

His wife tried to cheer and comfort him, but all through the afternoon he was much depressed; and, grieving over her husband's distress, she made known the cause to her sister. Rising above this despondency, however, in the evening he delivered a most excellent discourse—all the better, doubtless, for his sojourn in "the valley of humiliation," during the afternoon. But on the way home after the evening service was ended, the host, who had listened, in his turn, to his brother, was evidently suffering from a severe attack of ministerial blues—and it takes a young clergyman to have the genuine article. At last, unable to remain silent longer, he said to his wife, "Mary, I think I must give up preaching altogether, and go off somewhere into the backwoods out of sight, and become a farmer." After hearing my brother preach this evening, I don't think I can open my mouth in public again as a teacher. Can you wonder that his wife, who had heard the other side, responded to her husband's Jeremiah with a merry laugh, instead of the sympathy he had a right to expect. Even a woman, with all her proverbial reticence, could not be expected to enjoy so rich a treat alone. She repeated the story at the supper-table, and for that time, at least, banished the blues from both parties.—*Christian Union.*

For the Christian Messenger.

JAMAICA CORRESPONDENCE.

FOUR PATHS, CLARENDON, JAMAICA, April 20, 1871.

Dear Brother,—

The buds of Providence are sometimes long in opening, but the rich, unfailing harvest follows. The dark green leaves of the coffee plant are everywhere now almost hidden by the exuberance of delicate white blossoms, the no certain promise of an abundant harvest.

The mangoes are abundant, soon to ripen—prolific tempters of the fever. The Coffee plant like the natives, gave abundant promise, but, for want of rain, are almost fruitless. So here, as everywhere, the fruits of piety wither in blossom without the influences of God's Holy Spirit.

"Paul may plant and Apollus water, but God giveth the increase." There, I have just been interrupted by a call from Bro. Hannah, a neighboring Presbyterian Minister between whom and myself, from the time of my coming, has grown much intimacy and friendship. We have conversed often on the moral condition of the people, and are of one heart in the belief, that the greatest want of Jamaica at the present time, is an outpouring of the Holy Spirit; (Ez. xxxvi, 23-27) and that in order to this, we should engage in special prayer, and special effort. Ez. xxxvi, 37.

In this belief, we have arranged to unite in holding special religious services, one evening at Ebenezer, one of my stations, and one at Zion—his. May the Lord own and bless our united labors in the revival of his work, and the salvation of many. Here may we be enabled to raise our Ebenezer—There may the Lord command the blessing, even life for evermore.

The Jamaica Baptist Union held its Annual Meeting, about the first of March, on the north side of the Island, but on account of the distance and difficulty of travelling, was rather thinly attended. Only 18 pastors, and 22 lay delegates were present.

The reports were, I believe, upon the whole somewhat encouraging. As sickness kept me at home, and the "Report" has not yet come to me, I must defer any further particulars.

The Schools of Jamaica, are improving, the Governor granting more largely to their support than ever previously. "The Government is about establishing a University at Spanish Town. The Presbyterians, adopting it. They are partially suspending their own educational efforts, with a view to establishing a Theological department in the New Institution.

The recent steam communication from New York to Kingston is opening a market for the surplus, matchless fruits of Jamaica. The last, and present year, have witnessed large outlays upon the public roads, and travelling is fast improving.

Again the Spring has come, with Summer's heat and incense, but not with the young ardent glow of Northern Springtime. Nature experiences here no death and resurrection, so to speak, but rather, slightly sickens, and revives. Oh! but to see, and hear, and

feel, one full, round gush of Springtime. And yet that Spring is hastening,—the essence and the sum, of universal, infinite, and eternal Springtime. Who would not wait its coming, toiling through life's little, varied, seasons, cheerfully?

Well, here we are, with the cloud still resting upon our tabernacle,— "ready to depart," only at the Lord's commandment. Num. ix. 19, 20.

My own health, and the health in general of my family, is excellent. Indeed we are "in a straight betwixt the two; having a desire to depart," and yet willing to remain, if to be instrumental of greater usefulness. Only anxious, I may say, for the disappointment we might occasion others. To any such, we can only say, "It is not in man that walketh to direct his steps."

Pray for us, that in all our ways we may acknowledge Him—His wisdom and His right to guide. I think our prayer has been, and is, "If thy presence go not with us, carry us not up hence."

