

"Well," and she drew herself up much as a little fairy might, when trying to be dignified, and assert a right:

"I don't belong to the bad ones. I tries to be good. But you didn't know me first, so I won't remember what you said, and 'cause you bought that pretty round thing for the baby, I'll say, *God bless you, too.*"  
—*The Student and Schoolmate.*

For the Christian Messenger.

#### MORE ABOUT SINGING GOD'S PRAISE.

Mr. Editor,—Will you allow me through the *Messenger* to offer a few remarks upon the question: "Who ought to sing the songs of Zion." "Inquirer," Dec. 23rd, p. 418, C. M., wishes to know "What is the proper course for Baptist Churches to pursue in this respect?" If friend "Inquirer," will take the Bible which he and all Baptists profess to take as the only authorized Text Book of Doctrine, I think he will find no difficulty in discovering of "what material a choir should be formed." It is evident from 1 Cor. xiv. 15, that those who sing the praises of Jehovah ought to "sing with the spirit and with the understanding also." No doubt there are many who have the spirit to sing in the congregation? There are many others who have the "understanding," but lack the "spirit." May these sing the songs of Zion in the Lord's house? No doubt in the days of the Apostle, as now in some congregations, both the above classes endeavoured to sing the praises of God, which called forth the rebuke from the great Apostle. I, Mr. Editor, as much as any one, delight to hear the whole assembly of saints praise our dear Redeemer, but I care not to hear

"A tune of lofty praise,"

sung by one in the key of A, by another in B, a third in C, with as many different 3rds and 5ths at the same time. It is confusion. There is no "understanding" about it. I think that not only "six or eight" should meet for practice on Saturday or some other evening, but that all who have the "spirit" to sing ought to practice and get the "understanding" also. But there are too many, Mr. Editor, who may have the spirit, but "will not" get "understanding." When the "six or eight" meet on Saturday evening for practise, they may be seen a home stretched on the lounge, and then on the Sabbath if the "six or eight" sing "a new song," those who "will not" attend practise cannot sing, and the "six or eight" have it all to themselves." Whose fault is it then if they have? Certainly not theirs who met for practise, for those who would not meet might have been there and partaken of its benefits. "Inquirer" may say as others have said, Why not sing a tune which all the congregation know? But I think a leader who would do this in a congregation numbering some 500 or 600, would be at a loss to know what tune to sing. Should the hymn be a Long Metre, some might be acquainted with "Duke Street," others with "Hebron," some with "Paris," &c., and so with the other Metres. And should the congregation be acquainted only with two or three tunes, would it be right to sing them over and over continually? I think not. There is need for new tunes as well as for new sermons. No one would care to listen to a minister who had two or three discourses, and preached them continually. Just so with those who sing God's praises.

With regard to the "giddy, thoughtless and profane," I question whether there are two Baptist Churches in all Nova Scotia, where such characters form the choir, or take the lead in "this most delightful part of worship." I do not think that those who are earnestly engaged in imparting understanding to those who have the "spirit" would be discouraged should they see on practise-night not only "six or eight" but sixty or eighty, or twice that number arranged before them willing, to share their "understanding," in singing the praises of God.

I am aware that there are many who wish to sing on the sabbath or in the assembly of saints who cannot meet for practise, but they seldom find fault with those who do. "Can not" are seldom grumblers, but "Will not" are noted for that quality, they have become "giants in the earth."

Let friend "Inquirer," and all who have the "spirit," and wish to sing on the sabbath, purchase a good note book and attend practise, and then, and not till then will all the saints on earth praise our great Redeemer in "a tune of lofty praise," "with the spirit and with the understanding also."

ALFRED.

For the Christian Messenger.

#### OUR FOREIGN MISSIONS.

Extracts from a Letter written by sister De Wolfe, dated "Bassein, Oct. 15, 1868.

"Rev. Dr. Tupper, Dear Father in the Gospel,

"Your letters of March, June, July, are before me. It is gratifying to me to know that you and the Board look favorably upon the course thus far pursued by me. It was necessary to take immediate steps, while in Rangoon. I could not wait to hear from you, and, after much prayer, and consulting with many friends, I came over here. I feel that my steps have been ordered by Him who rules over all things, and makes all things work together for good to those that love Him."

"The work is important every where. Indeed there is so much to be done, it makes my heart ache to see the people offering flowers and tinsel ornaments, and here and there strips of paper with something written on them, supposed to be a prayer, which, as it wafts in the breeze, they imagine carries it to their God: bowing down any where in sight of the pagodas with apparent devotedness to gods of wood and stone—their only hope of hereafter being Annihilation.

