

GRIEF, EXCESSIVE ANXIETY, or prolonged study, will produce infirmity in the nervous system, in proportion as the strength of that system is expended upon the mind in troubled thought, so are the organs of digestion, assimilation and nutrition, rendered inactive and sluggish in proportion as the system becomes infirm. Every individual was some one organ weaker than the rest, and this is always the first to suffer during nervous prostration; for example, afflicting news sometimes causes total suspension of the muscular action of the heart, when the patient is debilitated, producing sudden hemorrhage and death. No doubt any longer remains of the practicability of restoring the nervous system, and through the nerves the muscles of the impaired organs. Fellows' Compound Syrup of Hypophosphites has been proved to possess such power in numerous instances. It will impart strength to overcome trouble or affliction. Persons who are accustomed to look upon the dark side, and who see no pleasure in living, on using this Syrup soon learn to value and enjoy life, and those who study deeply or during long hours, will find in the Syrup a promoter of the power of endurance in the brain.

Correspondence.

For the Christian Messenger.

FROM HON. DR. PARKER.

13 SALISBURY PLACE, NEWINGTON, EDINBURGH, Jan., 30th, 1872.

My Dear Editor.—

THE BAPTIST UNION FOR SCOTLAND.

In November last, the third Annual Meeting of this Association was held in Glasgow, and as I was desirous of seeing and hearing the representative men of the churches, and of learning something of their denominational operations, I spent a day and a half with them—an unknown observer of their proceedings—and must say, that I was highly gratified with the Christian spirit, the business capacity and the speaking talent of the brethren (Clerical and Lay) who took part in the proceedings. The Association was presided over by Mr. Bowser—a Glasgow merchant—who opened the meeting with an admirable address. The attendance at all the business and social meetings was large. While, for the most part the same rules govern the Union that prevail at our Conventions, their system is more thorough, and although the meeting is open, and all delegates have full liberty to give expression to their views on every subject, but few men speak—generally, only the movers and seconders of resolutions—but they come prepared, and their addresses are able and exhaustive. The real work of the Union is performed by large and influential committees, previous to the opening of the session, who submit the result of their deliberations in well-matured resolutions, and select the men who are to speak to them, giving them time to prepare for the occasion. Financial subjects were for the most part dealt with by mercantile and legal men, who, in this country, throw themselves into denominational work with their whole hearts. I only wish a similar activity and spirit could be infused into the business men of the denomination in the Maritime Provinces.

Mr. Newman, the assistant minister of Dublin Street Church of this city, in speaking to the resolution relating to Home Missions, delivered an admirable address in which he dealt largely with the past history of this missionary organization. He said "in perusing the records I find (and I have not been particular in the selection) that there are five of our missionaries, whose combined ages amount to 420 years, and whose united labours in connexion with this society would spread over a period of 227 years; giving to each one an average of 45 years of real missionary work." "Of one it is reported that he traversed the marshy moors of Lewis with his shoes and stockings tied to his back or slung on his umbrella; of another, that after walking across hills and moors forty miles, and preaching twice, he lay down at night upon some straw in the corner of the room after having partaken of some potatoes and salt." These interesting old records state the fact that these simple-hearted earnest men, "lived on bread and tea, sometimes a little butter to it, for breakfast; potatoes, and occasionally some fish for dinner, as for butchers' meat, it was a luxury they could not afford, and they scarcely saw it." "One had a parish 60 miles long and 40

miles broad." Much of their missionary work was performed on the Islands in the far North, where they had to face the dangers of the sea, at all seasons in open boats.

As this speech was delivered, and the extracts from the records detailed, I could not but compare the character and labors of these servants of God with those of the Baptist provinces in Nova Scotia and New Brunswick—the Mannings; the Hardings; the Dimocks and others. Missionary longevity, has been, and still is a remarkable feature of this field of labour. It is not we are told an uncommon thing, to find men of more than eighty years—and occasionally ninety—still vigorous and hard at work. This speaks volumes for the bracing air of the Highlands, and the sea breezes of the Islands in the far North, as also, for abundance of exercise, simple habits and diet. Mr. Newman is an Englishman, hence his neglect of porridge and brose, which do not appear in his missionary diet list—but potatoes and salt, with an occasional herring, and bread and tea, have certainly risen in my estimation since my visit to Glasgow, and doubtless men of my profession would have less to do if others than missionaries, were to "go, and do likewise." As at our Conventions and Associations, provision is made to entertain ministers and delegates at the residences of members of the churches and congregations, a capital dinner was partaken of by a large number of the members of the Union, in a very commodious vestry, in the rear of the church in which the session was being held—having connected with it a kitchen, cooking apparatus, and all the necessary appliances for such an occasion. This social entertainment was provided at the expense of all the Glasgow Churches. Speeches were made, and good ones too—under the stimulating influence of coffee, but they were nearly all of a business nature. In short, this dinner was in reality, an adjourned meeting of the Union. I have found out since my arrival here, that Scotch business men—as well as our American neighbors—thoroughly understand, both in theory and practice, the meaning of the saying "time is money."

