

zine" of his conversion and baptism. I wrote to Rev. Mr. Stevens of Prome inquiring about this Shan christian, with the view of his becoming a preacher to his countrymen, the Shans. The Mission to the Shans is a new one and the number of disciples is very few. Bro. Stevens was very favorably impressed with the idea that the man might be useful in preaching the gospel.

Subsequently I visited Prome to attend the meetings of the Rangoon Burmese Association, and after several interviews made arrangements for Ko In, his wife and two children to return to Toungoo with me. He seemed very desirous of teaching his countrymen the way of life, was ready to dispose of the little property which he had, so as to remove to Toungoo immediately. One of the great needs of the Shan Mission is faithful preachers, and God has we trust given him to us for this purpose.

I had no funds for his support, but felt God would provide the way, as the securing of the man for preaching was manifestly his work. But God opened the way before I expected, and from an unexpected source also, for when arrangements were made for Ko In to return with me, the means for his support came also. Bro. Crawley placed the amount in my hand and thus opportunely removed the last cause of anxiety. As I view the securing of this man and the unexpected reception of the means for his support, God's hand is too evident, for me not to express the thanks of a grateful heart. I need but one thing more, and that is, the blessing of God to rest abundantly on Ko In's labors. May many yet sing the songs of the redeemed who first heard the glad tidings of salvation from his lips.

Moung Paidee has been a Christian for over four years. He is a Shan man from the interior of Shanland, and came to British Burmah some years ago to escape the oppression of the Burmese Government. Shortly after his arrival he fell in with some of his countrymen who were nominally Roman Catholics. He went to their village and remained a year conforming outwardly to the priests' wishes, though still a Buddhist in heart. He there heard of Mr. Bixby as a teacher, teaching a different doctrine, and paid him a visit. Though he never had faith in the "Ave Marias," "holy water" and ceremonies of the Catholics, he listened with an interested mind to the truth. God had prepared his mind, and the Missionary's words were the good seed falling into the good ground. He immediately forsook the Catholics and placed himself under Christian influences. In time he and his wife were baptized at Toungoo, and they have remained firm to the present day.

Moung Paidee has within the last two years shown a great desire for the conversion of his countrymen. Engaged part of the time in school teaching, he has used all leisure time in preaching and tract distribution. Though not a man of the highest order of talents, his earnestness and sincerity commend themselves to those whom he meets. At one time when left alone at Toungoo for nearly a year, he remained not only faithful to the truth, but diligent in bearing his testimony to its blessedness before the heathen. He maintained a Sunday service regularly, though many of his friends opposed him.

With so few workers among the Shans, it is still a comfort to know that they love their work. Dependent upon home for their support, we thank God for opening the way for their assistance in preaching the Gospel, by putting it into the hearts of some of his children to send the means of supporting them. We see the hand of Providence in the reception of the funds for the support of this man which Bro. Crawley was able to place at our disposal. It lifts a burden and helps us on in our work, by enabling this man to devote himself entirely to the Lord's work.

J. N. CUSHING.  
Feb. 6th, 1871.

For the Christian Messenger.

**HYMNS FOR PUBLIC WORSHIP.**

Dear Editor,—

Allow me to express my thanks to Zetetes and Yclept for their prompt and courteous replies to my enquiries.

The history of singing is the history of many other things both in and out of religion. Like the pendulum, it goes swinging, swinging from one extreme to

another. The singing of public worship has swung into psalms to dead brethren and sisters, to angels and national virtues; and now the prospect brightens for swinging into the exclusive use of formal addresses to Deity. Yclept has chained the names of the persons in the godhead with hyphens, and seems to say the address and praise should be to "Father-Son-and-Holy-Ghost." He cannot mean that a hymn could not be addressed properly to either of the persons alone.—Yclept admits that the vocative is not indispensable.

