come to this—here is this paper University about to become a real living force, and no longer having an existence simply on the Statute Book. Before this fact we shall do well to sink our political differences, if we have any. Let us sweep aside all political cobwebs and weigh the subject on its merits. So much on this interesting but delicate point.

I have yet to refer to the largest sized prejudice of all. I know I have mentioned it in previous letters, but only incidentally. I allude to the bugbear variously spoken of as the "stepping stone," the "thin edge of the wedge," and so on. But this letter is long enough, and I must reserve

that matter for another letter, when I hope to dispose of it as expeditiously as the colored man mowed the field of grass, who did it very briefly."

HALLIBURTON.

P. S.—In a previous letter I spoke of the value that would attach to a degree from the new University. I may mention in that connection an Act passed last winter which being very short perhaps you will insert without abbreviation:

1. A graduate in the Faculty of Arts of any University in Her Majesty's dominions having power to grant degrees in Arts, who shall have obtained his degree between the first day of January, A. D., 1876, and the first day of January, A. D., 1877, shall, upon application and upon passing a satisfactory examination in the subjects usually known as professional subjects, receive a license to teach, of the grade commonly known as Grade A.

2. No person shall be entitled to the privilege mentioned in the preceding section who shall graduate after the first day of January, A. D. 1877, in any institution other than the University of Halifax, incorporated during the present session of the Legislature. All graduates in Arts of such last named University shall be entitled to the privilege aforesaid.

3. So much of Chapter 32 of the Revised Statutes, "Of Public Instruction," or any Act in amendment thereof, or of any regulation of the Council of Public Instruction, as is inconsistent with this Act is repealed.

This is probably but a forerunner of other Acts that will be passed, giving greater value to degrees from the Examining University than to those from any of the Colleges. For example, the legislature may shorten the period of the study of law and of medicine to those holding the University degrees. And it must by no means be forgotten that every such privilege granted by the legislature will make competition more and more difficult for any college that shall undertake to keep aloof from the new University. The further fact is also clear that since all the Colleges except Acadia have adopted the new system, Acadia, if she keeps aloof, will have to compete with all the rest. These are points worth considering.

H.

For the Christian Messenger.

Mr. Editor,—

The Halifax University Bill will be brought before the Baptist Convention at the annual meeting next month. The greater part of the members of the Convention are yet to be chosen and will be elected at the first ensuing monthly conference of the churches throughout the provinces. In order that the delegates to the Convention or as many as possible may correctly represent the views of their constituents upon this very important subject, I would humbly suggest that the University Bill be a matter of serious deliberation by the several churches at their next conference meeting so that every delegate may know the wishes and feelings of the church represented by him on this important question. The Messenger has with wise forethought published the Bill, for the information of its readers, and, speaking generally, we may now fairly assume that every member of the denomination has become acquainted with its contents and meaning. Let me suggest, Sir, that the Baptist people of Nova Scotia cannot study this Bill too carefully, nor understand it too well. How far its adoption is to enhance or injure the prospects of our own college is a question which every Baptist should carefully investigate. For thirty-seven years Acadia College has been sustained by the generous efforts of the Baptists of these provinces, during which period it has continually extended the area of its influence and deepened its hold upon the hearts of the people. It would be a sad misfortune to do anything to despoil or deface a structure which it has taken so many years of toil and sacrifice to erect. One unfortunate move may destroy the work which it has taken a whole generation to accomplish. You may be sure that Acadia College has no friends like the Baptists, and that if the Baptist churches do not guard the interests of their own College no one else will do it for them. This is a crisis in the history of denominational Colleges, let us prepare for it and take our stand most cautiously and then firmly, so that hereafter we may not regret our inaction.

Hoping the above may in some degree incite the churches to a careful consideration of this important matter, I have now only to say that I am an

alumnus of Acadia College, and though not a very good Baptist, I am as jealous of the interests of my Alma Mater as any of her worthier sons.

Yours truly,  
H. H. B.

For the Christian Messenger.

In the Christian Messenger of last week "One present" writes of the C. B. Association: "The Association was of the opinion that the Bible prescribes wine," as I suppose, to be used at the Lord's table. I would ask where wine is prescribed at the Lord's Supper? Perhaps "One present" will inform us where the passage is, and where the Association finds it. After the Lord had said "look not upon the wine," &c, is it possible that He commands us to drink it in fellowship with Him? Such a charge against a Baptist Association is surely a very serious one to

"ONE ABSENT."

The Christian Messenger.

Halifax, N. S., July 26th, 1876.

THE GOSPEL IN TELUGOO.

Our readers will be better able to appreciate some of the difficulties our missionary brethren and sisters, who have gone to India to labor on behalf of the Telooos, have to meet and overcome, when they see for themselves the characters used to express their written language. The following is the Telooogoo text of the 16th verse of the 3rd chapter of John: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

యందు విశ్వాసముంచే ప్రతిడువా  
న్నా సభించక నిర్వృజీవము పొందే  
కొరకు తన జన్మతైక కుమారుడు  
యచ్చెన

Our brother who has kindly sent us the type for the above, adds:

"This, however, is only an approximation; our letters cannot fully represent the sounds of another language:—Endookunta Davoodoolokamoo pramint-soota alag untā ayūna yūndoo vishvāmoonchā prūtvādoonoo nūshintūka nityūjēyūmoo pondā korikoo tūna jūne-taika koomārōone ich chēnnoo.