We are learning—thank God—some of the lessons which we wish that all our favored christian friends might know,—that however much more blessed it may be to do and suffer, yet it is far easier to send the gospel to the benighted—or even partially so—than to carry it; to stand and hold the rope, than to go down the well. Yet not less happy are the most self-sacrificing, than the least devoted in the cause of God.

"He that watereth shall be watered also himself."

"It is more blessed to give than to receive."

"Go ye also into the vineyard and whatsoever is right I will give you."

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's. But he shall receive an hundred-fold now in this time, and in the world to come, life everlasting."

I expect to baptize a number of candidates again at Thompsontown, a week from Sabbath.

Yours truly,  
W. H. PORTER.

For the Christian Messenger.

THE SINGING QUESTION.

Dear Sir,—

I open a Theological Dictionary, and find this definition:—  
"SINGING: An ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies."

As far as I can learn, there is a general consent on this subject among all religious denominations. Singing is an act of praise.

I have no wish to lengthen the discussion which has been recently carried on in your column. But I cannot refrain from expressing my satisfaction with the views propounded by "A Baptist Minister." While he appears inclined to sanction the use of such hymns as the 46th of the *Psalms*, in which I differ from him, he gives his adhesion to the principles maintained in my letters. He says, that "to sing complaints, fears, and griefs, disconnected"—"would, in no way, be to the honor and praise of God;" and so he tolerates the admission of these "complaints," &c., for the sake of the thank-giving, which are to follow, and which form the staple of the song. He sees clearly that singing must be conducted "to the honour and praise of God."

I am a little surprised that "A Baptist Minister" does not understand what "general congregation" means. By such a congregation is meant, I suppose, a promiscuous assembly, including believers and unbelievers. Such are the congregations that fill our meeting-houses every Lord's day.

"A Baptist Minister" observes that only believers can worship God. A congregation of worshippers is the only congregation that we are dealing with. Now, by such a congregation even the 46th of the *Psalms* might be sung; but where shall we find it. And does not "A Baptist Minister" give up the whole case by this restriction? First, he argues that hymns expressive of Christian experience may be sung, if they end in praise; but then, as "only believers can worship God," they only should sing them. Consequently, they are unfit for "general congregations," and their use must be confined to social meetings, composed exclusively of believers.

Dr. Watts said—  
"Lord, how delightful 'tis to see  
A whole assembly worship thee."

Undoubtedly, it is delightful. But such assemblies are very rare. There was one in Jerusalem a little more than eighteen hundred years ago, when "the whole multitude of them that believed were of one heart and of one soul," and "they lifted up their voice to God with one accord." The congregations which meet in our modern places of worship, however, are mixed. Some of the attendants believe—some reject—some are careless. The problem is—How shall that state of things be provided for? If such hymns as the 46th of the *Psalms* are sung, all but believers are shut out from the singing. Will not Christian prudence and charity suggest the desirableness of so adjusting the singing part of the exercise as that it may be adapted to all, since it is the duty of all to praise God?

Those hymns which express and describe feelings peculiar to Christians, or what is usually termed *experience*, should be reserved, I think, for occasions when believers only are present.

Yours, &c.,  
ZETETES.  
Inquiry Corner, May 21, 1871.

The Christian Messenger.

Halifax, N. S., May 17th, 1871.

THE CHURCH OF ENGLAND AND THE QUEEN.

Our Church of England brethren are in trouble. They are greatly concerned at some recent acts of Her Majesty the Queen, the temporal Head of that Church. In the *Church Chronicle*, of last week, the organ of that body, an editorial article appears on "The Present Crisis" which concludes with the following paragraph:—

"Not only officially but personally the Queen, the head and representative of the State, shows antagonism to the Church, and by a Lenten Marriage and a *Good Friday Ball*, insults the religious feelings of a large portion of her subjects, and openly defies the laws of that Church she has sworn to defend. All these things point to a great change in the relative positions of Church and State. Seldom in her history has the Church had greater need, that her clergy should as far as possible be free from all worldly ties and embarrassments, so that when the time comes they may take a bold and independent stand before the rulers of the world, and 'speak of God's testimonies even before kings and be not ashamed.'"

