

information respecting the progress, position, and prospects of the denomination in Canada. The safe return of himself and his excellent partner will be earnestly longed and prayed for, by numbers of the worthiest inhabitants of the district, without distinction of sect or party.

U. P. PRESBYTERY OF BRANT.

This Presbytery met at Paris on the 24th of July, when Mr. William Clarke was licensed as a Preacher of the Gospel; and Mr. Joseph Whyte, a member of the Congregation of Paris, passed his examination for admission to the Hall as a first year's student in Divinity.

PREACHERS FROM SCOTLAND.

Messrs. James Caldwell and Thomas Watson, Probationers, and the Rev. Walter Inglis, formerly a Missionary to the Bechuanas, in the south of Africa, who have been sent out by the Mission Board

of the U. P. Church in Scotland, have arrived in Canada, and entered on their labours.

PRIMITIVE METHODIST CONNEXION, ENG.

The thirty-sixth Conference of the Primitive Methodist Connexion held its sittings in West-street chapel, Hull. The services were numerously attended. Temperance meetings were also held, and were attended by a large concourse of people. A camp-meeting was held in the Corporation Field. Three preaching-stands were occupied by delegates from different parts of the country; it is estimated that from 8,000 to 10,000 persons attended the services.—Travelling preachers, 585; local ditto, 9,981; class-leaders, 6,852; chapels, 5,214; schools, 1,579; children, 126,680; teachers, 23,352; members last year, 107,813; this year, 105,907.—*Exchange.*

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

I am very sorry to see from the Canadian papers that so little progress has been made in the matter of Union between the Free and the United Presbyterian Churches at your late meetings of Synod. It is obvious that the minds of many, particularly of the Free Church brethren, among you, are not yet prepared for so desirable a step; and that before they can go heartily into it they have some things to learn, and not a few to forget. From men trained and educated as some of them were, we expect to see strong opposition to Voluntaryism, and we certainly are not disappointed. Yet I cannot help wondering that after experiencing such treatment in the Church of Scotland as forced them to leave it,—treatment which, in its essential elements, will be given to all bold and conscientious men in all established Churches,—and after seeing the excellent working of practical Voluntaryism in the Free Church here during the last twelve years, they seem still so much in love with the old system. I am glad, however, to observe that the motion of Dr. Burns was rejected, and that one not so offensive in its terms was adopted by the Free Assembly. By the bye, is that Mr. Inglis, who supported the motion that has carried, a son of our late minister in Greenlaw?

Among your Free Church brethren, there is obviously a good deal of confusion and bewilderment on what is called Christ's Headship over the nations. The Free Churchmen here, particularly that portion of them that belonged to the Old Lights or Original Seceders, are to a considerable extent under the influence of a similar bewilderment. What they mean by the phrase, it is not very easy to determine, and until a definite conception is got of the terms employed, men may ring changes on them till doomsday. If they mean to assert that our Lord Jesus Christ as mediator and incarnate God has been invested with the government of the universe; that he knows the circumstances of every community, and every individual in our world; that he guides, directs and controls the affairs of providence; and that he renders all events subservient to the purification, extension, and triumph of his Church, there is not I suppose an evangelical voluntary Churchman on either side of the Atlantic who would for a moment hesitate to declare that he holds the same doctrine. If they mean that the rulers, and the majority of the inhabitants, of a country