

streamers of white satin; the opposite wall was similarly decorated, with the addition of bouquets of palm leaves and flowers; beneath every rosette was the plume and helmet of a tall guardsman, also his cuirass, and, finally, his boots; the red coat being all but emerged into the scarlet drapery behind him.

The entrance selected for the Royal parties was by a covered way erected at the private entrance from the garden. Here the floral and other decorations were marked with exquisite taste. A change almost magical had been effected in the Royal closet. The walls were covered with rich embossments in white and gold; the ceiling was chastely painted and gilded in the same colours, while nothing could exceed the richness and elegance of the furniture. In the Throne Room, an elegant table, covered with crimson velvet cloth, festooned with blue corde and tassels, had been placed, for signing the marriage registry.

Seats were set apart, especially for the younger female branches of the aristocracy, in the route of the Royal procession through Queen Anne's room, the Tapestry Room, and the Armoury. These ladies were all in full Court dress; and the dazzling effect of their jewels and feathers, silks and laces—but, above all, their natural charms—may easily be imagined. Most of the gentlemen present wore a military or naval uniform; and the flashing of swords and the glitter of gold lace added yet another feature of brilliancy to the scene.

When the procession left the Chapel, the Royal bride and bridegroom occupied the same carriage, with her Royal Highness the Princess of Prussia. As they were recognised by the crowd they were most enthusiastically cheered, from one end of the route until their arrival at Buckingham Palace, where a brilliant *déjeuner* was prepared.

Soon after the Royal party had returned to Buckingham Palace, Prince Frederick and the Princess Royal came out into the balcony, in the central front of the palace, and were soon after followed by the Queen and the Prince Consort. As soon as they were recognised by the crowd, they were received with loud and long-continued acclamations, which were gracefully acknowledged. The Royal party having retired, so loud was the applause, that they returned and again acknowledged the hearty plaudits of the people.

At 5 o'clock, the Royal couple left for Windsor, to spend the honeymoon. They travelled by the Great Western Railroad. On arriving at Windsor, the boys of Eton School begged for and obtained the privilege of removing the horses from the carriage prepared to take them to the Castle; and, with long ropes, they pulled as only boys will pull, hurraing all the way.

The Royal couple will return to Buckingham Palace and hold a parting levee on Saturday. On Tuesday following they depart, from Gravesend, for Berlin.

London was most brilliantly illuminated on Monday evening.

THE NUPTIAL PRESENTS.

The presents destined by Prince Frederick William for his royal bride consists of a pearl necklace of unusual beauty and costliness. The necklace consists of 32 large Oriental pearls, pronounced by connoisseurs to be remarkably pure, and the larger of which, those towards the centre are of the size of a hazel nut. The cost of this little collection, which has been completed only by dint of great diligence during a lengthened period, is stated to amount to 28,000 thalers (£4,200). For six ladies who have been companions and friends of the Princess Royal hitherto, the Prince brings with him six golden bracelets, consisting of a broad rich band of gold, bearing a shield, on which is mounted a Prussian eagle, the wings of which are encrusted with diamonds. The Princess of Prussia has also had a set of diamonds and turquoise ornaments arranged with excellent taste as her present to the Princess Royal. Another present, destined for the Bishop of London by the Prince is a copy of the New Testament printed in folio by the celebrated printing firm of Decker, in Berlin, which formerly enjoyed the monopoly of printing all State documents. This work was got up by the above firm in 1840, at the fourth centenary of the invention of book printing, celebrated here, in Berlin, for the purpose of showing the world what Prussia could produce in this branch of industry, and was admitted to bear off the palm from all the other competitors for fame on this occasion. The types which were of unusual size and elegance of form, were all founded especially for this work, and the initial letters of the chapters are decorated and illuminated after designs by Kaibach. As yet this work stands unrivalled as a typographical *chef d'œuvre*, but the triumph has not

been obtained without a great sacrifice of money as well as of time and labour, for although a single copy of this one volume is not sold for less than 300 thalers (£45), the printer still makes a considerable loss on it. The copy destined for the Bishop is bound in dark blue velvet, and mounted with massive silver clasps, &c., richly chased, so that the book in its bound state weighs 77lb.

It is understood that the Princess Royal will herself present souvenirs to the bridesmaids and also to the gentlemen attendant on the Prince; to the former nine bracelets in turquoise and pearls, with the Princess's portrait in gold. The breast-pins are of turquoise, in shape of doves, carrying hearts of carbuncle, set with diamonds. These are independent of the presents from her Majesty. The Princess also gives sixteen brooches of various patterns to the Royal household, and a number of small articles of jewelry have been ordered for the servants, not one of whom will be without a memento of the Princess.

Your Special Correspondent,
NIGHT LAMP.

For the Christian Messenger.

College Agency.

LETTER FROM THE REV. A. D. THOMSON.

