

clear that she believed in the divinity of the second person of the Trinity. Sixthly. That the proper objects of Lady Hewley's bounty are Trinitarian Protestant Dissenters. Seventhly. That, under the existing law, Unitarians are not disqualified from enjoying the advantages of a similar bequest. The above are the points on which the Judges are almost all unanimous—Baron Maule is the only dissident. The above opinions were stated without reference to the exact questions submitted by the Lords. There may be minor shades of difference, but to the above conclusion they all (except Baron Maule) came, though each arrived at those conclusions by different paths of reasoning. The seventh conclusion, given in the above, means no more than that if any person since the 53d Geo. III. 1793 (the Toleration Act) thought proper to endow a body of Unitarians, there is nothing in law to prevent his intentions from being carried into effect, and Unitarians enjoying his bounty. Judgment will be given this term, as Lord Brougham said that such an important case ought not to lie over longer."—*Belfast Chronicle*.

THE TRUE CHRISTIAN TEMPLE.—THE ARCHBISHOP OF DUBLIN, in laying the first stone of the new Episcopal Church, Wellington Square, Adelaid Road, Dublin, commenced by saying that he would not read the form of prayer generally made use of on such occasions, for a reason which he would explain. He wished those assembled on that as well as on every similar occasion, to remember that the churches erected by Christians heretofore, and at the present time, were not intended to correspond to the temple built by Solomon. Particular care was taken by the sacred writers to do away with this erroneous idea. It was not the sacred edifices which correspond to the temple of Solomon, but the Christians who worshipped the Lord in spirit and in truth. All Christians were the stones of the temple. It should ever be borne in mind that the Lord had said: "Where two or three are gathered together in my name, there will I be in the midst of you." It was also written, "Your bodies are the temples of the Holy Ghost." "Grieve not the Holy Spirit of God." "Whosoever denieth the temple of the living God, him will God destroy." This was his reason for not reading the form of prayers made use of on such occasions, lest any persons present or elsewhere should be under the mistake he had mentioned, which might arise from the word "temple" in the usual form of prayer being misunderstood, some persons applying the word literally to the edifice and not to Christians, who alone composed the temple of the living God.—*Voluntary*.

SCOTTISH ECCLESIASTICAL STATISTICS.—The entire population of Scotland is above 2,600,000. The national establishment con-

tains about 1,200 churches; 1,190 ministers 16 Synods, and 80 Presbyteries. These Presbyteries send 218 ministers and 94 elders as delegates to the General Assembly. Besides these, the city of Edinburgh sends 2 elders; 65 other burghs send 65 elders; 5 universities each one minister or elder; churches in India a minister and an elder—making a total of delegates, when all present, 220 ministers and 167 elders. The estimated number of Dissenters of all denominations is about 520,000. Of these the Secession church is the most important; the Independent Congregational church numbers about 98; ministers 84. The Episcopal Establishment has 6 dioceses, about 80 chapels, and about the same number of clergymen. The whole Romish population amounts to about 140,000, a large share of which are in Edinburgh and Glasgow.—*N. Y. Evangelist*.

GENEVA—A "LIGHT IN DARKNESS."—M. Merle D'Aubigne adds to his acquaintance with the historical records of the Churches of the Reformation, considerable pastoral experience, having exercised the functions of his ministry beyond the frontiers of his own little Republic. He was pastor at Hamburgh and at Brussels, before he became Professor and President of the Theological Institution connected with the Evangelical Society of Geneva. About forty students are now preparing for the Christian ministry, under his enlightened tuition, who will probably be led to embrace the truths so eloquently advocated by their master. We must indulge ourselves in a few more extracts from the Introduction, in illustration of the admirable spirit of the writer:—

"As a Christian, I belong to the universal and invisible Church of Christ: as a minister, I profess to belong only to the Church of the Reformation. Wherever is that Church, there is my Church. I do not acknowledge as mine any of the schools, sects, heresies, or churches that have since been founded. Were I offered a pastorate, or any other function, (which is not very likely,) in the Church of Geneva, that is to say, in a Church united to the State, and in part—perhaps, ere long, it will be the major part—Catholic, a Church which imitates Rome in incapacitating the flock to choose its pastor, never could I consent to ratify by my acceptance a state of things which I consider anti-Protestant and anti-Evangelical.

"It belongs to the essence of Evangelical Christianity to have no worldly support. If 'the just shall live by faith,' how much more should the Church live by faith! Christianity must sleep on a hard bed. Prepare her a soft couch, as Constantine did, and as others do now, and, under the influence of the favours of the State, she will doze, slumber, and sink into a fearful lethargy. If a religion has need of union with the State, you may be certain that it is a false religion. . . . I do not deny that a man who has his limbs paralyzed, has need of