

meeting of the Kirchentag. The meeting was interesting and successful. It was opened by a sermon preached by the General Superintendent of Berlin. Various important matters were discussed viz: "The rights of the Congregation to special pastoral care;" "The abuse of official oaths;" "The connection between Church and State;" "The poor law system;" and lastly, "Popular Superstitions." Sermons were preached and several conferences were held in the mornings and evenings, especially one on the subject of Sabbath observance.

USE OF INTOXICATING DRINKS IN SCOTLAND.—There has been a good deal of discussion and correspondence on the subject of the amount of spirits consumed in Scotland, one party asserting that there has been an increase, and another that there has been a decrease. It appears evident from the most reliable testimony that there has been a very considerable decrease since the Forbes McKenzie Act came into force.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.—A meeting of the Commission General Assembly was lately held with reference to the appointment of Military Chaplains. At the ordinary meeting of Assembly, two ministers had been nominated viz: Dr. Goudy and Rev. Mr. Rogers. The Government however did not appoint these, on the alleged ground that they were not generally acceptable to the Presbyterians in Ireland. A warm discussion took place on the point whether the appointment or nomination by the Assembly had been unanimous or not. It was generally declared that it was, but Dr. Cook strongly asserted that he had opposed it. After much discussion it was agreed to adhere to the names originally proposed. Dr. Goudy, however wished his name to be withdrawn, which was done, and another substituted viz: Rev. Mr. McIlhineh.

MOVEMENT IN AUSTRIA.—We learn from the *News of the Churches*, that a memorial signed by upwards of five hundred Priests has been sent up to the Archbishop Von Ranschke at Vienna. The memorial calls for various reforms, and among other things for the abolition of the law of celibacy and the restoration of the clergy to family life. It is said that there is a general movement throughout Bohemia and other places.

LATE J. M. HOGG OF NEW LISTON.—We regret to notice the death of this most excellent and useful man. The blank which his removal leaves both in the Church and the community at large will not be soon filled. He was an office-bearer and a most liberal benefactor of the Free Church.

DEATH OF DR. JOHN BROWN.—We regret to observe the death of this venerable minister. He was for many years minister of Broughton Street Church, Edinburgh, and one of the Professors of Divinity for the United Presbyterian Church. Dr. Brown was universally beloved, and he has done much good by his labors and writings.

REVIVAL IN THE UNITED STATES.—At most of the meetings of Synod in the United States, the subject of the revival of religion has occupied a prominent place, and encouraging reports have generally been presented of the progress of religion.

PRESBYTERIANISM IN BOSTON.—Two congregations in Boston are seeking connexion with the O. S. Presbyterian Church, viz: the congregation of Knox's Church, hitherto connected with the Presbyterian Church of Canada, and the congregation in East Boston under the pastoral care of the Rev. Mr. Johnston. The Rev. W. McLaren Pastor of Knox's Church, will, it is understood return to Canada.

UNION IN THE LOWER PROVINCES.

Committees on Union have been appointed by the Free Church Synod, and by the Presbyterian Synod (U. P.) of Nova Scotia. The Committees have met, and have unanimously adopted, as a basis of union, the articles agreed upon by the Joint Committees in 1846. The Conference, at which this basis of union was agreed upon, embraced the leading men in both churches, Professor King being Chairman of the meeting. The strongest hopes are entertained that the respective Synods will perfect what has been so happily begun. A Conference has also been held in Prince Edward Island, between the Free Church Presbytery and the Presbytery of Prince Edward Island (U. P.)

The basis of union agreed on by the Joint Committees in Nova Scotia is as follows:—

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia adhering to the Westminster Standards, recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

I. That whatever designation may be adopted by the United Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of gospel ordinances within our bounds, and for the enlargement and permanence of the Church and the preparation of a platform of discipline for the sake of obtaining a uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Confession of Faith, with the Catechisms, Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unscriptural all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of His house may require.

2nd. That while recognising a magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that "It is peculiarly incumbent on every Civil State wherein Christianity is introduced, to study and bring to pass that civil government among them run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of our Lord Jesus Christ over the Church and over the nations, this United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

3rd. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when "kings shall be nursing fathers and their queens nursing mothers" to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any deliverance.

Communications, &c.

VISIT TO NOVA SCOTIA AND NEW-FOUNDLAND.

BY DR. BURNS.

KNOX COLLEGE,
TORONTO, Oct. 15, 1858.

It had been for years my wish to visit Cape Breton and Newfoundland; that I might thus complete my survey of the religious state of the British provinces of North America. In the course of events, the summer recess from College duties put it in my power to carry my plan into execution. The first two months of the recess of 1858, April and May, were devoted to the supply of the pulpit of Knox's Church, Toronto, now filled up by the accession to the list of Colonial Ministers, of a tried and faithful pastor. June and July were occupied by Synod duties; by visits to Durham and the West; and by sacramental engagements in Glengary. These last formed a repetition of what it had been my privilege to enjoy four years before; and I look back on both occasions, with singular relish. While the associations with the settlement of Glengary, or the Eastern District of Canada West, are invested with a historical prestige peculiarly interesting, these older branches of our Colonial Empire present to the members of our Free Church, a scene at once captivating and encouraging. They form a stronghold for evangelical truth. Our congregations there have been gathered together and organized on the best principles. The standard set up is a high one; and the thousands who rally round it seem to be actuated by the best spirit. In more than one instance has their sincerity been severely tested. They now enjoy the ministrations of six or seven faithful men whom they love, and their fields and dense forests bear testimony to the vitality of that power, which can congregate hundreds and even thousands, to listen to the Gospel sound.