DEAR BROTHER,

I started out this morning as usual to prosecute my agency, but the wind blew so hard, and the snow flew so high, and the frost stung so keen; that after making one or two calls, my horse appearing very much dissatisfied with out-door treatment in such weather, I considered it prudent to make a harbour, and bore away for my good Brother, Deacon Thomas Rand's, where I avail myself of the privilege of his comfortable fireside to drop you a line, for I perceive that my friends have a wish to hear from me occasionally, through your most useful organ of communication.

My labour has been principally upon what might be termed new territory, or that which had been but partially gleaned. In some of those places interest for our Institutions has been increased, and sums obtained which has greatly cheered us in our work. Falmouth we have spoken of before. Gaspereaux has showed a readiness to come up to our help, hitherto unknown by my predecessors in the agency, and they anticipate increasing upon what they have done.

I arrived in this place, from Wolfville, on Friday, January 29th, seriously indisposed. I had preached unusually often, spoken frequently in reference to my work, from anxiety could not sleep sufficiently to restore and invigorate the physical and mental faculties. Added to this, the death in my family pressed very sorely upon me, and for a while I thought I should have to give up my labour; but attention to medical advice and treatment has wrought favourably, and I am better.

I found Brother Hunt confined to his house with severe cold, and although he is now better he has not ventured to preach since I have been here. I have filled all his appointments thus far, since I came.

Last evening we had an educational meeting at Casuar in connection with the friends here. We had two worthies from Wolfville, the Rev. Dr. Cramp, who is always ready to every good word and work, in many cases a host in himself, and our beloved Brother DeBlois, whose amiable disposition, and unassuming devotedness to our educational affairs, is proved by his constant application and faithfulness to the post he occupies at the Board of Governors. He did his part manfully, growing warmer and warmer as he travelled over the history of "the child of Providence," and related a recent occurrence of devotion to the College, by a friend from Chester (name forgotten), which stirred our affections as a deed worthy of the person by whom it was done. Brother Hunt also seemed to forget that he was feeble in health, waxed stronger as he went on pleading the claims of science in our own denomination, and naming individuals of his congregation whom he encouraged to take hold of the rope and save our Institutions.

Other Brethren spoke encouragingly and made enquiries which were answered satisfactorily. The result of our meeting showed that we had not laboured in vain, for valued Brethren came forward and pledged themselves to pay additional sums: Ward Eaton, Esq., pledged \$75, and prepaid interest, Brother Henry R. Eaton made up £50, by adding £15 to former sums. A good impression was made, and I expect to reap as soon as the weather will permit me to go abroad.

Yours, in the best of bonds,

ADAM D. THOMSON.

Cornwallis, February 11th, 1858.

(Christian Visitor please copy.)

For the Christian Messenger.

Foreign Missions.

Ever since the "beginning at Jerusalem" the work of Foreign Missions has been an authorized and successful part of the operations of the churches of Christ. And while one single corner of the earth remains dark it will be the duty of Christians to send thither the "light of life." Nor can any section of the Saviour's followers neglect this duty with safety to their own home interests.

Among the different evangelical denominations of Nova Scotia and New Brunswick the Baptists led in the vanguard of the missionary enterprise. It was to have been expected that by this time our foreign missionaries would have numbered eight or ten. But now, when the appeals of our dear Brother Burpee have scarce died away on our ears, our efforts have almost ceased. Not a history of our early action has been compiled for the benefit of posterity, nor even a newspaper memoir of Brother Burpee. It would seem as if we wished to hide our retreat and our disgrace under cover of silence. Other religious bodies are far in advance. Witness the successes of our Presbyterian brethren.

In the mean time how have other objects fared? Domestic Missions, once our glory and our strength, through apathy and divided counsels, have well nigh lost their energy. Scarcely any of the senior or junior preachers manifest a missionary spirit, either for the home or foreign field. Missionary zeal is far on the wane. Our educational affairs, too, notwithstanding the mighty attempts which have been made to drum up an interest in them, still drag on an uncertain and tottering existence. We lack the wisdom which cometh from above. The blessing of God seems, in great measure, to be withheld from us. There is a cause.

It is fortunate for us that we retain connexion with Bro. A. R. Crawley in part. His letters prove him to be a true missionary. And may it not be that either in the inviting field of Burmah, or perhaps in the broader field of hither India, we of these Provinces may be called shortly to engage anew in efforts more worthy of ourselves and of the gospel which we profess to love? England is caring for her gigantic Colonies in Australia and elsewhere, and is just awaking, as we trust, to tenfold interest for Hindostan. Surely we have something to do for the world's conversion. The age in which we live is sending the deep thunder of its calls all over Christendom. The gates of the old east are being unbolted. Surely we can sleep no longer. We must away to the sunrise with the heralds of mercy.

Could not some brother "of the quill" give to our reading public a brief history of our Foreign Missionary efforts? Would it not sweep kindly over the harp-strings of many a soul? The children of fifteen years ago are now men and women, and the men and women of fifteen years ago, who heard Bro. Burpee's fervent notes for Burmah, are growing old. The fading memories of tradition may still be recalled, and the past, ere it is irrecoverably severed, be linked to the present.

