

He seems to be the unhappy exponent of a knot of Free Church ministers at Edinburgh, who are irritated at various symptoms of a failing exchequer, and, naturally enough, long to have the church schools transferred to themselves, and their fund thus relieved from supporting schools of their own. It is matter of surprise to the friends of the Ministry that they not only submit to a vexatious waste of time, but notoriously incur popular odium and loss of influence by lending themselves to the purely sectarian movement of a Free Church elder and Lord-Advocate.

The new bill retains the chief moral defects of the old, and drops only the ill-contrived and dragging machinery which some of his own friends on a former occasion felt themselves unable to accept, and which excited such general derision in the House of Lords. One great good was aimed at in every previous bill, and is avowedly contemplated as its chief merit in the present—the separation of the parish schools from the Church of Scotland. This explains his efforts, is the key-note of all its arrangements, and warms the zeal and inspires the exertions of his supporters. However much enlightened patriots might regret the accomplishment of such a disruption, yet they could bear it, were it not necessarily connected with the desecration of the whole education of the country. It is impossible, in the existing state of things, to give new endowments to any one religion exclusively. You must endow all or none. But, where ancient endowments exist, removed from the Exchequer, in fact the self-imposed contributions of the local proprietors, who, in the proportion of ten to one, offer to double their contributions towards increasing the efficiency and raising the status of the parish schools, provided they remain as they have existed for 200 years, under the jurisdiction of the Established Church, it is the soundest policy and the truest wisdom to continue so happy a state of things.

The language used by the Free Church leaders towards the Established Church is so violent and proscriptive, and their feelings of animosity so intense and so untriflingly inculcated, that the appointment of a Free Church teacher in a parish school would be neither more nor less than the beginning of a system of Free Church propagandism in every parish, which would aggravate what is already discreditable enough, "envy, hatred, and ill-will, and all uncharitableness." It will be time enough to consider any organic change when the leaders of the Free Church have cooled down, and instead of putting up for themselves the terrible pretensions of Hildebrand, begin to cherish towards other Churches the mild and tolerant spirit of the Gospel.—London Standard.

The Bands in the Parks.

On Monday, at the annual meeting of the Protestant Alliance in London, the Earl of Shaftesbury communicated to the assembly the intelligence that Lord Palmerston had given instructions for the discontinuance of the playing of the bands in the parks on the Lord's day.

Lord Palmerston's friends were (says the Morning Herald) daily warning him of the storm which was rising. He became uneasy. An anxious conversation took place between him and Sir B. Hall on Friday last. The Premier then desired to concede the point, and restore peace, but the Marylebone M. P. would not give way. The question stood over for

further discussion. But on Saturday a new feature appeared. The bold and not easily moved Archbishop felt at last compelled to interfere. He wrote Lord Palmerston a letter in the name of the whole Christian community, expressive of a deep feeling of grief and alarm at the desecration of the Lord's day. Such a letter is not an every-day occurrence. It might be followed, as in July, 1839, by an address to the Crown, moved by the Archbishop in the House of Lords, which would operate as a serious rebuke to the Minister. Lord Palmerston saw that the last moment for a graceful concession had arrived. A negative given to the amiable and peace loving Primate would have been a declaration of war against all the Christianity of England. He sent back a prompt reply, stating that, although in approving the employment of the bands, he meant only to give the people a little harmless recreation, and to withdraw them from the public houses, and although he could not relinquish that view, still, in deference to the religious feelings of a large class of the community, he would order the Sunday employment of the bands to cease. The rising strife, then, at once subsided. All that the rapidly forming Sabbath Committees will have to do will be to watch the spirit of evil, lest it should show itself in some new form."

Synod of the Free Church of Nova Scotia.

