

to Jan. 14th, has been recommended to Christians of all countries.

THE Presbytery of Glasgow have granted permission to three more Churches to use organs.

A very important discussion has taken place in that court upon the pastoral address on Sabbath observance, moved to be sent down to the churches. It offered an opportunity to Dr. McLeod to express his adherence to the views of Luther and Calvin, and the continental Churches generally, upon the subject of the Sabbath. His argument was that the Jewish Sabbath was abolished, because the Jewish law was abolished, the Decalogue, as *such*, or *per se*, being of no authority, the law had features no longer applicable to us, that we do not and cannot observe it as the Jews were commanded to do it, that no one now thinks of inflicting the penalty of death upon Sabbath breakers, that our Saviour opened up a milder system of interpretation and life, and that the Apostle Paul inculcated deliverance from days, &c., and ordered these things to be judged of charitably. The Presbytery (one of about 50 ministerial members) stood up for the old view, and passed their address. There has been immense excitement on the subject, part of the Scottish public being with the Doctor and part against him. The whole public of England is with him. The Rev. Dr. Wm. Anderson of Glasgow, and the Rev. Geo. Gilfillan of Dundee, leading men of the U. P. Church, have publicly declared their agreement with these views. While adhering to the old view, and thinking that, if there be any difference between the Jewish and Christian Sabbath, the difference is that we have more to commemorate and therefore ought to be more zealous in the observance of a Sabbath, we cannot but admire the courage of Dr. McLeod in boldly announcing his opinions.

When such things happen, there is a disposition manifested on the part of some to identify them with a particular Church, and transform them into a reproach against a particular denomination. Thus we have heard zealots, ignorant of Church history, declaim about "cold moderation," opposition to missions, to revivals and toleration, as reproaches against the Church of Scotland, in the last century, when it would be easy to prove that such things were then common to all British churches, and some of them more fully exhibited among some sect of dissenters than in the Establishment. It is evident that there is a party arising, among all churches in Scotland, who are determined, in the cause of religion, to claim more freedom of thought and action for individuals than have hitherto been allowed. This was very apparent in the very fair and temperate discussion of this subject, that took place in the Presbytery of Glasgow. The crowd was vociferous, but the members were calm.

THE cattle disease in Britain is not diminishing. The Cabinet has been formed, and the Queen at last is to open the new Parliament in person. While the Jamaica insurrection has been quelled, it is to make more noise than ever, in the shape of a discussion in Parliament, and a commission of enquiry into the severities exercised by the Governor. The whites, who, as compared with the blacks, are as one to thirty, were thoroughly frightened and alarmed. People will do anything for safety. Had Mr. Bright and the people at home been there, they would have been frightened, too, and would have had little time for philanthropy. A new kind of government will probably be devised for Jamaica. The functions of freedom cannot be performed by a previously enslaved and degraded people, and a few men of one race cannot be trusted with irresponsible power over a large class of poor people of a different race.

THE message of President Johnson is a splendid document—calm, clear, farseeing, pacific, and well-expressed. How rash is the public, as represented by the press, in its judgments! Who would have expected such a paper from one who was described as Mr. Johnson was, when a sudden calamity placed him in the presidential chair. The difficulties with great Britain are to be left to "legislation."

## SCHEMES OF THE CHURCH.

### 1865. YOUNG MEN'S SCHEME.

Dec.—St Columba, St Peter's Road, PEI.	£2 0 9
St Andrew's, Brackley Point do. do.	1 10 0
	PEI. c'y £3 10 9
Additional St. Matthew's congregation, Halifax	3 2 6
	£6 1 3
Dec. 26th	W. GORDON, Treas.

### FOREIGN MISSION.

Dec.—Collection from Wallace	£0 10 0
Collection from Pugwash	17 7 ½
Collection from Lochaber	2 5 0
Collection from Barney's River	1 12 ½
	£5 4 8
Dec. 16.—To cash enclosed Jas. Bremner, Esq., Halifax, Treasurer Foreign Mission	£5 4 9
Add'l from Carriboo, 2d Div.	6 4
	W. GORDON.

### HOME MISSION.

From Broad Cove congregation, for expenses of Baptization	£3 0 0
From River Inhabitants for do.	1 14 7 ½
Joseph Hart, Esq., Baddeck, for do.	1 5 0
Rev. Neil Brodie and Middle River congregation, for do.	1 10 0
Broad Cove cong., Home Mission	10 0
	£6 19 7 ½
Dec. 26th, 1865.	W. GORDON.