

## Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, August 4, 1859.

MY DEAR SIR,—Our Divinity Hall was opened at Edinburgh on Tuesday by a lecture from Professor Eadie. In the introduction he gave a very affectionate and discriminating sketch of the life and character of his late colleague, Dr. Brown, and afterwards discussed in an able manner the main subject of his discourse, viz., The Saviour's Second Advent. The Lecture was marked by Dr. Eadie's excellencies, acute criticism, striking antithesis, and beautiful imagery,—and marred in a few places by the learned Professor's characteristic faults. No one knows better than he that all jokes are not good jokes, and that good jokes even are at times somewhat out of place, but he and his friends often differ about the application of these maxims. In the lecture he dealt many heavy and well aimed blows against the Pre-Millennarians, shewing that theirs was no harmless hypothesis but a doctrine opposed to many passages of Scripture, which he carefully examined, inconsistent with the form and design of the Church, and pregnant with some pernicious practical consequences. The nonsense of the late Mr. Bickersteth, regarding Jerusalem being again made the place where sacrifice of slain beasts will be offered, and the vile sneers which have recently been thrown out, even by Ministers, about Missions and Revivals, received at the Professor's hands a severe and well merited castigation.

The roll of students has not yet been fully made up, but from the number in attendance to-day (172) it is obvious that the classes will not be so large as they have been in some former years. Among the students there are two from Geneva and one from La Tour. I understand that arrangements have been made by some liberal friends here to supply an efficient Professor of Elocution, of whose services the students may avail themselves during the Session. The need of some systematic training in the art of speaking is often disagreeably but most convincingly brought home to the ears and eyes of Presbyteries and Congregations, and if the young men can get rid of their broad Scotch without getting the very narrow English, which, according to Lord Holland, Jeffrey got at Oxford, it will be a very decided advantage.

The Royal Commission appointed to enquire into the working of the Forbes Mackenzie, or Public Houses Act, have commenced their investigation in Edinburgh, and there are some parts of the evidence already given which are not a little amusing. One publican, for example, declared that he thought it would be for the advantage of the community if public houses were allowed to be kept open till midnight instead of being shut by law at eleven o'clock; while another said that he thought eleven the better hour, as by twelve the customers would be much more unmanageable, and there would in consequence be great difficulty in getting the house shut at all. One worthy says his house is frequented only by the "respectable," and they managed to evade the law by forming themselves into a club, and often drank in the house all night. Another, with a commendable zeal for the morals and godly upbringing of the rising generation, thought the opening of the public houses on Sabbath would tend to bring drunken fathers and mothers out of their own houses, and thus save their children to some extent from the baneful influence of an evil example. So far as things have gone as yet the publicans have made little way in establishing a grievance, and shewing cause for change.

The beauties of lay patronage in the Church of Scotland, and the admirable working of Lord Aberdeen's Act, are about to receive another illustration in the case of the Parish of Scoonie. Lord Rosslyn, who is zealous for the people's