

Church in Scotland disapproved of that Deed, and it has been rescinded; but agitation it seems, is still going on. The outstanding minority of the Australian Free Church have a representative at present in Scotland *who is holding meetings*, at which resolutions are adopted to this effect:—That the Free Church of Scotland having approved of a Basis of Union proposed in Australia in 1858, should still adhere thereto; that it should not approve of a somewhat different Basis which was adopted in 1860, and on which the Union was formed; but should sanction, as the Free Church in Australia, the minority standing by that first Basis. Notice of overtures to this effect, for the General Assembly, has been given in several of the Scotch Presbyteries. Professor Gibson gives notice in the Presbytery of Glasgow, and his overture specially contemplates,—*That care shall be taken that neither the Church, nor her General Assembly, shall enter into, nor be committed, either in their decisions or in their actings, to any approval of any union framed on any principle of forbearance or of compromise, either as to the receiving or rejecting of any portion of the Westminster and other standards, as now received and held by the Free Church of Scotland, or on the principle of any departure therefrom—More especially that this Church, or General Assembly, shall not be committed, either by their decisions or actings, to the approval of any such Union, or any Basis of which the following, or anything of similar import, does, or shall, form a part, viz., that, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience, or the right of private judgment.*

There will also, we believe, be an overture from the Presbytery of Edinburgh, but on the opposite side. The matter will, in all probability, come under the consideration of the Assembly in May; and the discussion may possibly glance, more or less directly, at the contemplated Union in Canada.

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#### SKETCH OF THE LATE REV. DR. H. HEUGH OF GLASGOW.

But I must close the list of Dr. Brown's friends; one only and the best, the most endeared of them all, Dr. Heugh. He was, in mental constitution and temper, perhaps more unlike my father than any of the others I have mentioned. His was essentially a practical understanding; he was a man of action, a man for men more than for man, the curious reverse in this of my father. He delighted in public life, had a native turn for affairs, for all that society needs and demands—clear-headed, ready, intrepid, adroit; with a fine temper, but keen and honest, with an argument and a question and a joke for every one; not disputatious, but delighting in a brisk argument, fonder of wrestling than of fencing, but ready for action; not much of a long shot, always keeping his eye on the immediate, the possible, the attainable, but in all this guided by genuine principle and the finest honor and exactest truth. He excelled in the conduct of public business, saw his way clear, made other men see theirs, and was for ever getting the Synod out of difficulties and confusions, by some clear, tidy, conclusive "motion," and then his speaking, so easy and bright and pithy, manly and gentlemanly, grave when it should be, never when it should not—mobile, fearless, rapid, brilliant as Saladin—his silent, pensive, impassioned and emphatic friend was more like the lion-hearted Richard, with his heavy mace; he might miss, but let him hit, and there needed no repetition. Each admired the other; indeed Dr. Heugh's love of my father was quite romantic; and though they were opposed on several great public questions, such as the Apocrypha controversy, the Atonement question at its commencement; and though they were both of them too keen and too honest to mince matters or be mealy mouthed, they never misunderstood each other, never had a shadow of estrangement, so that our Paul and Barnabas, though their con-