

the consequences. The *argumentum ad hominem* is here in place, and most appropriate. If it had been dependent on Dr. Alison's ready and satisfactory answer to any question that might be proposed upon the works he had read in the earlier portion of this College course, or in the Preparatory Academy, whether he should be Superintendent of Education, or not,—is it certain that he would have been a successful candidate? The question is a legitimate one, and perhaps Dr. A. will be candid enough to confess that he would probably have failed, and some one else have got the office.

The injustice of the measure adverted to is most glaring from whatever point of view it is surveyed. College graduates of subsequent years will possess an undue advantage over graduates of this. A few casual leisure days devoted to review, would render them again familiar with the books, which later studies have consigned to the temporary repose of the library shelf, and give them a Grade A. License.

Again, the classics required by the syllabus are read early in the College Course or previously, and are then laid aside for other and more advanced authors, demanded by the College curriculum. These last the syllabus for Grade A. does not touch, and are therefore of no value to applicants. A few days "coaching" in more elementary books would turn the scale irremediably, and elevate the merest tyro over the most clever and meritorious student. And without coaching, Sophomores and even Freshmen possess a manifest advantage over those more advanced in their College course; for both are daily engaged in reading the very authors which the Syllabus honours with its distinguished consideration, and makes the stepping-stone to Grade A. and the favour of the Council of Public Instruction.

April 29, 1880.

For the Christian Messenger.

"The Telugu Scriptures."

Mr. Editor,—

Will you give me space in your paper for a word of explanation on this subject, in view of Rev. Dr. Cramp's remarks on Bro. Armstrong's letter—in your issue of 28th April.

Dr. Cramp says—"An entanglement exists which is not explained in Bro. Armstrong's letter." Please let me try and explain this entanglement.

1st. There is a Telugu Revision Committee, for revising the Telugu Bible, working under the auspices of the Madras Auxiliary Bible Society.

2nd. It is composed of representatives of the Societies labouring among the Telugus.

3rd. Brethren Jewett and Timpany, represent the American and Canadian Missions, respectively.

The Rev. John Hay of the "London Mission" Vizagapatam, is chief reviser.

When this Committee reached the New Testament in their work—they disagreed. The Pedobaptist members wished, either to translate the Greek word Baptizo by a word meaning ablation, or to transliterate it. They would have *eis* translated *near to* and *ek* and *apo* from, *near* &c., while the commission in Matthew should be so translated and its members so transposed, that it would teach the "disciple by baptizing theory."

This of course our missionaries opposed. In the meantime the Societies were without Bibles. The Madras Auxiliary instead of issuing an edition of the old revision took part of Mr. Hay's transliterated work, and part of his translated work and part of the old edition—bound them all together, and printed and sold an edition of 3,000 copies of this mongrel edition. Our Brethren did not feel that they could circulate such, as God's Word.

I believe they mean to get out an expurgated edition, till the dispute with the Revision Committee is settled one way or another. For this temporary revision they are now asking money. This is the entanglement.

Had I my way I should have long ago cut this entanglement, and our connection with the Madras Auxiliary, with the one blow.

"What is meant by a pure Telugu Bible?" We understand by a pure Telugu Bible—one in simple idiomatic Telugu, representing the mind of the Spirit, as it was breathed into the writers of the Scriptures, and embodied by them in their respective languages.

"What are the facts as to a 'cor-

rupt Telugu Testament?" The facts are these:

1st. In this Testament—the Commission is manipulated so as to teach the, "disciple by baptizing theory."

2nd. Baptizo and its cognates are translated by words meaning ablation—in order to give colour to pouring and sprinkling.

3rd. The preposition *eis* is translated by a compound, meaning *near to*; in order to break the force of the preposition after a verb of motion.

4th. The proposition *ek* and *apo* are translated by words meaning, *from, near*, in order to correspond with the previous mistranslation of *eis*.

This we call, a corrupted Telugu Testament.

As to our Theological School:

1st. I think most persons would suppose that under ordinary circumstances, the missionaries would know better than others when such a School is required.

2nd. Preachers, Teachers, Colporteurs &c., must be educated for each station. The only question is, which is the cheapest and most efficient way of doing it.

