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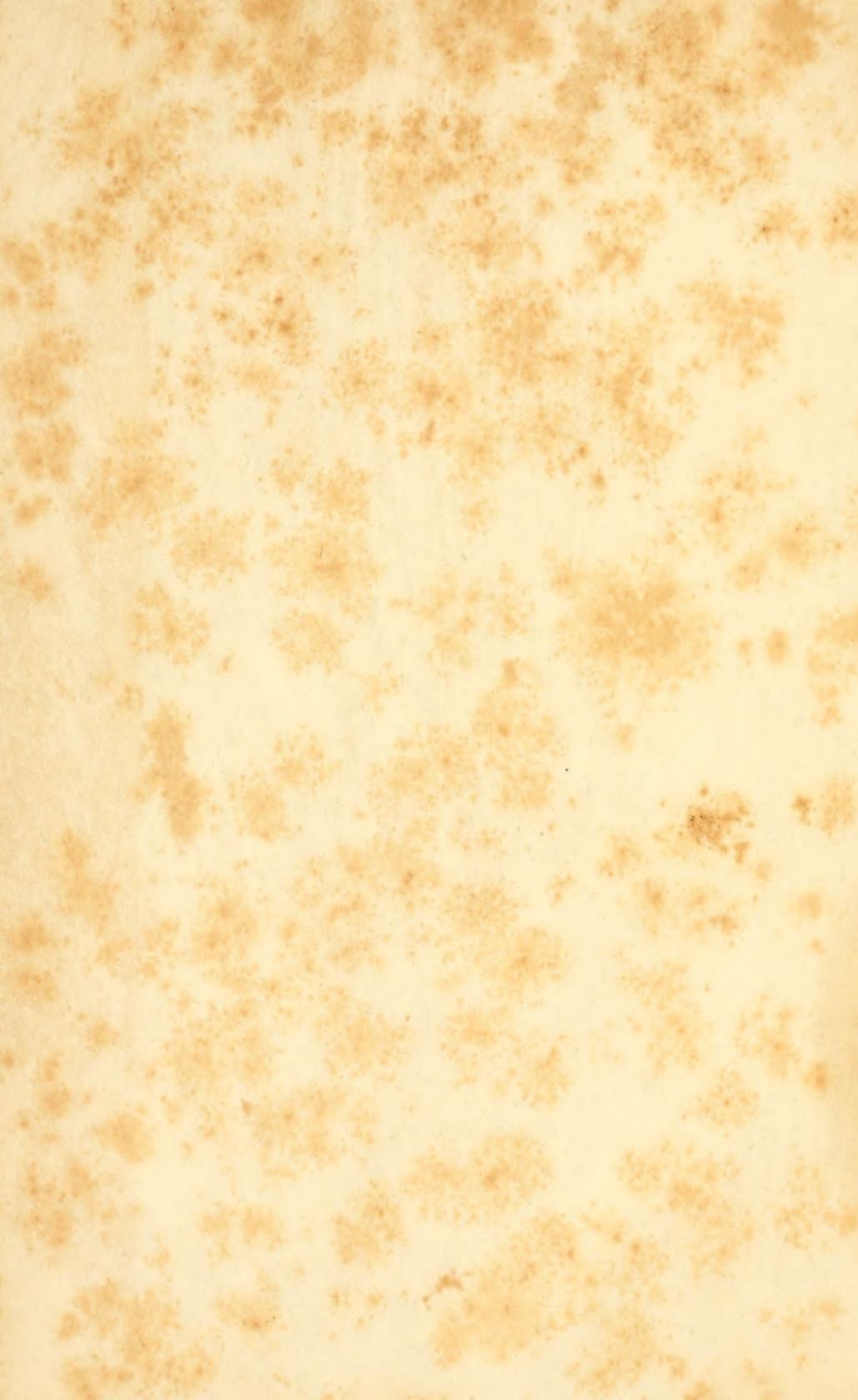
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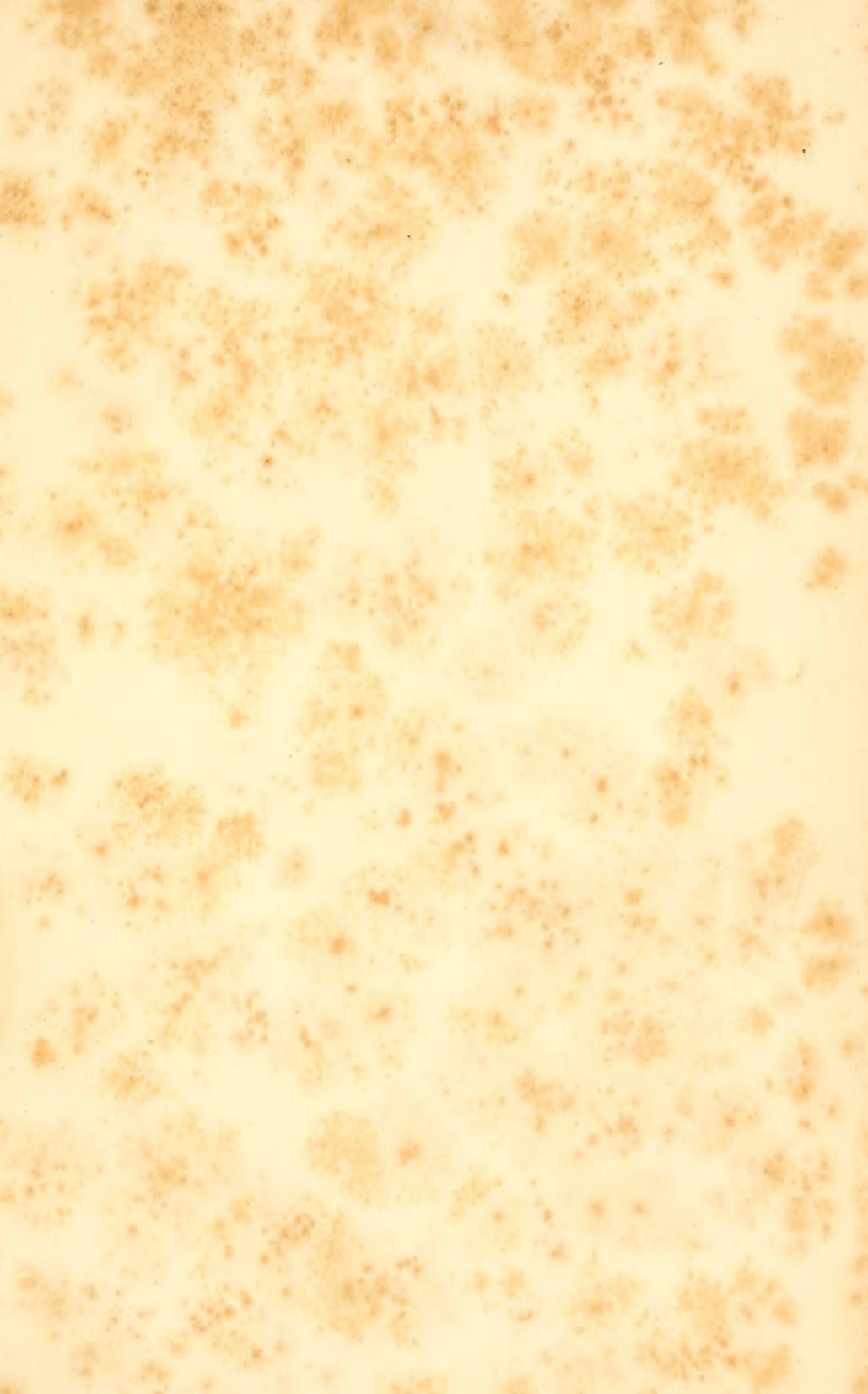
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Law, William, 1686-1761.