I returned from this meeting by an express night train—a distance of 40 miles, without a stoppage, in an hour and a quarter, greatly gratified, and amply repaid for having relinquished the Lecture room and the Hospital wards for a couple of days on a denominational excursion. I have already intimated that Baptist sentiments do not grow with rapidity in Presbyterian Scotland, but, as with us in Nova Scotia, when the dividing questions, of much or little water; the subjects to whom it is to be applied; and the difference in church government, are removed, they find that Scotch men and women, make most stable and hard-working Baptists. The foundation is generally well laid, in pulpit and home teaching, assisted doubtless, to some extent, by the course pursued in the Public and Private Schools, in which, for the most part, the Bible is read, and the Shorter Catechism committed to memory and explained. In the Private Schools to which my children go, this Catechism is learned by all the pupils whose parents do not object to it, and, inasmuch as when dealing with the subject of Baptism, there are quoted in full the following passages of Scripture, Matt. xxviii. 19. Acts ii. 38 and 41. Rom. vi. 3, 4. Gen. xvii. 7 and 10. I imagine Baptist parents very rarely take exception to it. Referring to the quotation from Genesis above mentioned, I am reminded of a very professional answer—rather too genuine however, for the occasion which was given a few days since by an advanced young lady in reply to the following question. "What ordinance has taken the place of the Covenant of circumcision?" "Vaccination!" was the prompt reply. It is hardly necessary to add, that Mistress and School were alike convulsed, and that exception was taken to this doctrinal teaching, and when an hour or two afterwards my children narrated the circumstance, I fear my risible faculties were also overcome.

A few such replies as this, would help to influence "the finding" of the Royal Commission, which recently investigated the results of the religious training in the Public Schools of Scotland, and reported against it, as most unsatisfactory. In this connexion from the speech of Mr. Fordyce, M. P., recently made in Aberdeenshire, at a social Free Church meeting. I quote the following paragraphs:

"The Commissioners who examined into the state of Scotch education found conclusively, that it fails to communicate dogmatic, or doctrinal instruction, or the facts of the Bible in such a way as to be worth the

name of a religious system." And again, "The Royal Commissioners, in the late Scotch enquiry, expressed themselves as filled with amazement, at the state of Biblical ignorance in which they found the children at School."

I must say, the very strong language contained in the above sentences, surprised me, but, if this was a thorough investigation—as I presume, from the importance of the subject, it must have been—it only tends to confirm my preconceived opinions, as to the necessity of making Home, Sabbath School, and Pulpit instruction, the main agencies for grounding children in Biblical knowledge. In America it is very generally believed that the intelligent knowledge of the Bible, and the general state of morality existing among the Scotch people—especially in the country districts—has its origin in the Parish School System. The report of this Royal Commission, will do more, than to throw doubt upon this opinion; and will tend materially to strengthen the views, so strongly expressed by Hugh Miller, (than whom no man was better able to speak with authority) who in adopting the ideas of practical and competent observers, before his day, said, in effect, that the moral sentiment, and thoughtful tone of the people resulted from the teaching of the National Pulpits—not from the Schools. In former years, Sabbath Schools were not resorted to in this city or country, by the children of the higher and middle classes, but, I am glad to say, there is a change taking place, and all classes are waking up to the importance of this institution. The poor wandering Arabs of the streets and lanes, have long been looked after, and in this way have had the gospel preached unto them, but the result of my enquiries, has led me to the conclusion, that both in the United States, and the Dominion, Sabbath Schools, exert a more wide spread influence, than they do in Scotland.

THE ROYAL INSTITUTION

for the exhibition of paintings, and the Antiquarian Museum closely approximated as regards locality, are extensive and costly Grecian structures, subserving the purposes indicated by their names—the cultivation of a taste for the fine arts, and antiquarian science.

