

reader, against every act of indifference to God's mercy, lest that be pronounced by Him, to be your last token of contempt. Be warned against every indulgence of sin, lest that be the final provocation of the Spirit to depart from you. Once more we address God's word of mercy in Christ to you, "Look unto me and be you saved, all ye ends of the earth, for I am God, and there is none else. Ho, every one that thirsteth come ye to the waters, and he that hath no money come. Whosoever will, let him take the water of life freely." It is God that speaks that word. Reader, he speaks as such now to you. It is at your peril if you move from the place where you are, if you allow another moment to pass without believing that saving truth in your heart. If you disbelieve or delay, it may be the selling of your birthright, and the sealing of your everlasting doom. May the God of love avert this, and bless these words to all who shall read them.

DUNSE, SCOTLAND.

W. R.

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The subject of National education, which is now so much agitated, is not new. It is one which few have impartially considered; and which has never been wisely arranged. Like some other departments of national interest, it has been injudiciously fettered by religious tests, rendering it not properly national but sectarian. Parochial schools were established in Scotland at an early period; but when the great mass of the people were Presbyterians, and united in one denomination, their sectarianism was scarcely perceived, and occasioned little or no inconvenience. Their teachers were of the Established Church, and were required to subscribe the Confession of Faith. As a provision for the adherents of that Church there could be no objection to this, excepting the support of this system by common funds. But as a provision for the nation it was liable to the same objections that are brought against the Established Church; and of course in proportion as Secession and Dissent from that Church took place, this system became more and more objectionable, even although no distinction was made in the admission of pupils, to whatever denomination they belonged. In many cases, however, it was found that the teachers became inefficient, and from this and other causes, voluntary and subscription schools multiplied, till these last were doing more than the first for the education of the young generation.

The universities were likewise sectarian, inasmuch as for a succession of generations only those who belonged to the Established Church were eligible to office in these seats of learning. But when dissent, in various forms, became common, and grew into strength and influence, although the same restrictions continued in theory, they were greatly departed from in practice, and some of them became as a dead letter: and in not a few cases the tests were taken with little scrupulosity, where there was good reason to suppose that sentiments were entertained of a very different nature from what these required.

It is well known that the English universities are part and parcel of the ecclesiastical establishment; and that the numerous and influential bodies of Dissenters in that country have, without exception, been taxed to support these institutions, whilst from their exclusive and sectarian character, (admitting none but Episcopalian students) the various denominations of dissenting christians, have been compelled to erect seminaries of education for themselves. It has never been so in Scotland. The colleges and parochial schools, have, as we have said, been open to the young generation of all denominations. Still there were restrictions, and the freedom was not as it ought to be. To use the words of Dr. Marshall, in his letter to Dr. Thomson:—"Why are both our