

gregation, at the moderating in the Call, to state any objections to the presentee which may affect his fitness for the charge; and during the time allowed for trying his qualifications, any of the Communicants may proceed against him.

There are several additional restrictions placed upon the power of the patron. But, although his right is not absolute, yet, when injudiciously and obstinately exercised, it is greater than any individual not personally interested ought to have in determining that which concerns others vastly more than himself.

That there should be a minority in the church who still cling to customs that ought to have passed away with the age which called them into existence, is only what might be expected. The ultra conservative notions of some exclude even a hope for any improvement. However ruthless the abolition of patronage may seem to them, it must soon be numbered amongst the things that were. The levelling hand of time lays low institutions once renowned and cherished, and refuses to perpetuate systems which fail to adapt themselves to the existing period. There was a time when patronage might be considered the best measure that could be devised to secure the peace and prosperity of the church. But that age has passed away, and so must its peculiar laws and usages.

That patronage has of late years not only failed to benefit the church, but also directly and indirectly operated against her best interests, is now frankly admitted by a large proportion of her adherents. Nor is it very surprising that such a law should prove injurious, when the relation, or rather the want of relation, of many of the Patrons to the Church is considered. Some of them are neither adherents of the Church, nor resident in the country.

A public meeting of members and friends of the Church of Scotland favourable to the repeal of the present law of Patronage was held in the City Hall of Glasgow on the 2nd of February. (For particulars see page 61). The meeting was in every way a grand success. All now depends upon the view Parliament will take of the matter, which can scarcely be adverse, considering the unanimity of sentiment expressed by the adherents of the Church.

Sight-Seeing in New York.

NO. III.

Thirteen years ago Mr. Peter Cooper applied to the State Legislature for an act to enable him to found a Scientific Institution in the city of New York. The request was readily granted, the Institution was incorporated, and has since been known as "the Cooper Union for the advancement of Science and Art." Every one who knows anything of New York will be able to form an idea of the immense value of the block of land bounded on the North by Astor Place, on the East by Third Avenue, on the South by Seventh Street, and on the West by Fourth Avenue. This block of land, with buildings, &c., was given, but this did not exhaust Mr. Cooper's generosity. His interest in the working-men of New York was deep and sincere. He was a mechanic himself, and he knew from experience the difficulties they had to contend with, and he resolved early in life that if God would bless his industry and make him prosperous he would devote his energies and his wealth to the establishment and maintenance of an Institution for the education of the young mechanics of New York in such branches of knowledge as were necessary to their becoming intelligent workmen and good citizens. This became the great purpose of Mr. Cooper's life, and he ceased not until he saw the work completed and the Cooper Union fully equipped. He desired to "open the volume of nature by the light of truth—so unveiling the laws and methods of Deity that the young may see the beauties of creation, enjoy its blessings, and learn to love the Being from whom cometh every good and perfect gift." Then he adds: "My heart's desire is, that the rising generation may become so thoroughly acquainted with the works of nature, and the great mystery of their own being, that they may see, feel, understand and know that there are immutable laws, designed in infinite wisdom, constantly operating for our good—so governing the destiny of worlds and men, that it is our highest wisdom to live in strict conformity to these laws." * * * "My design is to establish this Institution in the hope that unnumbered youth may here receive