An humble, earnest, and
affectionate address to the

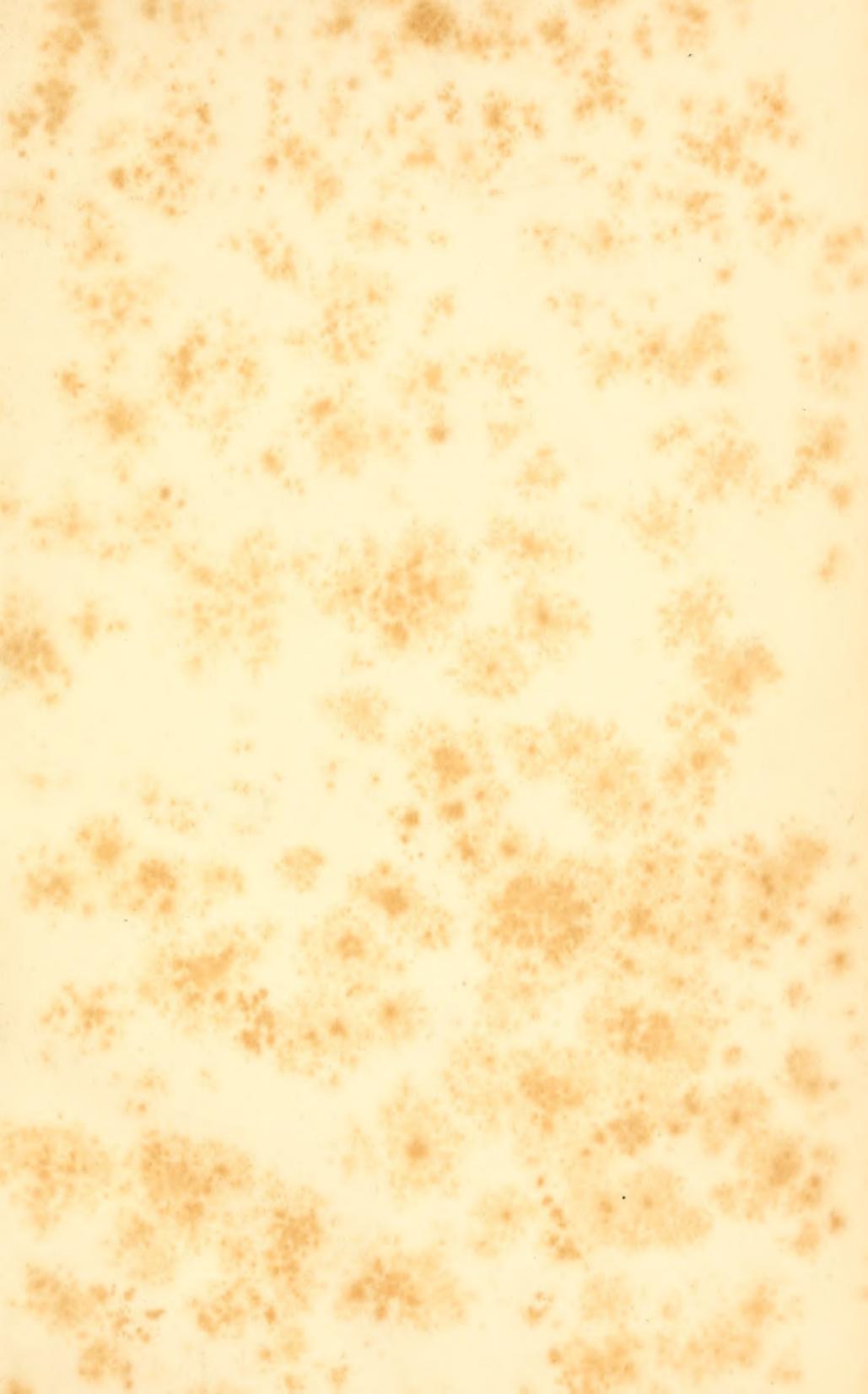


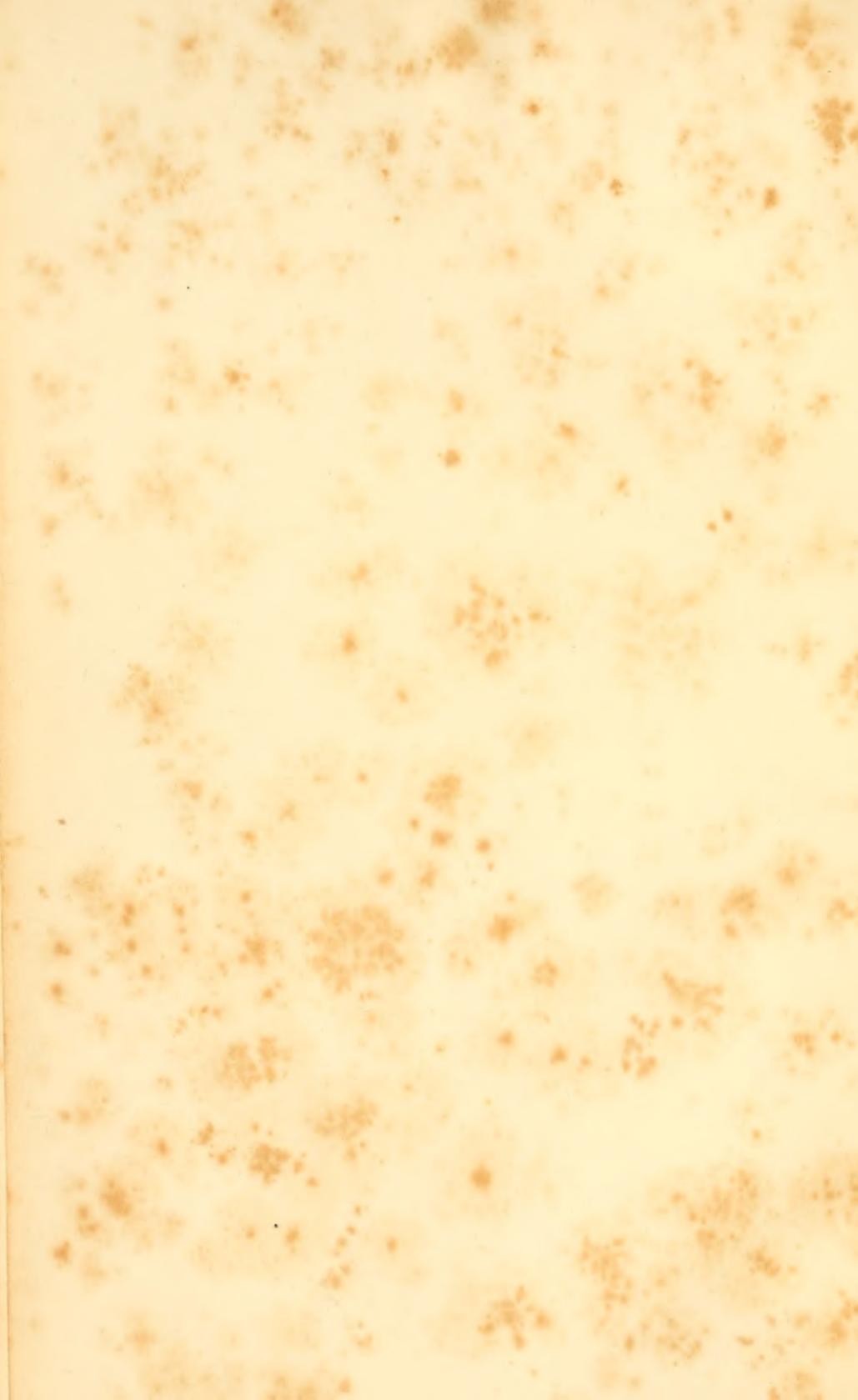






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Proceedings.

ADDRESS

AN

ADDRESS

TO

TO

THE CLERGY.

By WILLIAM LAY, A.M.

AN

HUMBLE, EARNEST, AND AFFECTIONATE

ADDRESS

TO

THE CLERGY.

By WILLIAM LAW, A.M.

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1843.

ALL the Ministers and Elders who come to attend the General Assembly may have a Copy of this Address *gratis*, by applying at Mr. JOHN CHISHOLM'S, 12 South St. Andrew Street, Edinburgh.

As it is desired that every ordained Minister of the Church of Scotland should get a Copy, it is respectfully requested that the Representatives of each Presbytery will depute of their Number to apply as above, and receive a Copy for each Minister of the Presbytery that has not come up to the General Assembly, and for the Schoolmaster of each Parish, and arrange for conveying the same in such a way as will be most convenient.

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The Representatives of Presbyteries who will apply for the other Ministers, Licentiates, and Schoolmasters, will have the goodness to give a list of the Name, Church, Parish, or Residence, of such.

ADDRESS TO THE CLERGY.

THE reason of my humbly and affectionately addressing this discourse to the Clergy is not because it treats of things not of common concern to all Christians, but chiefly to invite and induce them, as far as I can, to the serious perusal of it; and because whatever is *essential* to Christian salvation, if either neglected, overlooked, or mistaken by them, is of the saddest consequence both to themselves and the churches in which they minister.—I say *essential* to salvation, for I would not turn my own thoughts, or call the attention of Christians to any thing but the *one thing* needful, the one thing *essential*, and only *available*, to our rising out of our fallen state, and becoming, as we were at our creation, an holy offspring of God, and real partakers of the divine nature.