God has not revealed to us what we may and may not sing to his praise. In the absence of special direction, we may reasonably expect the guidance of principles, in the light of which all these matters of public praise should be regulated. While the majority of christians may not be conscious of their acts, I am of opinion, they are not accustomed to consult their religious instincts, consciences, tastes, as well as the word of inspiration, as to what is and is not right and proper matter for the different parts of the worship of the house of God. In humble consultation at these sources, and more especially by the counsels of the Holy Spirit, christians may be kept in the right way. By discrimination the matter for sermons, exhortations and prayers are selected. Such truth is used and such exercises adopted as will most effectually glorify God. God is honoured, when a congregation of christians hears and receives the truth delivered in a sermon. The truth is delivered to be received and accepted by all. It is for all. The matter of praise is for all christians. "In spirit and in truth" the unrenewed in nature cannot praise God. If then a company of christians have in the subject-matter of their praise truth which is common to them, this is material against which it would seem impossible to urge reasonably or scripturally any objection. Most unexceptionably the matter of the 469th hymn is of this nature. Let us look at it out of its poetic dress:

"For many years I took pleasure in sin; but I was at last arrested by a view of Christ in the agonies of the cross. I seemed to be charged with the Redeemer's death. The guilt which I felt and owned plunged me into despair, but I was led to see that the Saviour died for me, and that for his sake my sins were forgiven. The death of Christ set my sins before me, and through his death I also obtained the assurance that I was pardoned."

Zetetes objects because "it is personal experience." It does not furnish fit material for a general congregation. I do not understand what "general congregation" means. Only believers can worship God. A congregation of worshippers is the only congregation that we are dealing with. It matters not whether it is large or small. This "personal experience," in which the heart of the objection is found, is an experience, not peculiar, it is common. Every Christian was convicted of sin and saved through Christ. John Newton put his personal experience into poetry, and gave it to the christian public. It is received as substantially the common experience of every true believer. They sing it in the house of God as their common experience. What could be more natural? What more reasonable? In what could a company of christians praise God with more heart than in the recital of God's grace displayed in their salvation,—the "victories of truth?" When is truth more victorious than in the defeat of "the world, the flesh and devil;" in the soul that is conquered and saved? But Zetetes says "singing is a cheerful and joyful act." In what could a congregation be more cheerful, more joyful than in singing the victories of the cross in their common deliverance from sin?

Zetetes thinks "it would be incongruous to sing complaints, fears and griefs." Just so, if nothing else were sung. But if complaints, fears and griefs are stated to set in clearer light the love and power of God in pardoning and blessing the "querulous, timid, grieving soul, then it cannot be "incongruous." "I was brought low, but he helped me." Nothing is more common in the devotional part of the Scriptures, than the statement of the weaknesses and follies of the heart to make the grace of God appear more glorious. To sing complaints, fears and griefs, disconnected, I can clearly see, would, in no way, be to the honor and praise of God. This 469th hymn describes the sad state of the soul when convicted of sin; but this is followed by an account of the manifestation of Christ as a Saviour. This

is the point at which joy springs forth. The pains and fears which preceded are said or sung to give a full description of what the soul passes through. I can suppose, Zetetes would say, "John Newton's experience was remarkable and intense; and is not a correct exponent of general experience. In some of its features, no doubt, this is correct; but the variety of experiences detailed in scripture qualifies christians to regard the groundwork and not the peculiarities of the christian's experience."

In the use of a religious hymn for public worship, it may be, that it would not occur to one in ten who the author was. The truth is taken in its most general application irrespective of who first cast it in the beautiful forms of poetry. In the first sixty-five hymns in the Psalmist there are sixteen which take the personal form like the 469th which we are now discussing. In the first sixty-five inspired Psalms forty-eight take the personal form i. e., first person, like the 469th hymn, either in whole or in part. Some of the Psalms are partly in the first and partly in the second and third persons. Surely they would not be rejected on account of their personality.

I agree with Yclept in rejecting all the hymns he names, except the 1081st. Praising creatures and things may be very well under certain circumstances, but it is certainly foreign to the worship of God. It puts another object before the mind. But the 1081st hymn cannot be charged with this. I freely admit that it is not so clear a case for general worship as the 469th; but that it would be in praise of God if sung under certain circumstances appears very evident. Suppose it was a time of general mortality; and suppose a minister should preach from this text—"Thou turnest man to destruction and sayest Return ye children of men," would it not be in harmony with his subject? Would it not be in the line of the sentiment of praise offered to God from the above passage from his holy word? The first two stanzas state alarming facts and in the last two stanzas sinners and christians are exhorted to turn to God. The sad facts doubtless are made to precede the exhortation, to give effect to it.

A BAPTIST MINISTER.

**The Christian Messenger.**

Halifax, N. S., May 10th, 1871.