Many of the paintings in the former, are of great and increasing value, a single fact stated in my bearing in his speech at the annual dinner of the Fellows of the Royal College of Physicians, quite recently by Sir George Harvey, the President of the Royal Scottish Academy, will give you an idea of the native talent of some Scotch artists, and the price their works command. The Association in quite recent times bought an oil painting from one of the members of the Royal Academy for exhibition in their institution—paying less than £1000 for it. A short time since, an English dealer offered them £2,500 stg. for the picture, and the offer was declined. Should it rise in value in the future as it has done in the past, a century hence it will take a long purse to remove it from the walls of the Royal Institution. More valuable in the eyes of many, is the great collection in the Antiquarian Museum. Both, in their own way, are doing an educational work for Scotland.

THE BOTANICAL GARDENS,

to which, during the summer of 1843, I was obliged to hasten a distance of nearly three miles from my lodging, in the mornings before breakfast, to attend the course of Lectures there delivered to medical and other students—have been extended and vastly improved since the days of my student life. The various descriptions of plants are arranged in their proper order, so that the student finds all the species of each genus tastefully grouped together. The garden is not very large—being less than 30 acres—but one can hardly conceive it possible to have such an institution, more perfectly arranged and ornamented. Its palm house, one of the largest and finest in Great Britain is 70 feet high, and is literally filled to the glass roof with these immense plants, and their magnificent foliage, so that as we walked along the narrow path way—or Cast Iron Gallery, which, at the point of junction of the stone and iron body with the glass roof, encircles the largest building, and looked down upon the scene beneath, it was beautiful, and carried one in thought to the Jungles of far off India, and to the Banks of the Amazon. All that it wanted to complete and make perfect the tropical scene, was the gay plumage of its birds with here and there a specimen of its larger and more formidable animal life. I have visited

THE ROYAL ASYLUM FOR THE INSANE

at Morningside, with great satisfaction. It is large, and with recent additions, accommodates comfortably, seven or eight hundred patients from the different ranks of society.

Many having superior accommodations pay from £200 to £300 stg. annually.

It is pleasantly situated with the Blackford Braid and Pontland hills in its immediate neighbourhood, but it wants what it can never have, water scenery, to perfect the view. So rapidly is Edinburgh spreading itself out, that the city is close upon it and will soon completely surround its grounds, making a change of locality desirable if not essential.

It is one of the oldest institutions in the country, and as regards the site, plan of the buildings, and some of its internal arrangements is inferior to the Mount Hope Institution at Dartmouth, the front view from which would of itself, if it could be imported here, add I feel assured to its percentage of cures.

Pianos abounded. In one of the large female wards, I noticed three first class instruments. It had a fine large Billiard room thoroughly lighted, warmed, and ventilated, croquet, and bowling greens, with several high stone walled exercising grounds, which in reference both to the health and safety of the patients, should, in all such institutions be considered a "sine qua non" without these safe-guards, escapes must be constantly occurring. And the anxieties and cares of the medical and other officers—always sufficiently large, without this unnecessary addition must be greatly enhanced.

This has heretofore been an out-door want of our Dartmouth Hospital, and while I am greatly gratified to learn that the government is in a position to complete its last wing, during the present year, I hope, should I be spared to return, to see two such stone walled exercising grounds as those I am now remarking upon—connected with the Royal Edinburgh Asylum.

The gentleman a member of the Board of management who accompanied me on my visit, shewed me the things without as well as those within. On the farm connected with the Asylum is a large Piggery—containing something like 100 of the finest animals I have seen. A sale of a number of these pigs had just been concluded at an average price of £10 stg. each.

(To be continued.)

For the Christian Messenger.

A CHRISTIAN WEDDING,

A LECTURE ON, THE BRIDE, THE LAMB'S WIFE. Rev. xxi. 9.

Mr. Editor,—

Will your readers be induced to peruse a description of so ordinary an affair as a wedding? Suppose we try them—not a wedding in high life, but in humble life—a wedding arranged and conducted however somewhat out of the ordinary course—a religious wedding.

"Well done! religion at a wedding!" We remember to have heard of such an exclamation by a pert young damsel on a certain occasion many years ago, when the venerable "Father Manning" had introduced this most important and always seasonable subject at a marriage festival. The idea however to this poor giddy girl was preposterous. Alas! that she should not be alone in this estimate! But to the point. We "officiated" the other evening at one of the most interesting weddings we ever attended. (Perhaps we should say except one.) A special prayer meeting was called for the occasion, and held in the usual place of meeting. Several ministering brethren were present and a goodly company of the church. The parties to be married, dressed in neat and modest apparel, were at first seated in no very conspicuous place. It was an upper room by the way, furnished with chairs; not a "church" nor a "vestry."

