

Presbytery of Halifax.

A meeting of this Presbytery was held in Argyle Street Chapel, on the evening of the 29th ult., for the purpose of moderating in a call to Rev. THOMAS JARDINE as collegiate minister of St. Matthew's Church and congregation. Rev. Geo. Boyd, Moderator, preached an excellent and appropriate sermon from Rom. i. 16, after which a call numerously signed was produced and read by the clerk of the Presbytery. The call having been sustained by the Presbytery and accepted by Mr. JARDINE, the court proceeded to take the necessary steps for his induction. It was then agreed that the induction should take place on Friday evening the 12th inst., the Moderator to preach and preside on the occasion and, Rev. JOHN SCOTT to address the minister and congregation on their relation and respective duties.

Extract of a Letter from our Correspondent at Monoton, 18th. January.

I have always felt that we as a congregation, should do all in our power to support the *Record*, as well on account of the lift which you gave us, as for the sake of the obliging way in which from time to time you have inserted notices of church-building operations. You will be glad to hear that we have the prospect of entering the new church the last of this month. I will send you an account of the opening, and of the letting of the pews as soon after as possible.

I have also intended to forward you for some time back, several lists of subscriptions, but have been waiting till I get from Mr. McKay a particular account of the result of Belfast mission.

Extract of a Letter from Pictou dated January 26, 1858.

You are already aware of the Rev. Mr. Pollock's arrival in Pictou. Yesterday his late flock had a congregational meeting in St. Andrew's Church, New Glasgow, when he was reinstated in his old charge, having received a call, and accepted the same, which I hope will give very general satisfaction.

Mission at Aneiteum.

The Rev. Mr. Geddie of the Presbyterian Church of Nova Scotia at Aneiteum, writes:—A great moral revolution has, by the blessing of God on the means of grace, taken place on this island of late years. More than three-fourths of the inhabitants have renounced heathenism, and the rest are not hostile, as formerly, to the word of God. The worst abominations of heathenism have been abandoned, and though we have still to lament the existence of ignorance, superstition, and deep-rooted depravity, yet we see much to excite thankfulness and inspire hope. At our respective stations, large and neat churches have been built, capable of holding from 600 to 800 persons. Several buildings have also been erected at our out-stations, to answer the double purpose of church and school-house, and others are now in course of erection. After the lapse of a few months, our little island will be dotted with at least twenty-five snow-white buildings, devoted to the service of God. At each of the two principal stations, the average attendance on the Sabbath day is about 500 persons, while on communion Sabbaths, when the natives come from a distance, the attendance is from 1,000 to 1,200. The churches formed at

each of our stations increase in number. The church at the oldest station now numbers 76 members; while the other contains 40 members. The general conduct of the church members is such as to warrant the hope that their profession of Christ is sincere.

Juvenile Contributions.

Among the contributions acknowledged in the Church of Scotland Juvenile Record for November, we notice with pleasure £3 stg. from the East Church Sabbath School, Perth, Scotland, for the Orphanage Library; and £2 8s. stg. from the St. Andrew's Church Sabbath School Missionary Association, St John's, New Brunswick, to be applied towards the Christian Education of Jewish Females.

CHURCH PRESENTATIONS.—The Earl of Fife has presented the Rev. George Gordon Milne, M.A., presently assisting in the parish of South Leith, and who formerly held the Murray Lectureship, King's College, Aberdeen, to the church and parish of Careston. Presbytery of Brechin, vacant by the translation of the Rev. Mr. Moir to the church and parish of Rothiemay.—The Earl of Glasgow has announced his intention of issuing a presentation in favour of the Rev. John Murray, missionary at Springfield, Cupar Fife, to the parish of Moonzie, vacant by death of the Rev. Alex. Forbes.—The Duke of Richmond has announced his intention of issuing a presentation in favour of the Rev. John Annand, as assistant and successor to the Rev. William Cowie, minister of Cairney.

SCHOOL-BOOKS IN PARISH SCHOOLS.—The Presbytery of Kelso held its ordinary meeting on Tuesday week, Mr. Lee of Roxburgh called the attention of the Presbytery to the state of the parish schools within the bounds in regard to school-books. There was no uniform system in the selection of the school-books in these schools or, he believed, in parish schools in most other presbyteries—every teacher being left to his own discretion in favouring one or other of the many rival series at present in the market. The consequence in a district like this, in which labourers and farm servants changed their residence from one parish to another, and, therefore, removed their children from one parish school to another parish school so frequently, in many instances every twelve months, was, either that the expense of school-books, thus requiring to be constantly renewed, became a much greater burden on poor people than it ought to be, or that, if the old books were retained, as for the most part was found unavoidable, their great diversity seriously obstructed the classification of the scholars, and the efficiency of the school. In his own parish he had, with a view to correct these evils, tried the experiment of establishing a Lending Library of School-books, the books belonging to the school as a part of the school furniture, and being lent to the school children during their attendance, and afterwards restored, or, if lost or destroyed, replaced for the use of their successors.

Whether this experiment would be successful, he could not yet judge.

WOODSIDE.—On Tuesday evening the 5th inst., the scholars attending the Sabbath School of Woodside Church, Aberdeen, along with their teachers, and a few friends, met in the Church, to testify their regard for the minister, the Rev. Mr. Ross—Mr. Stephen merchant, in the chair. After praise and prayer, offered up by the Rev. Mr. Dewar, Mr. Tough, one of the teachers, then, in the name of the teachers and sabbath scholars, bore testimony to the high estimation in which Mr. Ross's character as a minister was held by all classes in Woodside; to his unremitting attention to the poor, the sick, and afflicted of his flock; and particularly to the zealous and assiduous manner in which he had attended to the instruction of the young in the Sabbath school; and concluded by presenting him with Patrick, Lowth, Whiston, Arnold, and Lowman's Commentary, in 1 vol. Imperial 8vo., and a copy of Jay's works, 12 vols. Mr. Ross in returning thanks, spoke of the advantages to be derived from a Sabbath school, and its vital importance as part of the Church machinery; and concluded by thanking the teachers for the willing and efficient support which he had received from them. Thereafter, the scholars were addressed by the Rev. Mr. Wilson and others, and the meeting was concluded by a hymn of praise.

THE FATHERS OF THE DIFFERENT CHURCHES IN SCOTLAND.—By the death of the Rev. Principal Macfarlan, the Rev. John Anderson, United Presbyterian Church, Kilsyth, is now the oldest minister in Scotland. This patriarch was ordained in 1793, and yet he still preaches with energy. The second oldest minister is the Rev. Peter Young, Wigtown, who was ordained in 1799. He is the father of the Established Church, and is in his eighty-fifth year. The father of the Free Church is the Rev. William Burns, Kilsyth, who was ordained in 1800. The father of the Episcopal Church is the Rev. Patrick Cushnie, Martrose; he was ordained in 1800. The father of the Congregational Church is the Rev. James Kennedy, Inverness, who was ordained in 1806.—*Press.*

French Protestants and their Trials

The French Protestants are not, it would seem, allowed schools enough to carry on the education of the young members of the communion. The French law provides none of the amplest liberty on this point; but a writer in the *Journal des Debats* observes that French laws take away in one part the liberties which they allow in another. The law of 1850 on primary instruction provides that every French citizen of 21 years of age, if furnished with a regular diploma testifying to his capacity, can open a school after formally announcing his intention to do so. This is a gift, but now comes the drawback. The Mayor or the Academic Council of the Department or the Prefect filling the same function may object on the ground of "public morals." This proviso is, of course, only legally dis-