

existence, in a combined form, of the Congregational Union of England and Wales. (Hear, hear.) Let us then unite our churches like a Grecian phalanx, standing side by side, and foot by foot, so that those who come upon us will find us like a wall, not easily to be broken. Let them see by the compactness, cohesiveness, and unity we can present, in the eyes of these three kingdoms, that to touch Congregationalism is to touch a body that will stand like a troop at Waterloo, and perish rather than forego the principles we profess. (Loud applause.)

A considerable number of Ministers who had not hitherto belonged to the Congregational Union, gave in their adhesion at this Meeting, confessing that, after thirteen years' jealous observation of its proceedings, they were fully satisfied that the Union was not only free from objection, but productive of the most important advantages. Among these were the Rev. JOHN ELY, the Rev. WALTER SCOTT, the Rev. JAMES PRIDE, the Rev. J. G. MIALI, and the Rev. S. WADDINGTON. The spirit of fraternal union and affection which marked all the proceedings, must, indeed, have disarmed any remaining feeling of objection. A more harmonious, interesting, and practically useful series of meetings, we never witnessed; and they afforded throughout a striking illustration of the possibility of combining zeal for the interests of a denomination, with a catholic spirit towards other bodies and an enlarged charity.

BRITISH AND FOREIGN BIBLE SOCIETY.—

The thirty-ninth report of this noble Institution has been sent to us, and although the crowded state of our pages precludes the insertion of any of its deeply interesting details, we cannot withhold the gratifying intelligence that the total receipts of the Society for the year ending March 31, amounted to £115,606 15 8. The operations of the Institution have as usual been conducted on a corresponding scale, extending over the greater part of the globe, and carrying the word of God to tens of thousands who would otherwise have perished for lack of knowledge. In these days of reviving popery, and recreant protestantism, it is cheering to witness the undiverted and onward movement of an Institution, formed and hitherto subsisting for the purpose of supplying to the nations of the earth the unadulterated bread of life.—which, after passing through successive and severe ordeals—still possesses, and deservedly, the confidence of all who believe that the “law of the Lord is perfect,” that it retains its pristine efficacy and universal adaptation, and is at once fitted and designed to be to all men, without distinction or exception, “a light unto their feet and a lamp unto their path.”

THE THREE SCOTTISH SECESSIONS.

It is little more than a hundred years since EBENEZER ERSKINE, WILLIAM WILSON, ALEXANDER MONCRIEF, and JAMES FISHER, Ministers of the Established Church of Scotland, were, for boldly inveighing against the law of patronage, or the settlement of Ministers in opposition to the wishes of the people, deposed from their office, and cast out of the Church. They were soon joined by four other brethren; and from these eight seceding Ministers has sprung the United Secession Synod, which now numbers between three and four hundred flourishing congregations. The Fathers of the Secession did not separate from the Establishment upon the ground of any abstract principle; they did not go out as Voluntaries; they did not perceive that the practical evil which drove them into Dissent, were the inevitable consequence and condition of the alliance between the Church and the State. It has been within, comparatively, a recent period that clearer views upon these points have come to pervade this sound and intelligent portion of the Presbyterian body. How much good has resulted to Scotland from that first inconsiderable Secession, it would be impossible to calculate. A second Secession, in 1752, laid the foundation of the Relief Synod, which now numbers eighty congregations. And now, after the lapse of ninety years, we have witnessed a third Secession, originating mainly in the same causes, grounded on the same principles, and distinguished from the former two, chiefly by its national importance in point of extent, and by the long contest with the State by which it has been preceded.

THE WIDOW'S MITE.

BY MONTGOMERY.

Amid the pompous crowd
Of rich admirers, came a humble form,—
A widow, meek as poverty could make
Her children with a look of sad content,
Her mite within the treasure heap she cast—
Then timidly as bashful twilight, stole
From out the temple. But her lowly gift
Was witnessed by an eye whose mercy views,
In *motive* all that consecrates a deed
To Goodness: so he blessed the widow's mite
Beyond the gift abounding wealth bestowed.
Thus is it, Lord, with thee; the heart is thine,
And all the world of hidden action there,
Works in thy sight like waves beneath the sun
Conspicuous! and a thousand nameless acts
That lurk in lowly secrecy, and die
Unnoticed, like the trodden flowers that fall
Beneath the proud man's foot, to thee are known,
And written with a sunbeam in the Book
Of life, where Mercy fills the brightest page!

What our Lord designed to be held up to all succeeding generations, as an example of the purest benevolence, has been perverted into a justification of the most heartless penuriousness. Nothing is more common than for the niggardly to cover up their pitiful contributions under the plea that they offer the “widow's mite.” He that gives one dollar, when he knows he might and ought to give a hundred, presents it as the widow's mite; and thus, if he does not blind his own conscience, attempts to blind others by taking