If the religious atmosphere at Acadia is what we have a right to expect it to be, the missionary spirit, both home and foreign, will be glowing in some breasts. Her "Society of Missionary enquiry" will be the organ of missionary intelligence and impression to the students. Let us order a draft upon our young brethren. Some one will say, "Send me." We must do something for bleeding India. We can do something, and be all the richer too.

The writer earnestly desires the prosperity of all our Institutions, and believes that all the wheels drag heavily on account of our neglect of the heathen.

Halifax, Feby. 18th, 1858.

For the Christian Messenger.

The Bible in Schools.

MR. EDITOR,

I perceive that some discussion has arisen respecting the Bible in Schools, and the enforcement of that use by the State.

These are two distinct questions, but they have been frequently confounded by the disputants. I propose to offer a few remarks on them.

There is much difference of opinion and practice with regard to the use of the bible in schools. Some think that it should be used as a school-book, like Dilworth's Spelling-book and other works of that kind. Others judge it more befitting the reverence due to Scripture that a portion should be read every day by the senior scholars, in the hearing of the whole school. Others, again, would have the teacher only perform that duty, at the opening or the close of his daily en-

gagements. And there are some who would empower the Teacher to give explanations of the portions of Scripture read in the school, and to catechise the children thereupon.

However various may be the methods adopted or preferred, there is a general agreement among professing christians as to the importance of early religious education, that is, the communication of religious knowledge and the training of the children in habits of morality and respect for sacred things. But there is the utmost diversity of sentiment with respect to the means to be employed. One party would have the Bible, and the bible only;—another would add the Prayer-Book and the Church of England Catechism;—another, that of Douay (Roman Catholic);—and some would mingle religious exercises with the business of the school.

Suppose a community consisting of individuals belonging to all these classes, in various proportions. How can that community provide religious education for the children? The thing is plainly impossible. The divergent opinions adverted to prevent it, except by the establishment of separate schools for each sect, against which there are too many formidable objections:—the first is, the enormous expense attendant on the establishment of the large number of schools that would be required; and secondly, the monstrous injustice. The Protestant would be compelled to pay for teaching children to pray to the Virgin Mary and the saints:—the Roman Catholic would be horrified at being called on to sustain the Protestant catechisms.

There is but one remedy. Those who demand religious education must pay for it out of their own funds.

But is not Government—the State—bound to provide for the education of the people? How far it is bound, I am not prepared to say. It is enough for my present purposes to admit that the duty is assumed. The question then occurs—what kind of education can or ought the state to provide? I will answer that question by asking another:—what are the objects of government? Every well-instructed Baptist is prepared with a reply. He knows very well that government is constituted for the preservation of life, liberty, and property; or, in other words, for things civil, and for things civil only. Things religious are not within its province. The moment the State interferes with religion, christian freedom is gone, and the establishment principle is introduced, with the Inquisition looming up in the distance. This has been Baptist testimony from the beginning. We have suffered in all ages for it—but we have never flinched. We demand full freedom for ourselves, and we will give it to others. We ask of the civil magistrate the protection which good citizens deserve, and we ask it for all. We want nothing more of him. Let him—as magistrate—leave religion alone.

With these views, Sir, I hold that the State can have nothing to do with the religious element in education. Its duty is discharged, if it be a duty, when it has assisted in providing the means of general instruction; in return for which it has a right to require that such instruction be faithfully given. This is to be ascertained by inspection. State inspection will be the condition of State aid.

Uproarious voices exclaim—"Godless schools!" Why "Godless?"—"Godless," says one, because the children are not taught to worship the Virgin. "Godless," says another, because they do not learn the prayers and collects. "Godless," a third adds, because the principles of the solemn League and Covenant are ignored. "Gentlemen"—the State replies—"be quiet, all of you. I know nothing of your isms and creeds. It is not my duty to teach them. I shall keep within my own limits. If you want anything more, provide it, and pay for it."

But what is to be done about the Bible? That question has been answered already. The State makes no provision respecting it. It furnishes secular education, and that only. The schools which it assists are required to be open a certain number of hours every day, and a specified amount of instruction must be given. Compliance with these requisitions is demanded. There, the duty of the State terminates. If, however, the Trustees of a School, partially supported by Government money, direct that the Scriptures shall be read in the School, there will be no difficulty about it, provided that the proper school exercises be regularly kept up, and that such reading is not made compulsory on children, should there be any, whose parents object. But if those trustees establish sectarian teaching, as a part of the school arrangements, the State ought to withdraw its aid. It cannot help Roman Catholic Schools, as such—nor Episcopalian, Presbyterian, Methodist, or Baptist Schools. Nevertheless, if such sectarian instruction be given out of school hours, then again, I say, the State has