

find Lord Elcho professing friendliness to the Church of Scotland, and a wish to serve her interests, by supporting this bill. The two things realise a practical contradiction. To deprive the Church, of the educational powers which she has yielded for centuries—to separate the parochial schools from the Church of which these seminaries form a buttress, and yet to affirm that such a blow will not harm but benefit the Church, is really monstrous. We do not say that the Church, in its spiritual and administrative character, *qua* such, would be very greatly weakened even were the present bill successful, but a grievous injury would be done to that great institution, and a valuable adjunct removed and extinguished. We cannot help here referring to certain sentiments put forth by honourable members as to what may be called the religious and Church aspects of the case. Mr. Baxter, the new member of the Montrose burghs, while he admitted the unsectarian character of the teaching in the schools, held, however, that the control of the Presbyteries would lead them to be regarded as sectarian in Scotland, where a deal of importance was attached to doctrine and religious differences. Such a view of the case may be maintained, broadly regarded—but it is fallacious in its application. There have been numerous sects in Scotland. The old Secession split into many parties, and perhaps before all is over the new may part asunder—tumble into two or three different bodies. But none of these sects ever departed from the doctrine and polity of the national establishment. There was the same “plat” of church government, in all cases, the same doctrines, the same subordinate standards. And the children of the separatists attended the parochial schools, reading along with their co-mates of the Church the same Bible, and committing to memory the same Catechism. Religious differences did not affect the schools, therefore, in the way of doctrine and religion, to any appreciable extent; and as for such sects as the Romanists, there is not, we believe, a complaint on record that the creed of any Popish child had been tampered with while under instruction at the parish school. These facts have their bearings on the assertion of Lord Duncan, that the Church of England represents the opinions of the majority of the people, while the Established Church of Scotland does not. This is erroneous, we believe, even as to mere statistics; but as respects personal convictions, it is utterly wrong and untrue—for the religious views of the Church are held nearly universally in Scotland, and this has been the case since the Reformation. Another difference, pointed out by Mr. Walpole, betwixt the two countries, regarded in an educational view, is this, that while in Scotland we have a tried education scheme—the system of centuries—a system which is even still advancing, England has no national plan of education. Too much is not to be made of the argument, for while the one fact tells in favour of Scottish education, the other does not, *per se*, justify the plan of Sir John Pakington. Some would say, as the Scottish system has wrought so well, assimilate the state of England to it, rather than provide an arrangement which is neither secular nor religious, but if religious at all, rendering the teaching contingent on the views of a majority of poor-rate-payers. That the Lord Advocate’s Bill will benefit the Free Church there can be no manner of doubt. It will cut off one demand for money, and lighten the burdens of the membership. Mr. Cowan,

argues differently, but we cannot agree with the hon. gentleman as to his conclusions. There is doubtless a boon to this sect lurking amidst the flowers in the nosegay which so many men of different views smell at so complacently.

There is, we trust, no prospect that this bill will pass. It is certain to encounter the same opposition as the former rickety bantling, which last year was deposited in the tomb of all the Capulets. It is the same device, no better substantially, and will deservedly have the same fate. Mr. Walpole well pointed out to the promoters of the scheme that there are debates wide in their scope, as to topics delicate and important, to come on before such a measure can be disposed of. Lord John Russell has a bill on education before the house, so has Sir J. Pakington, so has the Lord Advocate, so has Mr. Stirling. We believe that the bill of the latter gentleman would be received with wide favour in Scotland, and certainly the measure of justice it deals out to the parochial teachers will occasion opposition in no quarter worthy of regard.—*Edinburgh Post*.

DUNBLANE—MEETING OF PRESBYTERY.—At the meeting of Presbytery on Tuesday last, commissioners from the Presbytery of Penpont appeared to prosecute the translation of the Rev. Mr. Boe, minister of Dunblane, to the parish of Durrisdeer. A petition strongly objecting to the translation, and numerously signed by heritors, elders, and parishioners, was at the same time laid before the Presbytery, and Mr. Boe having stated that under these circumstances he felt himself constrained to leave the matter entirely in the hands of his brethren, the Presbytery, after grave deliberation, unanimously refused to sanction the translation.