Some idea of the difference between our mode of thinking and the Telooogoo may be conveyed when it is stated that the order of thought in the above is:—For God the world loved so, him upon believeth whosoever, should not perish but everlasting life have,—for that his only begotten Son he gave."

It will be seen that it is not only necessary for the missionaries to learn new names for every thing they see, and for every shade of thought, and feeling in their new language, but new sounds and new idioms or modes of giving expression to thought, and then to connect these with such curious characters as the above is a most formidable work. For all this it is of course necessary that a person should be endowed with superior mental powers, and have those powers well cultivated before hand, and then a number of years must be given almost wholly to the work of acquiring the language, and even then, perhaps, he would be unable to use it with facility in making known the gospel of Christ.

A VISIT TO P. E. ISLAND is most enjoyable at this season of the year, when all nature is in its prime, and summer, with all its glory, is shedding forth delights on every hand. It is especially so when, in addition to these external surroundings, one has an opportunity of meeting with representative brethren from all parts of the country, renewing fraternal intercourse and uniting with them in consultations as to what may be done to increase the usefulness and happiness of the churches of Christ and promote the interests of the Redeemer's kingdom in the world.

We briefly told the story of going there last week and how the Sabbath was employed by the Island Association at Montague Bridge. This thriving village is situated at the head of the navigable water of the Montague River—one of the Three Rivers running eastwardly into Cardigan Bay, Georgetown, the county town of Prince county, is on a peninsula formed by the Montague and Cardigan Rivers. It is a well-laid-out town, but not at present

as thriving and progressive as Montague—the village in which we were assembled in annual session.

On Monday morning the Association Sermon was preached by Rev. A. Chipman from 2 Corinthians v. 13. Subject, "Christian Ardor."

He noticed that the charge of insanity had frequently been laid against Christians since the days of the Apostle, but everywhere homage is paid to earnestness in the advocacy of what is right and true. He took the opportunity of stating what are the leading principles held by Baptists and their reasons for maintaining a separate existence as churches of Christ, their aims in observing the ordinances of the gospel as they were delivered by Christ and his apostles, and as they were observed in the first ages of Christianity.

The arrival of Nova Scotia brethren had been anticipated and work appointed them before hand on the several Committees.

These had met in the morning before the public services and prepared reports on the various subjects under consideration. They were presented in consecutive order during the afternoon. 1. Sabbath Schools. 2. Denominational Literature. 3. Home Missions. 4. Education—including there in Common Schools and the Higher Institutions.

1. The Island Sabbath School Convention which was held in the winter seems to have supplied a stimulus and awakened fresh interest in this work. An addition of about 25 per cent in the number of pupils in attendance at the Sabbath Schools was reported. Suitable suggestions and recommendations were given to the teachers and managers of Sabbath Schools.

2. The discussion of the next subject—Denominational Literature—brought forth warm and generous expressions of interest in our work, and sympathy with us in our endeavour to promote the spread of truth by the periodical press. Part of the Report bringing forward again the subject of one paper for the provinces was rejected, and another paragraph inserted in its place expressing satisfaction and the fullest confidence of the Association in the existing Baptist press of the Provinces. Desires were expressed for some enlargement of the opportunities and facilities of obtaining books free from pedobaptist and other errors for Sabbath School Libraries and general circulation. A Committee was appointed to lay this subject before the Convention at Sackville. Mr. D. Archibald in a speech of some length presented a number of striking facts shewing the remarkable results of Baptist mission work, and the abundant blessing that has attended efforts to give the gospel in its purity to the world.

3. The evening was appropriated to Home Missions and Education, Rev. W. H. Warren delegated by the Home Missionary Union shewed the Association the financial condition of the Mission Board and what their operations had been during the year. Regret was expressed at the inability of the Board to make more appointments in reply to the pressing applications coming from many places in Nova Scotia and P. E. Island.

4. The Education Committee's Report referred to the political position of the Common School question as well as that which more particularly concerns the Baptists on the Island. The following is a copy of the Report in full:

Your Committee on Education beg leave to submit the following report: During the past year more than ordinary interest has been taken in the subject of Education in regard to both our Common Schools and our Higher Institutions of learning. To the demand that is now being made for Sectarian Schools it becomes the duty of Baptists as well as of all Protestants to answer by a decided No. We would also draw attention to the fact that sectarian instruction has been given in many of our Public Schools, and hope that the sentiments of this Association on the subject will be expressed in a strong resolution.

We are glad also to be able to report the continued prosperity and growth of our institutions at Wolfville. The new Academy building has been completed and under the able superintendence of Professor Tufts, has been educating a much larger number of students than at any previous period. We are sorry to note however that the number of students from the Island seems at present to be on the decrease. We trust that ere long many of our young people will avail themselves of the opportunity there afforded them of obtaining an education unsurpassed for quality and cheapness by any institution in the Maritime Province.

In common with the other Associations we would reiterate our strong attach-