(a) For each missionary to spend a great deal of valuable time training two or three students, or

(b) For one man to spend all his time training all together in one place.

I think that in real economy of time and labor, and also in point of efficiency, there can be really no comparison between the two systems.

3rd. It is not necessary that at present we should enter into any elaborate affair. The salary of the Missionary Teacher would be the heaviest item, as the board &c., of the pupils, would have to be provided for, did they remain at the Stations.

Let the Brethren look at this again.

The missionaries are on the field, face to face with the great conflict. They can see and feel what cannot be seen or felt at home, and can know what no man, nor body of men can know as well in this country. Their opinions and suggestions should be encouraged and they made to feel that they form part of the great brotherhood.

Hoping you will excuse me for thus trespassing on your space.

I am yours etc.,

JOHN McLAURIN.

Woodstock, May 4, 1880.

For the Christian Messenger.

A Pleasant Evening.

Mr. Editor,—

Will you allow me space to acknowledge the kindness of a number of my friends, who on Tuesday evening, April 27th, paid a social visit at my residence, and brought with them substantial proofs of their affectionate consideration of their pastor and his family.

Such unexpected, and voluntary acts of kindness, tend greatly to unite pastor and people together, while it affords a pleasant opportunity for renewing friendly and Christian intercourse. We are much encouraged by these tokens of continued affection, while in pocket and in larder, and in many other respects we were somewhat enriched. Our prayer is that these friends, and those who have remembered us on various occasions, since our return to this place, may realize an abundant blessing in enlarged temporal and spiritual prosperity.

S. MARCH.

Bridgewater, May 3rd, 1880.

The Christian Messenger.

Halifax, N. S., May 12, 1880.

In reference to the communication over the signature "Justitia" we would just remark that by the Order in Council being given, just now, there does appear some injustice towards those of the Acadia Graduates of the present year, who might wish now to obtain Licenses for Teaching in the Superior Schools and Academies. But as to the propriety, and necessity for the examination of persons applying for Licenses as Teachers, we think the cause of Education demands that they should be all treated alike. The interests of the schools must be held paramount to all other interests.

If the obnoxious Order in Council had been given six months ago there would have been no just cause of complaint—except that of the attempt to give an unjust preference to Halifax University Graduates by exempting them alone from examination. Yet, as there were no graduates to claim the privilege no injury was done. Now that the privilege, is revoked the

opportunity for injustice in that direction will, of course, cease.

Many of our readers will perhaps not fully understand this matter and we may endeavour to inform them that some years ago the government of the day decided to allow College Graduates to receive a Grade A license without the usual examination to which all other persons were obliged to submit. On the establishment of the University of Halifax it was provided that students holding its diploma should be required to pass an examination, only on professional subjects, to secure said License as a Teacher.

The students of Acadia and Dalhousie Colleges, finding that they would be deprived of the privilege allowed to the University Graduates, got up petitions to Parliament to have the same privilege granted them.

The two M. P. P.'s to whom said Petitions were entrusted, however, we learn—on ascertaining that it was the intention of the Council of Public Instruction to insert a clause in the Education Act for extending the privilege to all College Graduates the same as to Graduates of the University of Halifax—did not, it appears, present said petitions. This fact will account for our not reporting the representation, which was recently alluded to somewhat reproachfully, by one of our correspondents. The following is the clause of the Act passed:

"Chapter 21 of the acts of 1876, relating to the examinations of college graduates who are candidates for the license to teach, commonly known as Grade A, and any acts that are passed in amendment thereof, are hereby repealed."

This omission of examination of College graduates does not seem to have worked satisfactorily, for some who had passed their graduation have proved unsuccessful in their work as Teachers, and a change was found necessary. The C. P. I., therefore determined to revoke the privilege, and have published in "The Journal of Education" for April, the following Regulation of Council as to examination of College graduates:

"The Regulation of April 18, 1879 respecting the Examination of College graduates, who may be candidates for Grade A License is hereby revoked, and henceforth College graduates shall in all cases be subjected to the same tests of examination as other candidates for that License."