DEATH OF THE REV. P. MYLES, MONIFIETH.—It is with sincere regret that we have to record the death of this truly excellent minister of the Gospel. After a painful and protracted illness, which he bore with Christian patience and resignation, Mr. Myles was released from his sufferings on the evening of Saturday last. It is a little more than twelve months since he was admitted minister of the parish of Monifieth, to which he was called by the unanimous voice of the people. During his short ministry there, however, he had endeared himself to his flock by the earnestness of his pulpit appeals, and the assiduity of his week-day visitations from house to house. Mr. Myles was characterised by great modesty of deportment, and humble devotedness to the work of the ministry. His discourses were practical and earnest, suited alike to the highest and humblest capacity. During the two years of his incumbency as minister of St. David’s Church, in Dundee, he had established a well merited popularity, and had gathered around him a numerous and attached congregation. Among the last times he ever preached was on the occasion of the autumn sacrament here, when he officiated in the East Church, but at that time he was evidently labouring under the disease which soon after laid him aside from public duty. We believe Mr. Myles was in his 27th year.—*Dundee Courier*.

FEMALE EDUCATION IN INDIA.—A fancy bazaar was opened in the Music Hall on Wednesday, in promotion of the Scottish Ladies’

Association in connection with the Church of Scotland for the advancement of Female Education in India. The sale, which took place under distinguished patronage, was well attended, and numerous purchases were made. The articles perhaps that attracted most admiration were a number of beautiful silver ornaments sent from Calcutta, to be sold in aid of the funds of the Association. The Hall was tastefully decorated, and the music of a military band also contributed to the pleasure of the Company. The interest continued unabated yesterday, and at the close of the sale the proceeds, including about £50 taken at the doors, were not supposed to be under £300.

ORDINATION AT NENTHORN.—On Tuesday the 13th ultimo, the Rev. Manners Hamilton Graham was ordained to the office of the holy ministry and pastoral charge of this parish, by the Presbytery of Kelso. The Rev. Mr. Lamb of Ednam, conducted the public services of the day with much ability, preaching an excellent discourse from 2 Cor. v. 20, “We are ambassadors for Christ;” and afterwards delivering addresses to the young minister and his flock, in terms alike distinguished for their faithfulness and affection. At the conclusion of the devotional services, Mr. Graham received a most cordial welcome from his parishioners, which must have been most gratifying to him.—*Edinburgh Evening Post*.

GREENOCK.—Spring Sacrament was celebrated on Sabbath. The Rev. John Caird of Errol assisted the Rev. Dr. McCulloch in the West Parish Church,—serving two tables and preaching in the evening. In the former service Mr. Caird’s style of address was altogether different from that of his pulpit addresses. His tone is soft, chastened, subdued, with more of the “thoughts that breathe” than of the “words that burn.” In the evening his discourse was the most remarkable we have yet heard from his eloquent lips. His subject was the new birth. His treatment of it masterly and magnificent. The impression produced, especially by his fervid closing appeal, upon the vast enchained auditory was most solemn and affecting. The church was crowded for nearly an hour before the commencement of the service.—*Glasgow Constitutional*.

THE CHURCH IN THE COLONIES.

The following interesting report has recently been transmitted to the Committee, from the Presbytery of St. John’s, New Brunswick:—

Report—Rev. John Ross to Presbytery of St. John, New Brunswick, dated Sept. 27, 1854.

In giving to the presbytery an account of my ministerial duties in the large parishes of St. Andrew’s and St. Patrick during the past year, it is not deemed necessary to specify particulars minutely, because, in their kind, the duties are numerous and extended. I cannot be sufficiently thankful to the merciful Head of His Church for the aid of His promised grace which makes them pleasant, though laborious. While trying to impart spiritual instruction or support to others, I receive it myself; and my happiest hours are those which are spent in the pulpit or the Sabbath school, in the family visits or at the bed of sickness. In this congregation in St. Andrew’s there has not anything happened since my last report. Our