If it be asked what this one thing is, it is the SPIRIT OF GOD brought again to his FIRST POWER OF LIFE IN US. Nothing else is wanted by us, nothing else intended for us, by the Law, the Prophets, and the Gospel. Nothing else is or can be effectual to the making sinful man become again a godly creature.

Every thing else, be it what it will, however glorious and divine in outward appearance, every thing that angels, men, *Churches*, or *Reformations*, can do for us, is dead and helpless, but so far as it is the *immediate work* of the Spirit of God, breathing and living in it.

All Scripture bears full witness to this truth, and the end and design of all that is written is only to call us back from the spirit of Satan, the flesh, and the world, to be again under full dependence upon and obedience to the Spirit of God, who, out of *free love* and thirst after our souls, seeks to have his *first power* of life in us. When this is done all is done that the Scripture can do for us.—Read what chapter or doctrine of Scripture you will, be ever so delighted with it, it will leave you as poor, as empty, and unreformed, as it found you, unless it be a delight that proceeds from, and has turned you *wholly and solely* to, the Spirit of God, and strengthened your union with and dependence upon him. For love and delight in matters of Scripture, whilst it is only a delight that is *merely* human, however specious and saint-like it may appear, is but the *self-love* of fallen Adam, and can have no better a nature till it proceeds from the *inspiration* of God, quickening his *own life* and nature within us, which alone can have or give forth a *godly love*. For if it be an immutable truth, that *no man can call Jesus Lord, but by the Holy Ghost*, it must be a truth equally immutable, that no one can have any one *Christ-like* temper, or power of goodness, but so far, and in such degree, as he is *immediately* led and governed by the Holy Spirit.

The grounds and reasons of which are as follow :

All possible goodness that either can be named, or is nameless, was in God from all eternity, and must to all eternity be *inseparable* from him; it can be nowhere but where God is. As, therefore, before God created any thing, it was certainly true that there was but *one that was good*, so it is just the same truth, after God has created innumerable hosts of blessed, holy, and heavenly beings, that there is but *one that is good*, and that is God.

All that can be called goodness, holiness, divine tempers, heavenly affections, &c. in the creatures, are no more their own, or the growth of

their created powers, than they were their own before they were created. But all that is called divine goodness and virtue in the creature is nothing else but the *one* goodness of God manifesting a *birth* and *discovery* of itself in the creature, according as its created nature is fitted to receive it. This is the unalterable estate between God and the creature. Goodness for ever and ever can only belong to God, as *essential* to him, and *inseparable* from him as his own unity.

God could not make the creature to be great and glorious *in itself*; this is as impossible as for God to create beings into a state of *independence* on himself. The Heavens, saith David, *declare the glory of God*; and no creature, any more than the Heavens, can declare any other glory but that of God. And as well might it be said *that the firmament sheweth forth its own handy-work*, as that a holy, divine, or heavenly creature, sheweth forth its own natural power.

But now, if all that is divine, great, glorious, and happy, in the spirits, tempers, operations, and enjoyments of the creature, is only so much of the greatness, glory, majesty, and blessedness of God dwelling in it, and giving forth various births of his own triune *life, light, and love*, in and through the manifold forms and capacities of the creature to receive them, then we may infallibly see the true ground and nature of all true religion, and *when and how* we may be said to fulfil all our religious duty to God. For the creature's true religion is its rendering to God all that is God's; it is its true, continual acknowledging all that which it is, and has, and enjoys, in and from God. This is the one true religion of all intelligent creatures, whether in Heaven or on earth; for as they all have but *one* and the *same relation* to God, so, though ever so different in their several births, states, or offices, they all have but one and the same true religion, or right behaviour towards God. Now, the *one relation*, which is the ground of all true religion, and is one and the same between God and all intelligent creatures, is this,—it is a *total, unalterable dependence upon God*, an *immediate, continual receiving of every kind and degree of goodness, blessing, and happiness, that ever was or can be found in them from God alone*. The highest angel has nothing of its *own* that it can offer unto God, no more light, love, purity, perfection, and glorious hallelujahs, that spring from itself, or its own powers, than the poorest creature upon earth. Could the angel see a *spark* of wisdom, goodness, or excellence, as coming from, or belonging to *itself*, its place in Heaven would be lost as sure as *Lucifer* lost his. But they are ever abiding flames of pure love—always ascending up to, and uniting with God, for this reason, because the wisdom, the power, the glory, the majesty, the love and goodness of God *alone*, is all that they see, and feel, and know, either within or without themselves.—Songs of praise to their Heavenly Father are their ravishing delight, because they see, and know, and feel, that it is the *breath and spirit* of their Heavenly Father that *sings and rejoices* in them.—Their adoration in spirit and in truth never ceases, because they never cease to acknowledge the *ALL* of God,—the *ALL* of God in themselves, and the *ALL* of God in the whole creation. This is the one religion of Heaven, and nothing else is the truth of religion on earth.

The matter, therefore, plainly comes to this,—nothing can do or be the *good of religion* to the intelligent creature but the power and presence of God *really and essentially* living and working in it. But if this be the unchangeable nature of that *goodness and blessedness* which is to be had from our religion, then of all necessity the creature must have all its *religious* goodness as wholly and solely from God's *immediate operation*, as it had its first goodness at its creation. And it is the same impossibility for the creature to help itself to that which is good and blessed in religion, by any

contrivance, reasonings, or workings of its own natural powers, as to create itself. For the creature after its creation can no more take any thing to itself that belongs to God than it could take it before it was created. And if truth forces us to hold that the natural powers of the creature could only come from the *one power* of God, the same truth should surely more force us to confess, that *that* which *comforts*, that which *enlightens*, that which *blesses*, which gives peace, joy, goodness, and rest to its natural powers, can be had in no other way, nor by any other thing, but from God's immediate, holy operation found in it.

Now, the reason why no work of religion, but that which is begun, continued, and carried on by the *living operation* of God in the creature, can have any truth, goodness, or divine blessing in it, is because nothing can, in truth, *seek* God but that which comes from God. Nothing can, in truth, *find* God as its good but that which has the nature of God living in it; like can only rejoice in like; and, therefore, no religious service of the creature can have any truth, goodness, or blessing in it, but that which is done in the creature, in, and through, and by a principle and power of the divine nature begotten, and breathing forth in it all holy tempers, affections, and adorations.

All true religion is, or brings forth, an essential union and communion of the spirit of the creature with the Spirit of the Creator: God in it, and it in God—one life, one light, one love. The Spirit of God first gives or sows the *seed* of divine union in the soul of every man, and religion is *that* by which it is quickened, raised, and brought forth to a fulness and growth of a life in God.—Take a similitude of this as follows: The beginning, or *seed* of animal *breath*, must first be born in the creature from the *spirit* of this world, and then *respiration*, so long as it lasts, keeps up an *essential union* of the animal life with the breath, or spirit of this world. In like manner, divine faith, hope, love, and resignation to God, are, in the religious life, its acts of *respiration*, which, so long as they are true, unite God and the creature in the same living and essential manner as *animal respiration* unites the breath of the animal with the breath of this world.

Now, as no animal could *begin* to respire or unite with the breath of this world but because it has its beginning to breathe begotten in it from the air of this world, so it is equally certain, that no creature, angel or man, could *begin* to be religious, or breathe forth the divine affections of faith, love, and desire towards God, but because a *living seed* of these divine affections was by the Spirit of God first *begotten* in it.—And as a *tree* or *plant* can only grow and fructify by the *same power* that first gave birth to the seed, so faith, and hope, and love towards God, can only grow and fructify by the *same power* that begat the *first seed* of them in the soul. Therefore divine, *immediate inspiration*, and divine religion, are inseparable in the nature of the thing.

Take away *inspiration*, or suppose it to cease, and then no religious acts or affections can give forth any thing that is godly or divine. For the creature can offer or return nothing to God but *that* which it has first received from him; therefore, if it is to offer and send up to God affections and aspirations that are divine and godly, it must of all necessity have the divine and godly nature living and breathing in it.—Can any thing reflect light before it has received it, or any other light than that which it has received? Can any creature breathe forth *earthly* or *diabolical* affections before it is possessed of an *earthly* or *diabolical* nature? Yet this is as possible as for any creature to have divine affections rising up and dwelling in it, either *before* or any *farther*, than as it has or partakes of the divine nature dwelling and operating in it.