The meeting opened in the usual form by the singing of a hymn and prayer. The young couple were then brought forward to a conspicuous place, and the marriage ceremony in the usual form used by Baptists, was performed. Prayer followed, and all resumed their seats. Presently another brother gave out an appropriate hymn, which was sung, and then one of the ministers read the 21st chap. of Revelation, and made it the foundation of an exquisitely touching and impressive lecture, which was listened to with solemn and profound attention for nearly an hour. The "happy pair," both young, both earnest christians, appearing to be as much absorbed in the glowing description which

was given of the "Bride, the Lamb's wife," as any of the rest of us. Indeed as the writer occasionally noticed them, sitting as they did just in front of me, and saw them each holding a Bible in their hands, and turning eagerly to the passages referred to, I could not help feeling sure that the blessing of God so eagerly sought in their behalf, would most surely descend and rest upon them.

THE LECTURE.

The speaker had not time to do justice to the subject and the writer has not space nor ability to do justice to the "speaker." But a few of the leading thoughts may be presented. They are calculated to awaken thought, and should a little friendly discussion be evoked and conducted in a christian spirit, your readers will have cause for gratitude.

1. The "New Jerusalem" descending out of heaven from God," is not a literal but a symbolical city—not heaven, for it descends out of heaven—not the habitation of the glorified church, but the glorified church itself—not the residence of the Bride, but the Bride herself, exhibited under this form, the form of a beautiful and wonderful city.

2. The significance of the various emblems, 1. The "jasper wall"—this represents the divine effulgence—the glory of God. Reference in proof of this point was made to chap. iv. 3. "And he that sat [upon the throne] was to look upon LIKE A JASPER AND A SARDINE STONE." The glorified church will shine in all the effulgence of the reflected glory of the eternal God. Ver. 11. "Having the glory of God, and her light was like unto a stone most precious; even like a jasper stone, clear as crystal." 2. What does a wall mean? It is a separation, a defence, security—these are the characteristics of the church now, here—she will be perfected in them then, and there. 3. (Ver. 15.) "And he that talked with me had a golden rod to measure the city and the gates thereof, and the walls thereof." What means this "golden measuring rod," by which the glorified church is to be measured? Gold in the Bible is an emblem of the righteousness of God. Gold is the most precious of metals; righteousness is the most precious thing in the universe; no attribute so dear to Jehovah as righteousness. And the glorified church tested by this standard, by the perfect righteousness of God, will be found without fault, an absolute cube of perfection. "The breadth and length and height of the city are co-equal,—fifteen hundred miles every way!" 4. Then "the city itself is pure gold, as it were transparent as glass," emblems of perfect righteousness and perfect truth, for truth is always candid, sincere. TRANSPARENT. 5. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." All is easy here. "We are built upon the foundation of the apostles and prophets. Jesus Christ being himself the chief corner stone." "Garnished with all manner of precious stones," denotes all the diversified graces of the Spirit, the "beauty of the Lord our God upon us." 7. There was no temple in the city, for the Lord God Almighty and the Lamb are the temple of it, the whole Body is consecrated, all is sacred, all is worship, every word and act are adoration. 8. Then there are twelve gates—outlets of blessing.

If we rightly comprehended the speaker he advocates what is termed the Pre-millennial Advent theory and supposes that the Church thus described as "the Bride, the Lamb's wife" comprises that portion of the Redeemed that being raised and changed and glorified are to reign over the earth in conjunction with Christ according to chap. xx. 4, during the Millennium, during which period of blessedness myriads more, both Jews and Gentiles, as such, will be sanctified and saved; and that although the narration comes in after the Millennium, and after the final judgement, this is because the writer returns, having finished the relation of those events, to an incident that had been passed over; and not because the descent of the New Jerusalem from heaven to earth, comes in historically after the final judgement.

I shall offer no comment. Any thing that throws light on, or awakens enquiry respecting so deeply interesting a subject—(and there is no subject in the whole wide world of thought so deeply interesting and important when taken in all its bearings and surroundings), cannot be otherwise than acceptable to all who love their Bibles. One part of the Lecture I came near passing over; the application. The church on earth should be ever looking forward to her state in glory, and making that state her aim and object even here. Entire consecration—separation from the world, shining in the glory of Christ, and our bodies his temple, the dwelling place of the Holy Ghost—let nothing short of this satisfy us. DISCIPULUS.