

to Brockville. He had found a few who waited with anxiety for his coming, they having been members of Congregational Churches in Great Britain, and being conscientiously attached to our apostolic order. His ministry had been attended by others, to whose conversion from the error of their way, the Head of the Church had graciously blessed it; so that he (Mr. D.) had been called to rejoice in those precious seals, which more than aught else encouraged the faithful Messenger of Truth. Twenty-three individuals, in whose devotedness to our Divine Saviour, and consistent religious life, Mr. Drummond had confidence, after much acquaintance and conversation, and who, moreover, had confidence in each other as "fellow heirs of the grace of life," having agreed to walk together in the fellowship of the Gospel, it became his (Mr. W.'s) pleasing duty as requested by themselves and their Minister, to receive their declaration and to recognize them as a Church. Reference was then made to "the Declaration of Faith and Order" of the Congregational Churches, as agreed to by an Assembly of the Congregational Union of England and Wales, and the twenty-three individuals by rising from their seats publicly, testified the general adherence to the view therein given of divine truth, and Church order, and their solemn determination, formed in reliance on divine aid, to walk together as a Church of Christ, according to the directions of Holy Scripture. This done, Mr. W. by the right hand of fellowship, recognized them in his own name, in that of the Church of which he is Pastor, and of the Sister Churches generally. Thus constituted, the Church unanimously expressed its desire that the Rev. James Drummond should accept the Pastoral oversight. This Mr. D. agreed to do in a few affectionate remarks, and this relation being similarly recognised, the Lord's Supper was administered, two members of Sister Churches commencing with the infant church. The Service was eminently impressive and interesting, several of the observers were much and we hope happily moved. Mr. Wilkes preached again in the evening, the new building being well filled with attentive hearers. It is our prayer that the Lord will graciously bless this series of Services, and still further smile on the labours of our esteemed brother, the Pastor of the Infant Church.

SCOTTISH CONGREGATIONAL THEOLOGICAL ACADEMY.

Many of our readers may feel an interest in the following extract of a letter addressed to the Rev. H. Wilkes, by a friend in Glasgow:

"We have just opened our Academy for the winter, and our plans and arrangements seem on the whole very admirable. The Rev. Mr. Swan, formerly Missionary in Siberia, takes immediate charge of the Students, and occupies the department of Classical Literature and Biblical Criticism—our dear Doctor (Rev. Dr. Wardlaw,) as before takes Theology—the Rev. Mr. Lindsay Alexander of Edinburgh, takes Hebrew, the higher branches of Biblical Criticism and Interpretation, and Church History. The Students are to be in Glasgow under Mr. Swan and Dr. Wardlaw for six months per annum, namely from 1st November to the end of April, Mr. Alexander visiting there two days each month—while in the months of May and June, the Students are to remove to Edinburgh and be under his sole care and instruction,—he means to devote to them four hours daily, four days in the week, and ten hours on the fifth day—hard work this. I hope in this way dear McKenzie's loss will not be so much felt. The Rev. Mr. Campbell of Greenock, is to be Gaelic Professor (we have six Gaelic Students) and we are to have a Professor of Elocution on the Staff."

CHURCH OF SCOTLAND.—The great movement of the Free Church is not unattended by circumstances which must occasion regret to those who have been accustomed to the study of ecclesiastical affairs in connexion with the subject of civil and religious liberty. It is painful to find such men as Dr. Chalmers and others, clinging so tenaciously to, and so frequently obtruding their favourite theory of a church *dependant on the state, but free from civil jurisdiction*. It is passing strange that, independently of other and higher considerations, they do not perceive how—if worldly statesmen could ever be brought to adopt and act on such a theory,—there would be inflicted on all dissenting from the favoured church, the utmost injustice and oppression. Nothing but the certainty that the theory never has been and never will be tolerated by any free country, could prevent its constant reiteration by