

your solemn account—when all the talents entrusted to you, pecuniary means among the rest, must be answered for. Parents who might have been glad to devote a son of their own to the ministry, we trust, may deem it a privilege to contribute for alleviating the hardships, promoting the comfort, and accelerating the progress of the pious and generous sons of others, who have consecrated themselves—all they have—to the cause of Christ and his Church. Young men prospering in their secular callings, but possibly not without misgivings whether they ought not to have addicted themselves to the ministry of the Gospel; may find that they can, with a lighter heart, enjoy their gains, that they have shared some portion thereof with brother-youths, who, renouncing the prospects of worldly wealth and distinction, have determined to spend and be spent in the service of Him who had not where to lay His head. The members of our Church generally, lamenting the very deficient supply of religious ordinances which can be obtained, and contemplating, what we fear must be called, the darker prospects before us, may, we hope, be willing, especially as the demand made is not alarming, to try whether the proposed scheme may have the desired effect of securing one of the greatest benefits the Church can possibly enjoy—a sufficient number of competent and qualified ministers of the Gospel.

We commend you, and all your interests, temporal and spiritual, to Him who loveth a cheerful giver, and who has said, in truth and faithfulness, 'Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine,'—to Him who is able to make all grace (favour) to abound towards you, that ye, always having all sufficiency in all things, may abound to every good work. And may He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, ye being enriched to all bountifulness, which will cause, through us, thanksgiving to God.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

After the death of Mr. Wilson, the first Professor of Theology in the Secession Church, which took place on the 14th November, 1741, and on the appointment of Mr. Moncrieff of Culfargie, in 1742, to be his successor in the chair, a Philosophical class was instituted by the Associate Presbytery in connexion with the Theological Seminary. This class continued in connection with the General Associate Synod. It had been originally established, and was still continued, with a view to give students some of those branches of study which were taught at the Universities, and especially Moral Philosophy, which it was understood was, in some instances, in these seats of learning, intermingled with erroneous sentiments. The students were not compelled to attend this class, nor were they prohibited from prosecuting the same studies at any of the Universities. But the Synod were desirous of preserving sound doctrine in morals as well as in religion among their candidates for the ministry; and whether they attended the Philosophical class under their own inspection, or any of the national colleges, they were subjected to a rigid examination as to the extent and correctness of their attainments before they were admitted to the study of Divinity. Soon after the breach, Mr. John Heugh, father to the late Dr. Heugh of Glasgow, was appointed Tutor or Professor in this Philosophical class, and when he was called to Stirling, he was