

Members of Parliament. All this shews, however, that we are what the Church of Scotland, during the Voluntary Controversy, claimed to be, "the poor man's church."

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EPISCOPAL LIBERALITY.

[The following sentiments were expressed by the Bishop of Melbourne, Australia, at the Tricentenary Reformation meeting held there in August last. They are nothing beyond what it is well known was held by the founders of the Anglican Church. Archbishop Usher, of Armagh, quite readily recognised persons not Episcopally ordained as true Ministers of Christ. But such admissions from adherents, and especially from dignitaries of that Church, are now scarcely expected. Apostolical succession is a sacred thing in the eyes of many, not charged with Puseyism.]

"He had been brought into very close connection with the ministers of the Scotch Church, and had learned to value them most highly. He begged to assure them that he most heartily sympathized with them on that occasion, and that he rejoiced with them. The English sympathized with and valued Luther and the German Reformers; they sympathized with and valued Calvin and the Swiss Reformers; and they also most deeply sympathized with and revered John Knox and the Scotch Reformers. He was glad they had been reminded of the debt which the Scotch owed to the English, who had assisted them in the cause of the Reformation against the French, and he only regretted that the English had ever acted so as to appear in a less favourable light. He was not surprised that, from the conduct of the bishops in Scotland, the Scotch inherited a dislike to prelacy; all bishops were not the same, and he trusted that the names of such men as Ridley, Latimer, and Cranmer, would prevent them from being universally condemned. He could not but regret the fact that Episcopacy had been cast off by the Church of Scotland; but Episcopacy was not an essential characteristic of a Church. It was nowhere affirmed to be so in the symbolical documents of the Church of England; and he, therefore, unhesitatingly said that he was glad to recognise the ministers of the Church of Scotland as ministers of the Church of Christ, in the same manner as he recognised the ministers of the Church of England. He rejoiced greatly in the success of their Church, and said he felt persuaded that, upon the success of the Scotch Church in Victoria, depended, in no slight degree, the progress of true religion in the colony. After congratulating them upon the recent union of the several Presbyterian churches, the right reverend gentleman concluded, amidst great applause, by expressing a hope that the two Churches would become more and more closely united in heart and mind with each other, until they should both merge in one glorious body under their Divine Head."

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REV. JOHN BROWN, WHITBURN, SCOTLAND.

"My grandfather was a man of great natural good sense, well read and well knowledgeable, easy but not indolent, never overflowing but never empty, homely but dignified, and fuller of love to all sentient creatures than any other human being I ever knew. He was for ever doing good in his quiet yet earnest way. Not only on Sunday, when he preached solid gospel sermons, full of quaint familiar expressions, such as I fear few of my readers could take up, full of solemn, affectionate appeals, full of his own simplicity and love. The Monday also found him ready with his every-day gospel. If he met a drover from Lochaber who had crossed the Campsie Hills, and was making across Carnwath Moor to the Calstone Slap, and thence into England by the drove-road, he accosted him with a friendly smile,—gave him a reasonable tract, and dropped into him some words of Divine truth. He was thus continually doing good. Go where he might, he had his message to every one; to a servant lass, to a poor wanderer on the bleak streets, to gentle and simple—he flowed for ever *pleno rivo*."—*Dr. J. Brown, Jun.*