A religious *faith* that is *uninspired*, a *hope* or *love* that proceeds not from

the immediate working of the *divine nature* within us, can no more do any divine good to our souls, or unite them with the goodness of God, than an hunger after earthly food can feed us with the immortal bread of Heaven.—All that the *natural* or *uninspired* man does or can do in the church, has no more of the truth or power of divine worship in it than that which he does in the *field* or *shop* through a desire of riches.—And the reason is, because all the *acts* of the natural man, whether relating to matters of religion or the world, must be *equally selfish*, and there is no possibility of their being otherwise. For self-love, self-esteem, self-seeking, and living *wholly* to self, are as strictly the *whole* of all that is, or possibly can be in the *natural man*, as in the *natural beast*; the one can no more be better, or act above *this nature*, than the other. Neither can any creature be in a better or higher state than this, till something *supernatural* is found in it; and this supernatural something, called in Scripture the WORD, or SPIRIT, or INSPIRATION of God, is *that alone* from which man can have the first good thought about God, or the least power of having more heavenly desires in his spirit than he has in his flesh.

A religion that is not wholly built upon this *supernatural ground*, but solely stands upon the powers, reasonings, and conclusions of the natural, *uninspired* man, has not so much as the shadow of true religion in it, but is a mere *nothing*, in the same sense as an *idol* is said to be *nothing*, because the idol has *nothing* of that in it which is pretended by it. For the work of religion has no *divine good* in it, but as it brings forth and keeps up essential union of the spirit of man with the Spirit of God, which essential union cannot be made but through love on both sides; nor by love, but where the love that works on both sides is of the *same nature*.

No man, therefore, can reach God with his love, or have union with him by it, but he who is inspired with that *one same spirit of love* with which God loved himself from all eternity, and before there was any creature.—Infinite hosts of new created heavenly beings can begin no *new kind* of love of God, nor have the least power of beginning to love him at all, but so far as his *own Holy Spirit of love*, wherewith he hath from all eternity loved himself, is brought to life in them. This love, that was then in God alone, can be the *only love* in creatures that can draw them to God; they can have no power of cleaving to him, of willing that which he wills, or adoring the divine nature, but by partaking of that *eternal Spirit* of love; and, therefore, the continual, immediate inspiration, or operation of the Holy Spirit, is the one only possible ground of our continually loving God. And of this *inspired love*, and no other, it is that St. John saith, *He that dwelleth in love dwelleth in God*. Suppose it to be any other love, brought forth by any other thing, but the Spirit of God breathing his own love in us; and then it cannot be true that he who dwells in *such love* dwelleth in God.

Divine inspiration was *essential* to man's first created state. The Spirit of the triune God, breathed into, or brought to life in him, was that alone which made him a holy creature in the image and likeness of God. To have no other mover, to live under no other guide or leader but the Spirit, was that which constituted all the holiness which the first man could have from God. Had he not been thus at the first, God in him and he in God, brought into the world as a true offspring and real birth of the Holy Spirit, no dispensation of God to *fallen* man would have directed him to the Holy Spirit, or ever have made mention of his inspiration in man. For fallen man could be directed to nothing, as his good, but that which he had and was his good before he fell. And had not the Holy Spirit been his first life, in and by which he lived, no *inspired prophets* amongst the sons of fallen Adam had ever been heard of, or any *holy men speaking as they were*

moved by the Holy Ghost. For the thing would have been impossible; no fallen man could have been *inspired* by the Holy Spirit but because the first life of man was a true and real birth of it; and also because every fallen man had, by the mercy and free grace of God, a *secret remains* of his first life preserved in him, though hidden, or rather swallowed up by flesh and blood; which *secret remains*, signified and assured to Adam by the name of a *bruiser of the serpent*, or *seed of the woman*, was his *only capacity* to be called and quickened again into his first life, by new breathings of the Holy Spirit in him.

Hence, it plainly appears that the Gospel state could not be God's *last dispensation*, or the finishing of man's redemption, unless its whole work was a work of the Spirit of God in the spirit of man; that is, unless without all veils, types, and shadows, it brought *the thing itself*, or the *substance* of all former types and shadows, into *real enjoyment*, so as to be possessed by man in *spirit* and in *truth*. Now *the thing itself*, and for the sake of which all God's dispensations have been, is that *first life of God*, which was *essentially born in the soul of the first man*, Adam, and to which he died. But now, if the Gospel dispensation comes at the end of all types and shadows, to bring forth again in man a true and full birth of that Holy Spirit which he had at first, then it must be plain that the work of this dispensation must be *solely* and *immediately* the work of the Holy Spirit. For if man could no other possible way have had a holy nature and spirit *at first*, but as an offspring or birth of the Holy Spirit at his creation, it is certain, from the nature of the thing, that fallen man, dead to his first holy nature, can have that same holy nature again no other way, but solely by the operation of that same Holy Spirit, from the breath of which he had at first a holy nature and life in God. Therefore *immediate* inspiration is as necessary to make fallen man alive again unto God, as it was to make man at first a living soul after the image and in the likeness of God. And *continual* inspiration is as necessary as man's continuance in his redeemed state. For this is a certain truth, that *that* alone which begins or gives life must of all necessity be the only continuance or preservation of life. The second step can only be taken by *that* which gave power to take the first. —No life can continue in the goodness of its first created or redeemed state but by its continuing under the influence of, and working with and by that powerful Root or Spirit which at first created or redeemed it. Every branch of the tree, though ever so richly brought forth, must wither and die as soon as it ceases to have *continual union* with, and virtue from, that Root which first brought it forth. And to this truth, as absolutely grounded in the nature of the thing, our Lord appeals as a proof and full illustration of the necessity of his *immediate* indwelling, breathing, and operating in the redeemed soul of man, saying, *I am the vine, ye are the branches; as the branch cannot bear fruit of itself, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a withered branch; for without me ye can do nothing.* (John, xv.)

Now, from these words let this conclusion be here drawn, viz. That, therefore, to turn to Christ as a *light within* us, to expect life from nothing but his *holy birth* raised within us, to give ourselves up wholly and solely to the *immediate, continual* influx and operation of his Holy Spirit, depending wholly upon it for every kind and degree of goodness and holiness that we want or can receive, is, and can be nothing else, but *proud, rank* enthusiasm.

Now, as infinitely absurd as this conclusion is, no one that condemns *continual, immediate inspiration*, as gross enthusiasm, can possibly do it with less absurdity, or shew himself a wiser man or better reasoner, than he that

concludes, that because *without Christ we can do nothing*, therefore we ought not to believe, expect, wait for, and depend upon his continual, immediate operation in every thing that we do, or would do well.—As to the *pride* charged upon this pretended enthusiasm, it is the same absurdity. Christ saith, *without me ye can do nothing*; the same as if he had said, as to yourselves, and all that can be called your own, ye are mere *helpless sin and misery*, and nothing that is good can come from you, but as it is done by the *continual, immediate* breathing and inspiration of another Spirit, given by God to overrule *your own*, to save and deliver you from all your own goodness, your own wisdom and learning, which always were, and always will be, as corrupt and impure, as earthly and sensual, as your own flesh and blood. Now, is there any *selfish*, creaturely pride, in fully believing this to be true, and in acting in full conformity to it? If so, then he that confesses he neither hath, nor ever can have a single farthing, but as it is freely given him from charity, thereby declares himself to be a purse-proud, vain boaster of his own wealth. Such is the spiritual pride of him who fully acknowledges that he neither hath nor can have the least spark or breathing after goodness but what is freely kindled or breathed into him by the Spirit of God. Again, if it is *spiritual pride* to believe that nothing that we ever think, or say, or do, either in the Church or our closets, can have any truth of goodness in it, but that which is wrought solely and immediately by the Spirit of God in us, then it must be said, that in order to have *religious humility* we must never forget to take some share of our religious virtues to ourselves, and not allow (as Christ hath said) that *without him we can do nothing* that is good. It must also be said, that St. Paul took too much upon him when he said, *the life that I now live is not mine, but Christ's that liveth in me*.

Behold a pride and an humility, the one as good as the other, and both logically descended from a wisdom, that confesses it cometh not from above.

