

to see it in every household, for we are convinced that wherever it comes, its tendency will be to instruct and improve. We are glad to find that "Good Words" may be supplied regularly to subscribers in this Province by Mr. James Patterson, Bookseller, Pictou, who has been appointed its agent, and will supply the public at the rate of two dollars per annum, exclusive of half a dollar when sent by post. We cordially recommend it to the attention of our readers, and trust it will find a large measure of support among our brethren in this Province and New Brunswick.

### RELIGIOUS AND GENERAL INTELLIGENCE.

**SCOTCH CHURCH IN PARIS.**—The *Court Journal* reports that the British Consular Church in Paris in connection with the Established Church of Scotland, was opened on Sunday the 23 ult. The service were conducted by the Rev. Mr. Crombie, who has been appointed by the British Government to this charge—in terms of the Consular Act, 6th George IV., chap. 87—and Divine service will take place regularly hereafter each Sabbath at the hours of eleven and three, in the comfortable and commodious chapel in connection with the Church of the Oratoire, opposite the Palace of the Louvre, the National Protestant Church of France in Paris having in the most handsome manner, granted the gratuitous use of this very suitable place of meeting. Mr. Robert Duff of Fetteresso, in Scotland, and Mr. John McGavin, M.D., of Paris, have been appointed trustees of the church, and Mr. Fowler, bookseller, in Paris, has been nominated secretary, and the establishment is by law placed under the immediate superintendence of her Britannic Majesty's Consul at Paris. This is the first instance in Europe in which the Established Church of Scotland has availed herself of the important privilege conferred on her, in common with the Church of England, by the Consular Act. The event promises to confer the very greatest benefits on our countrymen on the Continent generally, as well as as in Paris; and the Church of Scotland is now engaged in the effort to establish consular chapels in various other foreign countries, where a great resort of Protestants points out the step to be most desirable.

**THE PARISH SCHOOLS.—DISCUSSION AT THE SOCIAL SCIENCE MEETING.**—The following is a consecutive report of the discussion on this subject which took place in the Education Department on Thursday and Friday last:—

On Thursday, Principal Tulloch read a paper on the Parish Schools, in relation to plans of National Education for Scotland to

the Universities and the Church. He believed that till the churches, and especially the clergy, learned a better spirit, it was in vain talking of any system of education removing sectarianism. Under the present system teachers and pupils of one faith were associated together. This was far from being a good system; but the churches and their mutual jealousy had forced upon Government the peculiar bias of the system. He could not understand the objection to Romish schools receiving Government aid. None would now argue that Roman Catholics should be excluded from benefits in which others share. (Applause.) It was not possible even if desirable: The real objection to the Privy Council system was, that it did not meet the educational wants of Scotland. The old parish schoolmaster was generally a man of academic training. (Hear hear, and applause.) But the connection of our Universities with our schools is in danger of disappearing. (Hear, hear.) The teacher passes from the Normal School straight to his work of teacher. He was, therefore, an inferior teacher, and an inferior man—less cultivated and less capable of imparting a scholarly stimulus to aspiring boys. Want of a University career was in every respect fatal. They were called to consider the secular system based on the principle of combined secular with separate religious instruction, as in Ireland. Using the word education in its highest sense, without the religion it must be worthless; but this sense of the word is one in which it cannot be fairly arrogated to any school instruction, which must be regarded simply as means towards the attainment of such education. But no man is entitled to call any element of knowledge common or unclean—(applause)—and the mere isolation of dogmatic teaching from common school routine cannot, except on grounds which he felt to be unchristian, be condemned as irreligious. He therefore could not sympathise with the outcry against the secular system. It left the churches to settle questions of dogma among themselves, and convey their instructions in their own way to those who might choose to receive them. He objected to abolishing from the mere desire of uniformity, the venerable parish schools of Scotland, and he objected to placing the election of teachers in the hands of local boards, in which intolerance ran riot. The prejudices against secular education must be considered; but he believed that, so far as the unoccupied educational field was concerned, the change must be in that direction. (Applause.)

**OPEN-AIR REVIVAL MEETINGS AT MONTROSE.**—Open-air meetings "to unite in prayer to God for the outpouring of the Holy Spirit upon the town and neighbourhood," were held in the Links of Montrose on Friday and Saturday last. The meetings were con-