**REV. CHARLES RANDALL AND THE REVIVAL AT WEYMOUTH.**

We are deeply concerned at the sad intelligence conveyed to us in the following letter. A large number of our readers too, will feel it as almost a personal affliction to themselves, when they hear that our venerable brother the Rev. Charles Randall has been taken down, when, apparently, he is so much needed in reaping where he has so long sown the seed of the kingdom. It is not, however, for mortal man to complain: Shall not the judge of all the earth do right? The Lord Jesus hold the keys of life and of death in his hands, and in this we rejoice. He will accomplish his purposes for his church and the world in harmony with infinite wisdom and love:

WEYMOUTH, May 1st 1871.

Dear Brother,—  
You will be sorry to hear of the illness of my uncle, Rev. C. Randall. On the 28th of April he was suddenly attacked with Apoplexy and remained entirely unconscious for twenty-four hours, since then he has been gradually improving. The disease appears chiefly to afflict his head. He is, up to this time, lying in a very critical condition. He has been taken down in the midst of a glorious work among his people; and they are feeling very deeply this affliction. I find upon his table a letter partly written, addressed to yourself, which I copy as it will best describe the progress of the good work:—  
WEYMOUTH, April 28th, 1871.

Dear Brother Selden,—  
You will be glad to hear that God has mercifully revived the hearts of his people in this place.—During the last six weeks God has evidently been in our midst, and has shown us his loving kindness marvelously, so that with amazement we have again and again exclaimed, What hath God wrought? Old professors have come together in glorious union, and are as the heart of one man, while sinners have been converted to God and are still being converted, 35 have been baptised—10 last sabbath—3 others have found peace in believing in Jesus, and very many appear anxious about their souls best interests.  
Our meetings are very solemn, and we

have had no ministerial help. God has raised up among us a staff of workers, so that our meetings have lost none of their interest. On Tuesday evening after a sermon 45 persons arose one after another and testified to the goodness of God, and last evening."

Here his communication stops, he arose to attend to some domestic duties, and was soon brought in unconscious. I had the privilege of supplying his pulpit yesterday. Bro. Normandy was with us a part of the day and will supply for the future.  
Yours very truly,  
J. H. SAUNDERS.

We fear the symptoms mentioned by our brother, are unfavorable to an early resuming of his work, yet we would pray that our good brother may be spared to the churches yet a little longer.

So far as the Commissioners of Schools are concerned, the system of Separate and sectarian schools is fully established in the City of Halifax. In acceding to the request of the Archbishop, they have given an arbitrary interpretation to the law, which will entitle the Church of England, or of Scotland, or any other Protestant body to make the same demand and to expect the same conditions for the children of their charge. It was hoped that the Governor in Council would enter his veto, but it appears that the Archbishop has obtained legal (?) advice and the Commissioners have acted upon it, and resolved that they have no objection to submit the matter to the Government. So, by this new interpretation of the law, we lose restraint upon extravagance in building school houses, and the citizens may be involved in taxation to any amount the Commissioners may see fit to levy upon them.

The above is from the *Church Chronicle* of last week. Are we to understand then that the Roman Catholic Archbishop with his "legal advice" is to be permitted to over-ride the Government as well as the Board of School Commissioners in the matter of our Public School houses? And are the people to pay the taxes to sustain them.

If the present Commissioners are willing to accept such interpretation of the School law it is time we think that some change were made in the constitution of the Board, and men placed on it who would not yield to improper ecclesiastical influences. With the lessons of the old-world cities before us we ought to have learned by this time that it is by such means sectarian institutions have arisen, and eventually obtained so much ascendancy as to bring forth infidelity, and then revolution has followed as their natural fruit. Whilst they have found Ecclesiastical government unbearable, and are casting it off, are we to quietly accept it, and in so doing place ourselves in a position to have our taxes increased, so that the property and power of one religious body may be augmented at the expense of all others?

Let the Commissioners reconsider their action before it is too late, and let them build for the people such school houses as are required, retaining the control of them themselves.

It is possible that some of the taxpayers will obtain other legal advice which may conflict with that of Archbishop Connolly. Guarantees given even by the Board of Commissioners under such circumstances may not be found of much value, and certainly are at present highly objectionable.

The following Correspondence will explain itself to our readers:

For the Christian Messenger.