The necessity of a continual inspiration of the Spirit of God, both to begin the first and continue every step of a divine life in man, is a truth to which every life in nature, as well as all Scripture, bears full witness.—A *natural* life, a *bestial* life, a *diabolical* life, can subsist no longer than whilst they are immediately and continually under the working power of that root, or source, from which they sprung. Thus it is with the *divine* life in man, it can never be in him but as a growth of life in and from God.—Hence it is that *resisting* the Spirit, *quenching* the Spirit, *grieving* the Spirit, is that alone which gives birth and growth to every evil that reigns in the world, and leaves men and churches, not only an easy but a *necessary* prey to the devil, the world, and the flesh. And nothing but *obedience* to the Spirit, *trusting* to the Spirit, *walking* in the Spirit, *praying* with and for its continual inspiration, can possibly keep either men or churches from being sinners or idolaters in all that they do. For every thing in the life, or religion of man, that has not the Spirit of God for its *mover, director*, and *end*, be it what it will, is but earthly, sensual, or devilish.—The truth and perfection of the gospel state could not shew itself till it became solely a *ministration of the Spirit*, or a kingdom in which the Holy Spirit of God had the doing of all that was done in it.—The apostles, whilst Christ was with them in the flesh, were instructed in heavenly truths from his mouth, and enabled to work miracles in his name, yet not qualified to know and teach the *mysteries* of his kingdom. After his resurrection he conversed with them forty days, speaking to them of things appertaining to the kingdom of God; nay, though he breathed on them, and said, *receive ye the Holy Ghost, &c.*, yet this also would not do, they were still unable to preach or bear witness to the *truth as it is in Jesus*. And the reason is, there was still a *higher dispensation* to come which stood in such an *opening*

of the divine life in their hearts as could not be effected from an outward instruction of Christ himself. For though he had sufficiently told his disciples the *necessity* of being born again of the Spirit, yet he left them *unborn* of it till he came again in the power of the Spirit. He breathed on them, and said *receive ye the Holy Ghost*, yet that which was *said* and *done* was not the *thing itself*, but only a *type* or *outward signification* of what they should receive, when he, being *glorified*, should come again in the fulness and power of the Spirit, breaking open the deadness and darkness of their hearts with light and life from heaven, which light did, and alone could open and verify in their souls all that he had said and promised to them whilst he was with them in the flesh.—All this is expressly declared by Christ himself saying unto them, *I tell you the truth, it is expedient for you that I go away*; therefore Christ taught them to believe the *want*, and joyfully to expect the *coming* of a *higher* and more *blessed* state than that of his bodily presence with them. For he adds, if *I go not away*, the *Comforter will not come*, therefore the comfort and blessing of Christ to his followers could not be had till *something more* was done to them, and they were brought into a *higher state* than they could be by his verbal instruction of them. *But if I go away*, says he, *I will send him unto you*; and *when the Comforter, the Spirit of Truth, is come he will guide you into all truth*; he shall *glorify me* (that is, shall set up my kingdom in its glory in the power of the Spirit) for *he shall receive of mine, and shall shew it unto you: I said of mine, because all things that the Father hath are mine.*—John, xvi.

Now when Christ had told them of the necessity of an higher state than that they were in, and the necessity of such a comforting, illuminating guide as they could not have, till his *outward teaching* in human language was changed into the *inspiration* and *operation* of his Spirit in their souls. He commands them not to begin to bear witness of him to the world from what they did and could in an *human way* know of him, his birth, his life, doctrines, death, sufferings, resurrection, &c., but to tarry at Jerusalem *till they were endued with power from on high*; saying unto them, *ye shall receive power after that the Holy Ghost is come upon you. And then shall ye bear witness unto me, both in Jerusalem, and in all Judea, and unto the utmost part of the earth.*

Here are two most important and fundamental truths fully demonstrated, *first*, that the truth and perfection of the Gospel state could not take place till Christ *was glorified*, and his kingdom amongst men made wholly and solely a *continual, immediate ministration of the Spirit*: every thing *before* this was but subservient for a time, and preparatory to *this last dispensation*, which could not have been the *last* had it not carried man above *types, figures*, and shadows into the *real possession* and *enjoyment* of that which is the spirit and truth of a divine life. For the *end* is not come till it has found the *beginning*: that is, the *last dispensation* of God to fallen man cannot be *come* till putting an end to the *bondage of weak and beggarly elements*, (Gal. iv. 9), it brings man to *that dwelling in God, and God in him*, which he had at the *beginning*.

Secondly, That as not the *apostles*, so no man from their time to the end of the world, can have any *true* and *real* knowledge of the spiritual blessings of Christ's redemption, or have a *divine call, capacity, or fitness*, to preach and bear witness of them to the world, but solely by that *same divine Spirit* opening all the mysteries of a *redeeming Christ* in their inward parts, as it did in the apostles, evangelists, and first ministers of the Gospel.

For why could not the apostles who had been eye-witnesses to all the whole process of Christ, why could they not with their human apprehension declare and testify the truth of such things till they *were baptised with fire*,

and born again of the Spirit? It is because the truth of such things, or the mysteries of Christ's process, as *knowable* by man, are nothing else in themselves but *those very things* which are done by this heavenly *fire* and *Spirit* of God in our souls. Therefore to know the mysteries of Christ's redemption, and to know the *redeeming work* of God in our own souls, is the same thing; the one cannot be *before* or *without* the other. Therefore every man, be he who he will, however able in all kinds of human literature, must be an entire stranger to all the mysteries of Gospel redemption, and can only talk about them as of any other *tale he has been told* till they are brought forth, verified, fulfilled, and witnessed to, *by that* which is found, felt, and enjoyed, of the *whole process* of Christ in his soul. For as redemption is in its whole nature an *inward, spiritual work*, that works only in the *altering, changing, and regenerating* the life of the soul, so it must be true, that nothing but the *inward state* of the soul can bear true witness to the redeeming power of Christ. For as it wholly consists in altering *that* which is the most radical in the soul, bringing forth a *new* spiritual death and a *new* spiritual life; it must be true that no one can know or believe the mysteries of Christ's redeeming power, by *historically* knowing, or *rationally* consenting to that which is said of him and them in *written* or *spoken* words, but only and solely by an inward, experimental finding, and feeling the operation of them in that *new* death and *new* life, both of which must be effected in the soul of man, or Christ is not, cannot be found and known by the soul as its salvation. It must also be equally true that the redeemed state of the soul, being in itself nothing else but the resurrection of a Divine and holy life in it, must as necessarily from first to last be the *sole work* of the breathing, creating Spirit of God, as the first holy created state of the soul was.—And all this because the mysteries of Christ's redeeming power, which work and bring forth the renewed state of the soul, are not creaturely, finite, outward things that may be found and enjoyed by verbal descriptions or formed ideas of them, but are a *birth*, and *life*, and *spiritual operation* which as solely belongs to God alone as his creating power; for nothing can redeem but that same power which created the soul. Nothing can bring forth a *good* thought in it but that which brought forth the *power* of thinking. And of every *tendency* towards goodness, be it ever so small, that same may be truly affirmed of it, which St. Paul affirmed of his highest state, *yet not I but Christ that liveth in me*.

But if the belief of the necessity and certainty of immediate continual Divine inspiration in and for every thing that can be holy and good in us be (as its accusers say) *rank enthusiasm*, then he is the only sober, orthodox Christian, who of many a good thought and action that proceeds from him, frankly saith, in order to avoid enthusiasm, *my own power*, and not Christ's Spirit living and breathing in me, *hath done* this for me. For if *all* that is good is not done by Christ, then *something* that is good is done by myself. It is in vain to think that there is a *middle way*, and that *rational divines* have found it out, as Dr. Warburton has done, who, though denying *immediate, continual* inspiration, yet allows that the Spirit's "ordinary influence occasionally assists the faithful."*

Now this *middle way* hath neither Scripture nor sense in it; for an *occasional* influence or concurrence is as absurd as an *occasional* God, and necessarily supposes such a God. For an occasional *influence* of the Spirit upon us supposes an occasional *absence* of the Spirit from us. For there could be no such thing, unless God was sometimes with us and sometimes not; sometimes doing us good, as the inward God of our life, and sometimes doing us no good at all, but leaving us to be good from ourselves.—Occasional influence necessarily implies all this blasphemous absurdity.

* Sermon, Vol. I.