This is the ground of our correspondent's complaint. The writer is not connected with the College, and may therefore be held as saying what he does without any self interest in the matter, and desirous only that justice should be done. We would be glad to see some way by which this could be effected, but at present see none except by exempting the graduates of 1880 from its operation.

Dr. Cramp has exceeded the title he has given to the following brief note, by adding a very important paragraph respecting the financial affairs of the denomination. We need hardly ask attention to what he has written. Perhaps what he has so briefly said may operate on the minds of brethren as effectually as if he had written at greater length. The matter is a very serious one—affecting all our operations at home and abroad—and needs action rather than discussion. We now need men—or rather we need to be men—like the children of Issachar, "which were men that had understanding of the times to know what Israel ought to do."

THE TELUGU NEW TESTAMENT.

My Dear Sir,—

I have obtained some additional information respecting the Telugu New Testament. Dr. Jewett, I find, enjoys the confidence of the Missionary Union. Any version of the New Testament in Telugu, certified by him to be correct, and faithful, will be worthy of the patronage and aid of the Baptist Denomination. He is thoroughly acquainted with Telugu idioms—much better acquainted than any other Telugu scholar, having been engaged in this work, off and on, about thirty years.

When the version now in course of preparation, under Dr. Jewett's supervision, is completed, the Missionary Union, and other Baptist organizations, will be called on to aid its publication, and our brethren generally will do well to note the action taken in the United States, and follow the example of the churches there.

I will add a line on another topic, The Convention Scheme of Denominational Finance is not altogether successful. I cannot help thinking that it would have been better to work out New Testament principles. Even now,

the churches have the matter in their own hands. If the pastors and deacons in all our churches will take it up, and canvass every member, asking each to contribute "as God has prospered him," the wants of the cause will be amply supplied. But they must all act, and continue acting till the work is accomplished.

Faithfully yours,
J. M. CRAMP.

Wolfeville, May 4, 1880.

What Dr. C. says is, we think, in perfect accord with the Convention Scheme. The great thing to be accomplished is that the pastors and their people co-operate vigorously, and do what they can, so as to render the scheme as far as possible successful.

THE HON. GEORGE BROWN after remaining unconscious during Friday and Saturday, died on Sunday morning. His great vitality made the struggle a prolonged one, but at last he sank peacefully to rest, surrounded by friends. The event, though long expected, cast a deep gloom over the city of Toronto, and indeed over men of all political parties all over the Dominion.

An inquest was held and commenced its sittings on Monday morning. The prisoner Bennet who shot Mr. Brown, on hearing of his death, said he was sorry for the accident from the first, and more particularly so since it terminated fatally. He did not think his counsel could have much difficulty in convincing an intelligent jury that he did not intend murdering Mr. Brown, but that the shooting was done in a scuffle.

The following paragraph is sent by a young brother who very laudably desires to promote peace in the community where he dwells:—

"In a certain Scottish church there was a member who was constantly in strife and dissension with his fellow-members. The least excitement would cause him to rise in rebellion, and help along contention. One member, especially, was the recipient of a large amount of his censure. His whole life was harassed with the unceasing reproaches of his brother who should have been his helper and companion in the Christian race. In course of time the quiet brother died and was carried by the angels into Abraham's bosom. One night in a vision the contentious one dreamed that he saw his peaceful brother within the pearly gates stretching forth his hand to him, and saying, 'Come away home brother there's nae strife up here.' This vision so operated upon him as to completely bring him to his senses, and from that day forward he was cured of his fault."

The Acadia Athenæum for April, although a little late, comes filled with pleasant matters relating to student life at Acadia. Dr. Welton's "Reminiscences" have brought him on to Leipzig University. A massive piece of hard words-and-go-on comes next, entitled, "An hour with the Dictionary." The writer should be punished by having to recite it verbatim et literatim.

In the Literary Notes we find an item or two we may cull for our readers:

"Twenty-nine young ladies passed the matriculation examination at the London University. Seventeen of these passed in the first division and five in the second."

"A New Yorker lately wrote to Lord Beaconsfield's private secretary, asking how his Lordship's name should be pronounced, and received a reply to the effect that it should be pronounced as if spelled Beaconsfield."