"As you are aware, the work among the Sgau Karens particularly is very interesting. They number many thousands now converted to Christianity; and scattered among christian villages are the heathen to work among. These people are just now without a male Missionary. Mr. Thomas left them not long ago; and, as you have heard, God has called him home. In his place they are expecting Mr. and Mrs. Carpenter to come. These have been out here five years, have learned the Sgau language, and are experienced in the work. If they come, I expect to go and live with them, as they express a wish to have me do, assist in the school during the rainy season, when one cannot go out in the jungle; and indeed it is the most important work to be done. Mr. and Mrs. Carpenter are the friends with whom I stayed in Rangoon, and became much attached to them.

Brother Van Meter, (with whom I wish you were acquainted,) is a very kind friend, and an efficient Missionary.

Your affectionate sister in Jesus,

MINNIE B. DE WOLFE.

NOTE.—The reason why Sister De Wolfe expects to live with Bro. Carpenter is, that he is in the Sgau Karen department, to which she belongs, while Bro. Van Meter preaches in Pwo Karen.

C. TUPPER.

## Christian Messenger.

HALIFAX, JANUARY 6, 1869.

1868--1869.

The beginning of the year is a time of much interest to old and young; those who are advanced in life feel that these Time's mile-stones are measuring out their days, and shewing them that they are becoming fewer as each one comes up to view. The young, full of hope and ambition, are counting the years, and are anxious that they should pass away more quickly so as to reveal to them the future of what they are to be and to do.

The ages of the past have told their story and have placed upon record the events which have occurred from year to year. Another one is now added to the number and the world seems to take a fresh start as we begin a new period. We are led to take our observations afresh to make up our reckonings, and ascertain exactly our latitude and longitude in the voyage of life. We cannot now alter the facts of 1868, but with the experience they have given us we should be the better able to meet and make the best of the circumstances of 1869. We have some advantages, or ought to have, which we had not a twelvemonth ago. If pilgrims to the better land we have passed many an object of danger and time of anxious care, and have reached a point of observation where we can look ahead with more trust and confidence in our Great Leader. Although we may have made advances yet we have probably reached a more critical position and one that needs a greater amount of grace and wisdom, to project and maintain what shall be for the glory of God and the general good.

We shall be looking for greater changes in the religious aspects of the world during this year than in any preceding ones. The

way is being prepared for the establishment of Christ's Kingdom and for the spread of spiritual religion than ever before.

#### A MISSIONARY SPIRIT.

Christianity is essentially missionary in its character. Believers who have experienced the power of the gospel to deliver from condemnation and sin are always desirous that others shall enjoy like blessings with themselves. They will offer the petition taught by our Lord to his disciples, "The kingdom come" as the natural expression of their hearts before the throne of heavenly grace. By occasionally bringing missionary operations before the churches, the members will have their interest awakened and their zeal re-kindled.

The Mission to the French Acadia's was made the subject of prayer and consideration in Granville Street Church on Sunday evening last, instead of the usual service. Various statistical and financial information was brought forward by the pastor, to shew that good had resulted from the seventeen years labor of brethren in the western part of this province. One of the deacons of the Church then gave an account of his personal observation of the habits and character of the Acadian French and an exhortation founded on our obligations arising from the facts of history in relation to this portion of our fellow-citizens.

In support of this mission about \$14,000 have been expended. About fifty persons have been baptized on profession of faith in Christ, and a much larger number have given some evidence of conversion to God and of their love for the doctrines of the gospel.

A collection was taken at the close on behalf of the mission. If such meetings were held occasionally in the churches throughout the province, our brethren having the Mission more immediately in charge would have their hands strengthened and their hearts encouraged in their work.

THE ANNUAL SESSION OF THE EDUCATIONAL ASSOCIATION last week brought together in Halifax a large number of Teachers and others interested in the work of education. The first meeting was held on Monday evening. On Tuesday, Wednesday and Thursday the Association held three sessions each day, at which addresses were delivered by gentlemen previously appointed. Discussion followed on each occasion which elicited thought and opinion of great value especially to the Teachers.

There were probably nearly two hundred persons in attendance, and at some sessions more than that number.

On Tuesday afternoon T. H. Rand, Esq., gave an Address on The first principles of Teaching.

It was a highly philosophical and appropriate address, calculated to make Teachers enquire into the mental processes by which instruction is imparted and received. He divided his subject into two parts by which Teachers could examine their own performances, considering 1st the principles of teaching, as derived from the nature of mind; and 2nd from those in operation arising from the nature of the knowledge to be imparted.

On Tuesday evening the Rev. Dr. Forrester discoursed on the History of Common Schools, particularly referring to the law in this province.