Again, this *middle way* of an *occasional influence* and *assistance* necessarily supposes that there is something of *man's own* that is good, or the Holy Spirit of God neither would nor could assist or co-operate with it. But if there was any thing good in man for God to assist and co-operate with, besides the *SEED* of his own Divine nature, or his own *WORD* of life striving to bruise the Serpent's nature within us, it could not be true that there is only *one that is good, and that is God*. And was there any goodness in creatures, either in heaven or on earth, but the *one goodness* of the divine nature, living, working, and manifesting itself in them, as its created instruments, then good creatures, both in heaven and on earth, would have something else to adore *besides* or *along* with God. For goodness, be it where it will, is adorable for itself, and because it is goodness; if therefore any degree of it belonged to the creature, it ought to have a share of that same adoration that is paid to the Creator.—Therefore, if to believe that nothing godly can be alive in us but what has *all its* life from the Spirit of God living and breathing in us; if to look *solely* to it, and depend *wholly* upon it, both for the *beginning* and *growth* of every thought and desire that can be holy and good in us be *proud, rank enthusiasm*, then it must be the same enthusiasm to own but *one* God. For he that owns more goodness than one owns more Gods than one. And he that believes he can have any good in him, but the *one* goodness of God, manifesting itself in him and through him, owns more goodness than one. But if it be true that God and goodness cannot be divided, then it must be a truth for ever and ever, that so much of *good*, so much of *God*, must be in the creature.

And here lies the true unchangeable distinction between God, and *nature*, and the *natural creature*. Nature and creature are only for the *outward manifestation* of the inward, invisible, unapproachable powers of God; they can rise no higher, nor be any thing else in themselves but as temples, habitations, or instruments, in which the *supernatural* God can and does manifest himself in various degrees, bringing forth creatures to be good with *his own goodness*, to love and adore him with his *own* spirit of love, for ever singing praises to the *divine* nature, by *that* which they *partake* of it. This is the religion of *divine inspiration*, which, being interpreted, is *Immanuel*, or God *within us*. Every thing short of this is short of that religion which worships God in spirit and in truth. And every religious trust or confidence in any thing but the *divine operation within us* is but a sort of image-worship, which, though it may deny the form, yet retains the *power* thereof in the heart. And he that places any religious safety in theological decisions, scholastic points, in particular doctrines and opinions, that must be held about the Scripture-words of *faith, justification, sanctification, election, and reprobation*, so departs far from the true worship of the living God within him, and sets up an *idol* of notions to be worshipped, if not instead of, yet along with him. And I believe it may be taken for a certain truth, that every society of Christians whose religion stands upon this ground, however ardent, laborious, and good, their zeal may seem to be in such matters, yet, in spite of all, sooner or later, it will be found that *nature* is at the bottom, and that a selfish, earthly, overbearing pride, in their own definitions and doctrines of words, will by degrees creep up to the same height, and become that same fleshly wisdom, doing those very same things which they exclaim against in popes, cardinals, and Jesuits. Nor can it possibly be otherwise, for a *letter-learned zeal* has but *one nature*; wherever it is it can only do that for Christians which it did for Jews; as it anciently brought forth Scribes, Pharisees, hypocrites, and crucifiers of Christ, as it afterwards brought forth heresies, schisms, popes, papal decrees, images, anathemas, transubstantiation, so in Protestant countries it will be

doing the same thing, only with *other materials*; images of wood and clay will only be given up for *images of doctrines*; grace and works, imputed sin, and imputed righteousness, election and reprobation, will have their Synods of *Dort* as truly evangelical as any Council of Trent.

This must be the case of all fallen Christendom, as well Popish, as Protestant, till single men, and churches, know, confess, and firmly adhere to this one Scripture truth, which the blessed *Behmen* prefixed as a *motto* to most of his epistles, viz., *that our Salvation is in the Life of Jesus Christ in us*. And that, because this alone was the divine perfection of man before he fell, and will be his perfection, when he is one with Christ in Heaven.—Every thing besides this or that is not solely aiming at and essentially leading to it, is but mere Babel in all sects and divisions of Christians, living to themselves and their *own old man*, under a *seeming holiness* of Christian strife and contention about Scripture words.—But this Truth of Truths, fully possessed and firmly adhered to, brings God and man together, puts an end to every *Lo here*, and *Lo there*, and turns the whole faith of man to a Christ, that can nowhere be a Saviour to him, but as *essentially born* in the inmost spirit of his soul, nor possible to be born there by any other means but the *immediate inspiration*, and working power of the Holy Spirit within him.—To this man alone, all Scripture gives daily edification; the words of Christ and his Apostles fall like a fire into him. And what is it that they kindle there? Not notions, not itching ears, not rambling desires after new and new expounders of them, but a holy flame of love, to be always with, always attending to, that Christ, and his Holy Spirit within him, which alone can make him to be and do all that which the words of Christ and his Apostles have taught. For there is no possibility of being *like-minded* with Christ, in any thing that he taught, or having the truth of one Christian virtue, but by the Nature and Spirit of Christ become *essentially living* in us. Read all our Saviour's divine sermon from the Mount, consent to the goodness of every part of it, yet the time of practising it will never come till you have a new nature from Christ, and are as vitally in him, and he in you, as the *vine* in the branch, and the branch in the vine. *Blessed are the pure in heart, for they shall see God*, is a divine truth, but will do us no *divine* good, unless we receive it, as saying neither more nor less, than *Blessed are they that are born again of the Spirit, for they alone can see God*. For no blessedness either of truth or life, can be found either in men or angels, but where the Spirit and life of God is essentially born within them. And all *men*, or *churches*, not placing all in the life, light, and guidance of the Holy Spirit of Christ, but pretending to act in the name, and for the glory of God, from *opinions* which their logic and learning have collected from Scripture words, or from what a *Calvin*, an *Arminius*, a *Socinus*, or some smaller name, has told them to be right or wrong, all such, are but where the Apostles were, when *by the way, there was a strife amongst them, who should be the greatest*. And how much soever they may say, and boast of their great zeal for truth, and the only glory of God, yet their own open, notorious behaviour towards one another, is proof enough that the great strife amongst them is, which shall be the *greatest sect*, or have the largest number of followers. A strife, from the same root, and just as useful to Christianity, as that of the carnal Apostles, who should be greatest. For not numbers of men, or kingdoms professing Christianity, but numbers redeemed from the death of Adam to the life of Christ, are the glory of the Christian Church. And in whatever *national* Christianity, any thing else is *meant*, or *sought* after, by the profession of the Gospel, but a *new heavenly* life, through the *mediatorial nature* and spirit of the eternal Son of God, born in the fallen soul; wherever this *spirituality* of the Gospel-Redemption

is denied, or overlooked, there, the spirit of *self*, of *Satanic*, and *worldly* subtlety, will be church, and priest, and supreme power, in all that is called religion.

But to return now to the doctrine of Continual Inspiration. The *natural*, or unregenerate man, educated in *pagan* learning and *scholastic* theology, seeing the strength of his genius in the search after knowledge, how easily and learnedly he can talk, and write, criticise and determine upon all Scripture words and facts, looks at all this, as a full proof of his own religious wisdom, power and goodness, and calls *immediate inspiration*, enthusiasm; not considering, that *all the woes* denounced by Christ against Scribes, Pharisees, and Hypocrites, are so many woes now at this day, denounced against every *appearance* and *show* of religion, that the *natural man* can practise.

And what is well to be noted, every one, however high in human literature, is but this very *natural man*, and can only have the goodness of a *carnal, secular* religion, till as empty of all, as a new-born child, the spirit of God gets a full birth in him, and becomes the *inspirer* and *doer* of all that he wills, does, and aims at, in his whole course of religion.

Our Divine Master compares the religion of the learned Pharisees to *whited sepulchres, outwardly beautiful*, but inwardly full of rottenness, *stench*, and *dead men's bones*.

Now whence was it, that a religion so serious in its restraints, so beautiful in its outward form and practices, and commanding such reverence from all that beheld it, was yet charged by Truth itself, with having *inwardly* such an abominable nature? It was only for this one reason, because it was a *religion of self*.—Therefore from the beginning to the end of the world, it must be true, that where *self* is kept alive, has power, and keeps up its own interests, whether in speaking, writing, teaching or defending the most *specious number* of Scripture doctrines and religious forms, *there* is that very old Pharisee *still alive*, whom Christ with so much severity of language constantly condemned. And the reason of such heavy condemnation is, because *self* is the only root, or rather the *sum total* of all sin; every sin that can be named, is centred in it, and the creature can sin no higher, than he can live to self.—For self is the fulness of *Atheism* and *Idolatry*, it is nothing else but the creature *broken off* from God and Christ; it is the power of Satan living and working in us, and the sad continuance of that first turning from God, which was the *whole fall*, or death, of our first father.