The Queen and her household being at the time in Scotland, where *Good Friday* is regarded about the same as all other Fridays, and where the Church of Scotland is the Established Church, it would have been wiser, one would think, if our contemporary had not taken that desecration of the day so much to heart. The pretence that a Lenten Marriage and the non-observance of *Good Friday* have any relation to "God's testimonies" we should have thought too gross a piece of superstition for any Protestant to entertain. But when we find in another column of the same paper, a paragraph like the following, we regard it as worse than foolish to make these two acts grave offences against the Church. Here is the paragraph:

"As will be seen by a paragraph elsewhere the Queen chose *Good Friday* as a suitable day for giving a Ball to her domestics at Balmoral. By a long absence from all Court festivities and ceremonial her Majesty has done what she could to offend those who care for worldly pleasures; she is now doing what she can to alienate the affections of some of her most religious subjects. The day may come, perhaps in her own time, perhaps in that of her successor, when it will be seen that the price to be paid for such acts will be 'only three crowns.' *Quod avertat Deus.*"

The latter sentences look very much like high treason. Zeal for the Church may be commendable, but when it runs into such language as this, we think it hardly comports with either Christianity or loyalty.

Not only is the Queen regarded by some of the High churchmen as all in the wrong, but the ecclesiastical Head—the Archbishop of Canterbury—is accused of very improper proceedings. Our N. S. Church organ says:—

The Archbishop of Canterbury is evidently frightened at the storm "the Purchas Judgment" has raised. He plainly wishes to burke the Remonstrance, signed, it is said, by 7000 clergymen, for he has gone out of his way to answer it before it was presented to him. Officials are generally supposed not to know what is going on under their noses, till it comes before them through the circumlocution office; yet here we have a high dignitary taking (to use his own words) the "unusual and incon- venient step" of answering a letter before

he had received it. Undoubtedly the object of his letter is to deter others from signing the Remonstrance, or to prevent it being presented. His Grace says, "not all the clergy are expected by their parishioners, or required by their Bishops, rigidly to observe every point in the rubrics at all times and under all circumstances." This is just the plague spot. Why are they not compelled? If one rubric is to be rigidly enforced, why not every one?"

What a pity it is that Mr. Miall's motion for Disestablishment was not adopted in the House of Commons, the other day. The English Church would then have been as free as the Irish Church is to make what alterations they choose in the Rubric and vestments, and in candles, genuflections and processions.

INTEREST IN EDUCATION.

Our readers have seen the announcement of the completion of Two Hundred Thousand Dollars additional endowment for *Newton Theological Institution*. A friend of Theological education, in reviewing the history of this effort, says that experience shows that such an institution must depend for aid chiefly on a few of its friends. This statement will create surprise at first; but reflection shows that it is substantially correct. The history of our own institutions agrees with it. Our Associations for a long time have annually placed on their records the declaration that they consider these institutions most intimately connected with the welfare of our people; and yet three or four churches in one Association will probably raise more money for Foreign Missions this year than the Denomination raised for our educational institutions last year,—and this too while it was known by our people that the liabilities of the College Board exceeded their income.

The explanation of this lack of sympathy is not difficult. Experience has taught us the value of other methods of usefulness; and the work accomplished by them appeals to some of the strongest affections of the heart. Parents will feel the importance of Sabbath School work; and an audience can always be interested in accounts of the influence of Truth on the minds of the young. Descriptions of places destitute of the Gospel, especially if they are at a distance, are always interesting; and the powerful motive of compassion for the perishing will naturally urge men to direct effort for their salvation. But our educational institutions, from the nature of their work, cannot awaken such sympathy. They must appeal to the good judgement of the intelligent and far-seeing. The men connected with them are seldom before the public; for their work keeps them at home. Their audiences are small; their time is given to work out of sight; and the warm sympathies that cheer other laborers for the public, do not reach them. If the students on entering public life do well, their success will be frequently ascribed to superior talents: if they fail the College will be held responsible for this. Men who know nothing of the interior working of an educational institution, can not see why so much money should be expended for salaries, buildings, books, apparatus, and grounds. The return for all this cannot be estimated by men who think one professor and an assistant enough, one building and a few books sufficient means for the work. Such considerations make it evident that an educational institution of high order, that depends for its income on popular sympathy, is destined to prolonged weakness and inefficiency, or to sudden disappointment and failure.

TEACHERS' LICENSES.

THE DESTRUCTION OF EXAMINATION PAPERS.

