

sity course is true : but that is the exception, not the rule. It is not required by the regulations of Synod, and therefore ought not to be assumed. Now, while the natural abilities of our students here may be taken to be equal to those of their brethren at home, and their zeal and devotedness not inferior, and while in point of earnest persevering application, I conscientiously believe that they are unsurpassed ; still the progress in study they are expected to have made, when they enter with us, is much about that required for entering the University at home. And will any reasonable man allege that four short Theological sessions to such students, can be expected to serve the same purpose as five similar sessions at home to students who are, or assuredly ought to be, so much more advanced? Can it be seriously supposed that in four years here, without attending college at all, as much may be accomplished as in eight years on the other side of the Atlantic, with all the advantages of a full college course? Let us not be deceived. The acquisition of sound and solid learning, and the attainment of real and valuable mental culture, necessarily require both time and labour ; and in no department is it more fatally pernicious to practise an ultra and ill-judged economy.

*(To be continued.)*

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In our detailed account of the other branch of the Secession, we had occasion to advert to the prevalence of doctrinal error in the Establishment, and in particular, to the errors propagated by Dr. McGill of Ayr. The Associate Synod, we found, published "A Warning against Socinianism," in which the leading articles in the erroneous system of Dr. McGill, in his "Practical Essay on the Death of Christ," are faithfully exposed and triumphantly refuted. The General Associate Synod did not make any direct public declaration of their sentiments in reference to the process against Dr. McGill, which was instituted and conducted in the Courts of the Establishment ; but they repeatedly referred to this matter, in language of deep lamentation, in their Acts for Public Fasting—deploring the lenient measures which were taken by the National Judicatories in a matter of such vital importance to sound doctrine. "Our call," say they, "is loud, to be humbled for the sins of the land in which we live. An awful flood of error hath broken in upon the land, and 's threatening to overflow it. It is become fashionable with many, especially of the higher ranks, to reject and treat with contempt the whole of revealed religion. Many who profess to believe the divinity of the Christian religion, openly reject its most important articles. The divinity of our Saviour, his suretyship for the elect, and the real and proper atonement made by him ; original sin, both imputed and inherent ; the divinity of the Spirit, and the necessity of His power and grace for our regeneration and sanctification—are openly denied by many ; and the opposite doctrines have of late been published from the pulpit and press by some, yet ministers in the Established Church."

This matter was, however, directly taken up by the Provincial Associate Synod of Glasgow, into which an Overture on the subject was introduced ; and which, having been carefully revised by a Committee, was published by Synodical appointment, under the title of "An Overture concerning Dr. McGill's Errors and Process, containing a Warning against said Errors, and the sinful proceedings of the Courts in that Process." This publication contains a historical detail of the whole proceedings—exposes the errors in the publications of Dr. McGill—condemns the Judicatories of the Establishment for tolerating