

THE reports of the General Assembly have in part arrived, but we have no space in this number to comment on the debates. Dr. McLeod has been chosen Moderator. The India mission is awakening an increasing interest. This interest is likely to grow among ourselves with Mr. C. M. Grant, a Nova Scotian, and lately one of our ministers, in India. His interesting letters in our *Record* should maintain such an interest among ourselves. The education question is one of great interest in Scotland, as the Duke of Argyle's bill aims at a purely national system, dis severed from the church. Scotch principles will be against non-religious schooling, but Scotch sectarianism may obtain success for the bill. The bill must fare according as one or the other of these powers predominates.

By a late calculation, we learn that Presbyterianism is the largest section of Protestantism—having twenty-eight millions of adherents. The Presbyterian Church of New Zealand has for its general schemes an income of £17,000 sterling. The Free Church at home began with £105 as the equal dividend of its ministers, and now the minimum is £150 sterling. This is also the minimum salary of the ministers of the U. P. Church. The largest Presbyterian Assemblies in the world have lately been assembled in New York—those of the Old and New School. When united, as they are soon to be, what a spectacle of united power they will present to the christian world! Union is being discussed in Scotland, England and America at the same time. With great enemies towering up before the church, christians lose sight of small differences.

THE Nova Scotia Education Report has been tabled. There are 152 more schools in 1868 than in 1867. The proportion of scholars to the population is four and a half—a very high average. The attendance has doubled in four years. The amount received from the government is \$105,633; from trustees, \$194,789; total government expenditure, \$146,565; grand total—\$537,218—that is, upwards of £134,302,—an amazing sum for this small Province, which has, as yet, no invested educational funds. We have lately mourned the decease of the father of this system. But for Dr. Forrester's enthusiastic lectures through every town and hamlet in this province, it would not have existed. He early saw what was wanted, and pressed it upon multitudes who did not feel the want, and were opposed to any improvement on monetary and sectarian grounds. Another distinguished Scotchman is dead—Dr. Bell, minister of Carmyllie, who invented the reaping machine. The appearance of Dr. Livingstone at Cairo is no longer expected. Sir Roderick Murchison believes him, if alive, to have taken a westerly course. We almost despair of the appearance of this heroic man, whose last extant letter was written on the 14th December, 1867.

It is significant that just about the time of Dr. Forrester's death, an *illegal* measure has been passed by the Council of Public Instruction at the instigation of Catholic priests. Certain teachers belonging to the R. Catholic persuasion are to be examined, not by the provincial examiners and by written papers, but *viva voce*, and by gentlemen with no special acquaintance with teaching. The Council have no right to set aside the law. They derive their powers from it, and are bound by it equally with the teachers. This advantage is given to the Roman Catholics at the same time that their priests are claiming separate schools. If R. Catholic teachers are as good as others, why should they not submit to the same examinations? If they are not, then it is for the interest of the R. C. people that they be raised up to the proper standard. It is with and for the R. C. people that the Council have to do—not with the *priests*. In this country, no archbishop, bishop or priest ought to be dealt with as representing the interests of any portion of the people.