Subsequent to our last week's issue, there appeared in the official report of the debates in the House of Assembly, the following reference to the matter of Teachers' Licenses, on which we sought to obtain information in reply to the enquiries of our correspondent "Henry." We copy it entire:

Hon. Prov. Secretary said that he wished to make an explanation in reference to a remark made by Dr. Murray, from which remark it might be inferred that examination papers were destroyed in the Education department in consequence of some influence being brought to bear for that purpose. He had made enquiry and ascertained that the Provincial Examiners were accustomed to send in their report on small sheets, of which there were four for every teacher. The sum total showing the result

of the examination was afterwards transferred to another sheet which after being proved to be correct was sent to the teacher as an intimation that he was entitled to a license of the grade therein specified. The teacher held this document for three months after which he should receive a license. The rule in the department had been to destroy the papers sent in by the examiners after they had been examined, entered and proved to be correct and a license issued. This course had always been pursued.

Dr. Murray said that he had asked for the examination papers of September, 1870. He joined issue upon the statement that the practice had always been to destroy the papers. A young man had made a complaint that the license which he had received was not in accordance with the report sent in by the examiners. If the papers were destroyed how was justice to be done in this case? They should be retained in the office for two years at least, and he had been informed that the former practice was to retain the papers for future reference, and he read a note from Mr. Rand, late Superintendent of Education, in support of this statement.

Hon. Prov. Secretary said that he was not surprised to find that the hon. gentleman had no better authority in support of his statement. More important papers than those referred to, and which it was Mr. Rand's duty to have preserved for the protection of the Province, could not be found since he had left the department. If a candidate required explanation he should seek it within the three months previous to the issuing of his license, and if he asked none up to that time the presumption was that he had no fault to find. When once the license was issued it was too late to make an alteration, and the license could not be annulled on one of the preliminary papers referred to by Dr. Murray.

Mr. Purdy said that parties had a right to know whether the licenses were issued properly or not, and he was surprised to hear that the practice existed of destroying the original minutes and thus preventing an investigation. There should be some means of knowing whether the licenses were properly issued, for teachers were complaining that they did not get justice. If original papers were to be destroyed there would be no means of tracing out an improper act.

Hon. Atty. General said that the only object in keeping the papers would be to gratify the curiosity of the public as to the nature of the examinations. What would be thought if the government passed such a minute as was passed by the Tupper Government during the reign of the late Mr. H. Rand, authorizing the examiners to permit applicants for license to work their papers at home? That was one of the orders signed by Mr. Rand, the gentleman who had furnished the information to the hon. member for Pictou.

The attempt of the late Attorney General to divert attention from this subject by referring to something else, will not impose on sensible, thinking men; but will tend to confirm the suspicion that he knew there was something disreputable in the present conduct of the Education office, which needed hiding from public view.

As Mr. Rand's character is attacked, we have thought it right and proper that he should have the opportunity of giving whatever explanation may be required by the above statements made in the House of Assembly, and we therefore addressed to him the following note:—

Halifax, May 15th, 1871.

T. H. RAND, Esq.,—  
Dear Sir,—Enclosed is the official report of the debate in the House of Assembly of April 3rd. As I propose to publish the same in the *Christian Messenger* of this week, and as it refers to matters which occurred in the Education office whilst you were Superintendent, I feel it is only fair to our readers and yourself that the opportunity should be afforded you of giving an explanation, to appear at the same time. I shall be glad if you will let me have such explanation to-day, and oblige.

Yours, &c., S. SELDEN.

We have since received the following Reply from Mr. Rand:—  
68 BIRMINGHAM ST., HALIFAX.  
May 15, 1871.

S. SELDEN, Esq.,

Dear Sir,—I am much obliged by the courtesy you have extended to me. There are two or three statements in the extract which you have enclosed that merit remark.

1. Mr. Vail is reported as having said:—  
"The rule in the department had been to destroy the papers sent in by the examiners after they had been examined, entered and proved to be correct and a license issued. This course had always been pursued."

If Mr. Vail meant to say that any such "rule" or "course" ever obtained in the Education Department previous to my removal from the office of Superintendent, his statement is wholly incorrect. I left in the custody of my successor all the examination papers that had ever passed under the hands of the Provincial Examiners. Transcripts of the Examiners' estimates were most carefully prepared for candidates, and entered in the Record Book; but the original estimates over the signature of each examiner were filed with the examination papers of each candidate. The Rev. Mr. Hunt knows whether these voluminous documents were in the Office

when he entered a statement that in the office and even for such of my statement dispute.

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