On Wednesday afternoon the Rev. Dr. McGregor of Arichat, read an able paper entitled "The education of youth never more necessary than now." After which a discussion took place on "compulsory attendance at school." The generality of the opinion expressed was that some means should be used to compel children to attend school, and that education being provided for all by the people, no parent has a right to allow his children to grow up in ignorance or crime.

The propriety of allowing Distinct or Separate Schools was discussed and a unanimous vote given against any material change in the present School law.

On Thursday the officers for the ensuing year were elected as follows:—

A. McNutt Patterson, President; J. Scott Hutton and Daniel McDonald, Vice Presidents; F. W. George, Secretary and Treasurer. Executive Committee—J. F. L. Parsons, H. C. Bayne, Thomas Hollies, J. T. Mellish, D. M. Sterns.

A resolution was adopted to petition the Legislature respecting the office of Inspector, that future appointments be made from the Teachers in the Province.

The Superintendent of Education suggested to the Association the propriety of providing and circulating some small publications, in tract form, for the purpose of raising the public sentiment in reference to

educational matters. The suggestion was adopted and it was voted that thirty dollars be offered in three prizes, of ten dollars each, for the best manuscripts for this purpose—the competition to be open to all Teachers.

On the whole we believe this session was more deeply interesting than any previous one of the Association.

The article on another page entitled "A penny in a week" was sent us by a friend at a distance with the following note. It contains some good suggestions and may be read with profit:

Dear Brother,—

I have thought the enclosed might be acceptable. Eighteen hundred and Sixty-Eight is nearly ended. The past with its failures cannot be recalled. At the commencement of a New Year christian generally are led to reflect on, and resolve that past deficiencies and short comings shall be amended. The perusal of the enclosed may lead many of your readers to increased zeal in missions.

The arrival of Bro. Crawley after fifteen years missionary service in India will, it is to be hoped, rekindle the spirit of former days, when the late lamented Burpe so earnestly and affectionately appealed to the Baptist Churches of these Lower Provinces.

A penny a week from each of the members of our churches! What glorious results might be realized, not only in advancing the Foreign Missionary cause, but in the reflex influence upon the churches at home—27,000 members in our churches at a penny a week would give \$23,400.00 instead of \$2250.00 as the result of the year ending in August last, also of how few it may be said he or she is doing all they can in this department of christian effort."

#### A CIRCULAR.

The following is a copy of a Circular in reference to the question of Distinct Schools which we understand has been sent from Halifax to various parties in the country.

Those of our readers who have received it with drafts of petitions, and all other persons who may now see it for the first time, will of course act according to their best judgment in reference to the matter on which it treats. The correspondence which has already appeared in our columns will be sufficient to open up the subject to our readers. The question has a political aspect, but we feel it incumbent on us to pronounce in favor of the principle which has always characterized our School arrangements. The Common School principle has been cherished by all parties of politicians for many years past. It is no less valuable to-day. As it has been handed down to us by our predecessors let us cling to it as to a very important item in our civil and religious liberty.

HALIFAX, N. S., DECEMBER 23, 1868.

To the Friends of Education in Nova Scotia.—Meetings of the Protestant Clergymen and laymen of the churches of Halifax were held on 3rd and 17th inst., to consider the present state of things in connection with the education of the Province; and to devise measures whereby to defeat an attempt made, and likely to be repeated very soon, by the Roman Catholics to establish Separate Schools.

During the last Session of the Legislature a Bill was introduced by the Hon. Mr. Flynn in amendment of the "Act for the better encouragement of Education." This Bill was brought forward in accordance with the prayer of a petition, signed by the Roman Catholic Bishop of Arichat, and about three thousand other persons.

The following is the Bill:—

"It shall be lawful for a minority in one School Section or a combination of minorities in adjoining Sections, with the consent of the Board of Commissioners for the District, and with the approval of the Council of Public Instruction, to establish a Distinct School, that shall hereafter and in all other respects come under the general provisions of the Act as hereby Amended."

The principle which lies at the foundation of our School Law secures the absolute equality of all denominations of Christians. To this principle, the provisions of the School Law as it now stands, are most delicately adjusted. There is no room for interference with the opinions of any body of Christians. Teachers are required to inculcate the morality and general precepts of the Bible; but they are strictly prohibited from teaching the peculiar tenets of any sect. But if Separate Schools are grafted on to the present system, an antagonistic and unsound principle will be introduced: For when Roman Catholic minorities are enabled, by Law, to establish Separate Schools, and to draw support for them, from the Public Funds, there will be presented the humiliating spectacle of the Province of Nova Scotia extending aid and support to the Roman Catholic faith, which must