And yet, sad and Satanical as *this self* is, what is so much cherished and nourished with our daily love, fears, and cares about it? How much worldly wisdom, how much laborious learning, how many subtleties of contrivance, and how many flattering applications and submissions are made to the world, that this *apostate self*, may have its fulness, both of inward joys and outward glory?

But to all this, it must yet be added, that a *religion of self*, of worldly glory and prosperity, carried on under the Gospel state, has more of a diabolical nature than that of the Jewish Pharisees.—It is the *highest* and *last* working of the mystery of iniquity, because it lives to self, Satan, and the world, in and by a daily profession of *denying* and *dying* to self, of being crucified with Christ, of being led by his Spirit, of being risen from the world, and set with him in heavenly places.

Let then the *writers* against continual, immediate Divine inspiration, take this for a certain truth, that by so doing, they do all they can to draw man from *that* which is the *very truth* and *perfection* of the Gospel state; and are, and can be, no better than pitiable advocates for a *religion of*

Self, more blamable and abominable *now*, than that which was of old condemned by Christ. For whatever is pretended to be done in Gospel religion, by any other spirit or power but that of the Holy Ghost, bringing it forth, whether it be praying, preaching, or practising any duties, is all of it, but the *religion of Self*, and can be nothing else. For all that is born of the flesh, is flesh, and nothing is spiritual but that which has its whole birth from the Spirit. But man, not ruled and governed by the Spirit, hath only the nature of *corrupt flesh*, is under the full power and guidance of fallen nature, and is that very *natural man to whom the things of God are foolishness*. But man, boldly *rejecting*, and *preaching* against a continual, immediate divine inspiration, is an Anti-Apostle, he layeth another foundation than that which Christ hath laid, he teacheth that Christ needeth not, must not, be *all in all in us*, and is a preacher up of the folly of fearing to *grieve, quench* and *resist* the Holy Spirit.—For *when, or where, or how* could every one of us be in danger of grieving, quenching, or resisting the Spirit, unless his holy breathings and inspirations were *always* within us? Or how could the *sin* against the Holy Ghost have a more *dreadful nature* than that against the Father and the Son, but because the *continual, immediate* guidance and operation of the Spirit, is the *last and highest* manifestation of the Holy Trinity in the fallen soul of man? It is not because the Holy Ghost is more worthy or higher in nature, than the Father, and the Son, but because Father and Son come forth in their *own highest power* of redeeming love, through the covenant of a continual, immediate inspiration of the Spirit, to be always dwelling and working in the soul. Many weak things have been conjectured and published to the world, about the *sin* against the Holy Ghost; whereas the whole nature of it lies in this, that it is a sinning, or standing out against the *last and highest* dispensation of God for the full redemption of man. Christ saith, *If I had not come, they had not had sin*, that is, they had not had such a weight of guilt upon them; therefore the sinning against Christ *come into the flesh*, was of a more *unpardonable* nature than sinning against the Father under *the law*. So likewise sinning against the *Holy Ghost* is of a more unpardonable nature than sinning against the Father under the *law*, or against the Son as *come in the flesh*, because these two preceding dispensations, were but preparatory to the *coming*, or full ministration of the Spirit. But when Father and Son were come, in the *power and manifestation* of the Spirit, then he that refuseth or resisteth *this ministration* of the Spirit, resisteth *all* that the Holy Trinity can do to restore and revive the first life of God in the soul, and so commits the *unpardonable sin*; and which is therefore unpardonable, because there remains no *farther or higher* power to remove it out of the soul. For no sin is pardonable, because of its *own nature*, or that which it is in itself, but because there is *something* yet to come that can remove it out of the soul; nor can any sin be *unpardonable*, but because it has withstood, or turned from that which was the *last and highest* remedy for the removal of it.

Hence it is, that grieving, quenching, or resisting the Spirit, is the *sin of all sins* that most of all stops the work of redemption, and in the highest degree separates man from all union with God. But there could be no such sin, but because the Holy Spirit is *always* breathing, willing, and working within us. For what spirit can be *grieved* by us, but that which hath its *will* within us *disobeyed*? What spirit can be *quenched* by us, but that which is, and ever would be, a *holy fire* of life *within us*? What spirit can be resisted by us, but that which is, and has its *working* within us? A spirit on the *outside* of us cannot be the Spirit of God, nor could such a spirit be any more quenched, or hindered by our spirit, than a man by indignation at a

storm, could stop its rage. Now, dreadful as the abovementioned sin is, I would ask all the *writers* against *continual, immediate* divine inspiration, how they could more effectually lead men into an *habitual* state of *sinning* against the Holy Ghost, than by such doctrine? For how can we possibly *avoid* the sin of grieving, quenching, &c., the Spirit, but by continually reverencing his holy presence in us; by continually waiting for, trusting, and solely attending to that which the Spirit or God *wills, works, and manifests* within us? To turn men from this continual dependence upon the Holy Spirit, is turning them from all true knowledge of God. For without this, there is no possibility of any edifying, saving knowledge of God. For though we have ever so many mathematical demonstrations of his *Being, &c.*, we are without all real knowledge of him, till his own quickening Spirit within us, manifests him as a *power* of life, light, love and goodness, *essentially* found, vitally felt, and adored in our souls. This is the one knowledge of God, which *is eternal life*, because it is the life of God manifested in the soul, that knowledge of which Christ saith, No one knoweth the Father but the Son, and he to whomsoever the Son revealeth him. Therefore this knowledge is only possible to be found in him, who is in Christ a *new creature*, for so it is, that Christ revealeth the Father. But if none belong to God, but those who are *led by the Spirit of God*, if we are reprobates, unless the Spirit of Christ be living in us, who need be told, that all that we have to trust to, or depend upon, as children of God and Christ, is the *continual, immediate guidance, unction and teaching of his Holy Spirit within us?* Or how can we more *profanely* sin against this Spirit and power of God within us, or more expressly call men from the power of God unto Satan, than by ridiculing a faith and hope that look *wholly and solely* to his continual, immediate breathings and operations for all that can be holy and good in us?

When I am lifted up from the earth, saith Christ, I will draw all men unto me. Therefore the *one great power* of Christ in, and over the souls of men, is *after* he is in heaven; then begins the true full power of his drawing, because it is by his Spirit in man that he draws. But who can more resist *this drawing*, or defeat its operation in us, than he that preaches against, and condemns the belief of a continual and immediate inspiration of the Spirit, when Christ's *drawing* can be in nothing else, nor be powerful any other way?

Now, that which we are here taught, is the whole end of all Scripture; for all that is there said, however learnedly read or studied by *Hebrew* or *Greek* skill, fails of its only end, till it leads and brings us to an *essential God within us*, to feel, and find all that which the Scriptures speak of God, of man, of life and death, of good and evil, of heaven and hell, as *essentially* verified in our own souls. For all is within man that can be either good or evil to him: God *within him*, is his divine life, his divine light, and his divine love; Satan *within him* is his life of self, of *earthly wisdom*, of diabolical falseness, wrath, pride, and vanity of every kind. There is no middle way between these two; he that is not under the power of the one is under the power of the other. And the reason is, man was created in and under the power of divine life; so far, therefore, as he loses or turns from *this life* of God, so far he falls under the power of *self*, of *Satan*, and *worldly wisdom*. When St. Peter, full of an *human good* love towards Christ, advised him to avoid his sufferings, Christ rejected him, with a *get thee behind me Satan*, and only gave this reason for it, for thou savourest not the things that be of God, but the things that be of men. A plain proof that whatever is not of, and from the Holy Spirit of God in us, however plausible it may outwardly seem to men, to their wisdom, and human goodness, is yet in itself, nothing else but the power of *Satan in us*. And as St. Paul said truly of himself, *By the grace of God*