This reverend Court met at Knox's Church, New Glasgow, on Thursday, the 12th day of June. Rev. Matthew Wilson, the retiring Moderator, delivered an elegant and impressive discourse on the duty of ministers to preach the Gospel in season and out of season, and the corresponding responsibility resting upon hearers. His text was, "Woe unto me if I preach not the Gospel." The audience was large and very attentive. After devotional exercises the Roll was made up, from which it appears that there are twenty-seven ordained ministers in connection with the Synod. Of which there are within the bounds of the Presbytery of Halifax, ten; Presbytery of Cape Breton, eight; Presbytery of Pictou, six; Presbytery of Prince Edward Island, three.—Presbyterian Witness.

Committee on Co-operation with other Presbyterian bodies.

Professor King read the Report on that subject. It consisted mainly of the minutes of the meeting of Delegates held at Halifax in February last. It was thought that if all parties were in earnest, co-operation in regard to Education was quite practicable. A University was greatly desiderated—not a Presbyterian University, but one open and available to any body. Dalhousie College should be such, but its governors have perverted it from the intention of its founder, and persist in doing so. The Synod could not undertake to endow a professorship in Dalhousie College, the people being heavily pressed with the Professorial Fund. They would recommend to their people to petition Legislature to remodel Dalhousie so as to make it something respectable and useful. After a lively and very unanimous discussion of the subject, in which Mr. McLeod, Mr. Duff, Mr. Murray, and others, took part, the Synod appointed the following committee to co-operate with other bodies in attempting to raise Dalhousie College into a University: Revs. John Stewart, M.

Sutherland, D. B. Blair, convener. This Committee is also to form a friendly deputation to the Synod of the Presbyterian Church of Nova Scotia.

St. Andrew's Church, St. John.

BELLE Vue, R. JOHN,
May 15th, 1856.

Dear Sir,—Enclosed you have Fourteen Pounds and Ten Shillings to the credit of our Foreign Mission Fund. This sum comes from the congregation of St. Andrew's Church, in St. John, New Brunswick, under the pastoral charge of the Rev. William Donald, A. M., of the Established Church of Scotland,—and has been forwarded by our former Treasurer, Mr. Waddell, who is at present connected with that congregation. Various circumstances render it peculiarly pleasing to me to be made the channel of communication with you on an occasion so interesting.

The money comes most opportunely, as we have been making exhausting disbursements for the outfit of our young brother Gordon, and for the furnishing of supplies to our mission family, per the "John Williams," about to sail from Britain for the South Sea missions.

But the contribution is rendered increasingly valuable as it comes to our aid from brethren in Christ Jesus who have no share in the responsibility of our mission, but who send us fraternal greeting, and thus kindly contribute to its support. Surely we may thank God and take courage when we find portions of the Presbyterian family, beyond ourselves, making common cause with us, and, unsolicited, coming to the help of the Lord against the mighty. Is it not indicative of better coming times to see an elder of our Church associated with a congregation in a sister Church (or mother, if you will), and that congregation stretching out a helping hand to aid in our most interesting Foreign Mission Scheme?—Shall we not have more and more of such exhibitions of mutual love and mutual co-operation?—Sure I am, the congregation of St. Andrew's will not regret that they have been forward to afford the testimony which they have given, and most heartily do I pray that they may realize that "it is more blessed to give than to receive."

I am, dear Sir, yours truly,
JAMES WADDELL.

To A. Patterson, Synod Treasurer.

We understand that two or three missionaries are expected for the church in this Province, in the first steamer from Britain.

Home Mission Fund.

1856.	Amount formerly received	£ s. d.
	Collection at Belfast, transmitted to Pictou, by Rev. A. McKay.	70 0 1
		2 15 0
		£72 15 1

DAVID ALLISON,
Treasurer

HALIFAX, 30th June, 1856.

Synod Fund.

1856.	Amount formerly received	£ s. d.
	Collection at Belfast, P.E.I., by Rev. A. McKay, transmitted to Pictou,	20 6 5
		2 0 0
		£22 6 5

JAMES F. AVERY, M.D.
Treasurer.

HALIFAX, 30th June, 1856.