"Dr. Rand, of the class of '60, has presented the Library with fac similes of the Magna Charta, the warrant for the execution of Charles I, the Declaration of Independence, and several of the earliest published English newspapers."

The Memorial Volume, it is expected, will be out early in June. It is to contain the papers presented at the semi-Centennial exercises, in the June of 1878, by Rev. Drs. Cramp and Crawley, and Rev. S. W. DeBlois; the Vaughn Prize Essay by Albert Coldwell, M. A.; and several other interesting papers. It will also contain portraits of the two first Presidents of the College, and pictures of the old and new College buildings.

A cheery welcome is given to coming Spring, and anticipations of Geological expeditions, and approaching anniversary experiences are awakened.

The "Gleanings from Acadia Seminary" give us a glance at the interior life of that institution, and the enjoyments of the "Pierian Society" formed of its young lady students.

The writer of "Gleanings" says:—"Star Gazing," has been quite in vogue, of late, among the ladies of the Seminary, and the waning energies of the Astronomy class have been much revived. Through the kindness of Pro-

fessor Higgins the telescope was made to reveal some of the wonders in the stellar depths.

Excellent views were obtained of the Nebula of Orion, of "Perseus" in Cancer, while Mars and the slender crescent of the New Moon, elicited many expressions of delight from the beholders. A few evenings later the occultation of Mars was eagerly watched by many inmates of the Seminary, while mere were intent on viewing from the cupola, fireworks in the village, of a more terrestrial nature.

In "Things around Home" we find the following:

"The hard students begin to grow pale."

"The cry of the cricketer is heard upon the campus."

"The matriculating class in the Academy contains a fine looking lot of fellows, and we understand that their attainments are in keeping with their appearance."

Subscribers who have paid for their Messenger previous to this date, have our warmest thanks. We shall be greatly obliged if those who have not yet paid will do so without further delay. We greatly need all that is owing to enable us to meet pressing weekly claims. Some may think that because the amount of their indebtedness is small, they need not be much concerned about sending it now. To such persons we would respectfully suggest that it is just their amounts we want, as it is the aggregate of small sums, that, if paid, would enable us to promptly meet our liabilities.

PRISON LABOR.

The well-being of a community depends largely on the treatment of its criminals. The problem of the best method of making criminals earn their own living, is engaging the minds of the more enlightened minds in older countries, and it is well if we can learn from their experience, so as to diminish, if possible, the cost of punishing crime. The following article from the *Scientific American*, gives some valuable information on this subject:—

About a year ago the New York State Assembly called upon the Superintendent of the State prisons, Mr. Louis D. Pillsbury, to examine and report upon the contract system of prison labor. Mr. Pillsbury's report is in the main favorable to the system, his experience and study leading to the following conclusions, namely, that every prisoner who is able to do so should be required to labour, and that this labour, for moral, as well as for economic reasons, should be productive; all systems of non-productive labor, merely for punishment, having been abandoned by civilized governments, because it is degrading and mischievous in its effects upon prisoners and unjust to the State. Such labor lies at the foundation of a very successful system of reformation. Society has a right to demand it as a partial restitution for the depredations of criminals, and for the cost of their arrest, trial, and maintenance in prison.

That no system of prison labor which human ingenuity has yet been able to devise is free from objections; but that so long as the people of this State demand that the prisons shall be self-sustaining, the present contract system is, in Mr. Pillsbury's opinion, to be preferred, because—

1. It produces the best financial results.

2. It does not interfere with outside mechanical industries any more than any other system of productive labor that has yet been devised.

3. It gives to the prisoners some knowledge of handicraft and enforces habits of industry, without which they are almost sure to return to a criminally career, and with which they are enabled to, and in many instances do lead honest and useful lives upon their discharge.

4. It is not injurious to the health, as is shown by the small number of hospital patients in our State prisons, and by mortality lists that compare favorably with those of communities in general outside of the prisons. Our convicts generally leave prison in better mental and physical health than when received.

The cost of maintaining the prisons of this State for the last fiscal year was \$20,374.15; in 1876 the cost was \$605,040.53. It is not claimed that these results are due entirely to the contract system, but under any other system they would have been impossible. The charge that contract convict labour materially interferes with free labor has not been proved. Compared with the