**IS IT TRUE?**

In the *Presbyterian Witness* of the 15th inst., when speaking of the Education Report the Editor makes this grave charge against the Superintendent:

"Mr. Hunt arranged and carried out illegal examinations. He violated every lawful regulation for the examination of candidates. In four rooms in two buildings about a mile apart he arranged that persons should work their papers. One man had charge of all these Candidates, and was, of course, absent the most of the time. It was impossible that he could honestly take the requisite oath. Mr. Hunt sent the papers to the Provincial Examiners. They discovered them to be copies of one another and notified Mr. Hunt that the work had been done by 'dishonest candidates.' Of course Mr. Hunt knew this before he sent up the papers to the Examiners. He took no notice of what the Examiners said; but issued licenses to the parties." Exposure was feared. The public knew something of the wrong-doing going on, but there was a great deal more, of which they knew nothing. It was resolved to defeat any investigation. Mr. Hunt had the Examination papers destroyed with the official report of the Provincial Examiners. We refused at first to credit so monstrous a statement; but it is true."

Now the question I wish to ask is, Is it true? \*

If this is not true, it is too base a slander to pass unpunished and uncontradicted. What are the facts? Many in this part of the Province would like to know.

HENRY.

Sheburne, April 20, 1871.

HALIFAX, May 5, 1871.

REV. A. S. HUNT.—  
Dear Sir:—I have received the enclosed communication for publication in the *Messenger*. I regard the enquiry as a very proper and legitimate one, and one that I could not refuse to publish without laying myself open to censure, seeing that the statements have been so distinctly and publicly made.

The writer adds in a private note to myself "I am questioned about this matter until I am ashamed. It appears to me that it is a plain case. Easily refuted if not true."

I have not the means of disproving the truth of the statements or would do so with pleasure. The matter was, I believe, brought before the House of Assembly, during the late session, but I cannot find that any refutation of the charges was given there. I have thought therefore that it would be a very proper course to pursue to send the manuscript to you, so that you may see that it is genuine (and if you wish to know who the author is, I shall be willing to give you his name), and thus to afford you the opportunity of supplying the information sought, if you think proper to do so.

This is a course which, as you are aware, I have adopted in other cases, and one which I think you must approve; although the last time I sent to your office a respectful enquiry concerning a school-house in the country, I could get neither a reply to it, nor the manuscript returned, which I had not taken the precaution previously to copy.

Have the goodness to return the enclosed manuscript to-day and such reply as you may think is required, and oblige.

Yours truly,  
S. SELDEN.

HALIFAX, May 8, 1871.

J. R. F. TATTNALL, Esq.,  
Chief Clerk in Education Office.

Dear Sir,—I sent the enclosed to the Education Office on Friday last, but, on learning that the Rev. Mr. Hunt was in Digby County, reserved it till to-day. As I now learn from you that he has not returned will you have the goodness to read the same, and let me have the note signed "Henry" again this morning, with whatever reply you think is required in the case, and oblige.

Yours, &c.,  
S. SELDEN.

EDUCATION OFFICE.  
Halifax, May 8th, 1871.

REV. S. SELDEN.—

REV. SIR,—I have received your note, of this date, enclosing a manuscript (sent to you for publication) containing charges of dishonourable administration of this Department by the Superintendent of Education. You desire me to furnish "whatever reply I think is required in the case." I do not think that a reply from me is necessary—or even expedient. As a subordinate, acting under the immediate direction of the Superintendent, any expression from me inferring either approval or disapproval of my official superior's conduct, would, in my opinion, be highly culpable. I will add, however, that I have no knowledge, whatever, of the acts alleged by your correspondent to have been committed by the Superintendent of Education.

Respectfully,  
JOHN R. F. TATTNALL,  
Clerk.

P.S.—I return the manuscript as you have requested.

\*Chas. Tattall has honored us with the title "Rev." to which we have no claim—never having sought the ministerial office.—Ed. C. M.

We need only add that the statements quoted by our correspondent have been repeatedly made; but we believe never publicly contradicted by the Rev. Mr. Hunt. We shall be glad if he is in a position to give them an explicit denial. Our columns are open to him for that purpose. That he may feel perfectly free to meet those serious charges, we have taken the liberty of eliminating the terms by which our correspondent characterizes the alleged conduct.

A letter from Mr. Geo. Robins in England, formerly Superintendent of the North Baptist Sabbath School, shows that he is still much interested in the work in Halifax. He says:—

The arrival of the *Messenger* is still as welcome as ever, and the contents eagerly scanned over, particularly when there is any news of doings of the two churches in Halifax. We are always glad to hear of the welfare of those two portions of the Lord's vineyard—especially when we learn of any special work of grace among you, and the increase of a spirit of love and unity in your midst.

Our Sabbath School is on the increase, there are something over a hundred more scholars on the books now than when I first joined the school about two years ago. We have two very interesting Bible Classes, one male, one female. There are about 40 in each class, among them I am happy to say there have been recently