I am what I am, so every wise, every scribe, every disputer of this world, ever truster to the strength of his own rational learning, every one that is under the power of his own fallen nature, never free from desires of honours and preferments, ever thirsting to be rewarded for his theological abilities, ever fearing to be abased and despised, always thankful to those who flatter him with his distinguished merit, every such, be he who he will, may as truly say of himself, Through my turning and trusting to something else than the *grace* and *inspiration* of God's Spirit *I am what I am*. For nothing else hinders any professor of Christ from being able truly to say with St. Paul, *God forbid that I should glory in any thing but the cross of Christ, by which I am crucified to the world, and the world to me*; nothing makes him incapable of finding that, which St. Paul found, when he said, *I can do all things, through Christ that strengtheneth me*; nothing hinders all this but his disregard of a *Christ within him*, his chusing to have a religion of self, of *laborious learning* and *worldly greatness*, rather than be such a Gospel fool for Christ, as to renounce all that which he renounced, and to seek no more earthly honour and praise than he did, and to will nothing, know nothing, seek nothing, but that which the Spirit of God and Christ knoweth, willeth, and seeketh in him. Here, and here alone, lies the Christian's full and certain power of *overcoming self*, the *devil*, and the *world*. But Christians, seeking and turning to any thing else, but to be led and inspired by the *one Spirit* of God and Christ, will bring forth a *Christendom*, that in the sight of God, will have no other name than a spiritual *Babylon*, a spiritual *Egypt* and *Sodom*, a scarlet *whore*, a devouring *beast*, and *red dragon*. For all these names belong to all men, however learned, and to all churches, whether greater or less, in which the Spirit of this world hath any share of power. This was the fall of the *whole Church* soon after the apostolic ages; and all *human reformations* begun by ecclesiastical *learning*, and supported by civil power, will signify little or nothing, nay often make things worse, till all churches, dying to all own *will*, all own *wisdom*, all own *advancement*, seek for no *reforming power*, but from that Spirit of God, which converted sinners, publicans, harlots, Jews, and heathens, into an holy Apostolical Church at the first, a church, which knew they were of God, that they belonged to God, by that Spirit which he had given them, and which worked in them.

Ye are not in the flesh, saith the Apostle, but in the *spirit*; but then, he adds, as the only ground of this, *if so be that the Spirit of God dwelleth in you*; surely he means, if so be ye are moved, guided and governed by that, which the Spirit wills, works, and inspires within you. And then to shew the absolute necessity of this life of God in the soul, he adds, *If any man hath not the Spirit of Christ, he is none of his*.—And that this is the state to which God hath appointed and called all Christians, he thus declares, *God hath sent forth the Spirit of his Son into your hearts*, crying, Abba, Father. (Gal. iv. 6.) The same thing, most surely, as if he had said, nothing in you, can *cry* or *pray* to God as *its Father*, but the Spirit of his Son Christ come to life in you. Which is also as true of *every tendency* in the soul towards God or goodness; so much as there is of it, so much there is of the *seed of the woman* striving to bring forth a *full birth* of Christ in the soul.

Lo, I am always with you, saith the Holy Jesus, *even to the end of the world*. How is he with us? Not *outwardly*, every illiterate man knoweth; not *inwardly*, saith many a learned doctor, because a *Christ within* us, is as gross enthusiasm, or Quakerism, as the *light within us*. How then shall the faith of the common Christian find any comfort in these words of Christ's promise, unless the Spirit brings him into a remembrance and belief, that Christ is in him and with him, as the *vine* is with and in the branch. Christ

saith, *Without me, ye can do nothing*; and also, if any man *love me, my Father will love him, and we will come unto him, and make our abode with him*. Now, if without him, we can do nothing, then all the love that a man can possibly have for Christ must be from the power and life of Christ in him, and from *such a love, so begotten*, man has the Father, and the Son dwelling, and making their abode in him. What higher proof, or fuller certainty can there be, that the *whole work* of redemption in the soul of man is, and can be *nothing else*, but the inward, continual, immediate operation of Father, Son, and Holy Spirit, raising up again their own first life in the soul, to which our first Father died?

Again, Christ, after his glorification in heaven, saith, Behold, I STAND at the DOOR and KNOCK. He does not say, behold ye *have me* in the Scriptures. Now, what is the DOOR at which Christ, at the right-hand of God in Heaven, KNOCKETH? Surely it is the *heart*, to which Christ is always present. He goeth ON, IF ANY MAN HEAR MY VOICE; how *hear*, but by the hearing of the heart, or *what voice*, but that which is the *speaking or sounding* of Christ within him? He adds, AND OPEN THE DOOR, that is, open his heart for me, I WILL COME INTO HIM, that is, will be a living, holy nature, and spirit born *within him*, AND SUP WITH HIM, AND HE WITH ME. (REV.) Behold the last, finishing work of a redeeming Jesus, entered into the heart, that opens to him, bringing forth the joy, the blessing, and perfection of that first life of God in the soul, which was lost by the fall, set forth as a *supper* or feast of the heavenly Jesus with the soul, and the soul with him. Can any one justly call it enthusiasm to say, that this *supping* of the soul with this glorified Christ within it, must mean something more heavenly transacted in the soul than that last Supper which he celebrated with his disciples, whilst he was with them in flesh. For that supper of bread and wine, was such as a Judas could partake of, and could only be an *outward type* or signification of that *inward and blessed* nourishment with which the believing soul should be feasted, when the glorified Son of God should as a *creating spirit*, enter into us, quickening and raising up his own heavenly nature and life within us. Now this *continual knocking* of Christ at the door of the heart, sets forth the case or nature of a continual, immediate, divine inspiration within us; it is always with us, but there must be an opening of the heart to it, and though it is always there, yet is only felt and found by those who are attentive to it, depend upon, and humbly wait for it.—Now let any one tell me, how he can believe any thing of *this voice* of Christ, how he can listen to it, hear, or obey it, but by such a faith as keeps him *habitually turned* to an immediate, constant inspiration of the Spirit of Christ within him? Or how any *heathenish, profane* person, can do more *despite* to this presence and power of Christ in his *own soul*, or more effectually lead others into it, than that *ecclesiastic* who makes a mock at the *light* within, a Christ *within*, and openly blasphemes that faith, and hope, and trust, which solely relies upon being *moved by the Spirit*, as its only power of doing that which is right, and good, and pious, either towards God or man.—*Let every man whom this concerns, lay it to heart*.—Time, and the things of time, will soon have an end; and he that in time trusts to any thing, but the Spirit and power of God working in his heart, will be but ill fitted, to enter into eternity; God must be *all in all* in us here, or we cannot be his hereafter.—*Time* works only for eternity; and poverty eternal must as certainly follow him who dies only fully stuffed with human learning, as he who dies only full of worldly riches.—The folly of thinking to have any divine learning but that which the Holy Spirit teaches, or to make ourselves rich in knowledge towards God, by heaps of *common-place* learning crowded into our minds, will leave us as dreadfully cheated as that rich *builder of barns* in the Gospel, to whom it was said, *Thou fool, this night*

shall thy soul be required of thee; and then, whose shall all these things be? (Luke, xii.) So is every man that treasures up a religious learning, that comes not *wholly* from the Spirit of God.—But to return. To this inward continual attention, to the continual working of the Holy Spirit within us, the Apostle calls us in these words, *See that ye refuse not him that speaketh; for if they escaped not, who refused him, that spake on earth, much more shall not we escape, if we turn from him that speaketh from Heaven.* (Heb. xii. 25.) Now what is this speaking *from Heaven*, which it is so dangerous to refuse or resist? Surely not *outward voices* from Heaven. Or what could the Apostle's advice signify to us, unless it be such a speaking *from Heaven*, as we may, and must be *always* either obeying or refusing?—St. James saith, *Resist the Devil, and he will flee from you.* What devil? Surely not an outward creature, or spirit, that tempts us by an outward power. Or what *resistance* can we make to the Devil, but that of inwardly *falling away* or *turning from* the workings of his evil nature and spirit within us?—They therefore who call us from *waiting* for, depending upon, and attending to the continual secret inspirations and breathings of the Holy Spirit within us, call us to *RESIST God* in the same manner as the Apostle exhorts us to resist the Devil. For God being only a spiritual good, and the Devil our spiritual evil, neither the one nor the other can be resisted, or not resisted by us, but so far as their spiritual operations *within* us, are either *turned from* or *obeyed* by us.—St. James having shewn us, that *resisting* the Devil is the only way to make him flee from us, that is, to lose his power in us, immediately adds, how we are to behave towards God, that he *may not flee* from us, or his holy work be stopped in us. *Draw near*, saith he, to *God*, and *God will draw near to you.* What is this drawing near? Surely not by any local motion, either in God or us. But the same is meant, as if he had said, *Resist not God*, that is, let his holy will within you have its full work; keep wholly, obediently attentive to *that* which he is, and has, and does within you, and then *God will draw near to you*, that is, will more and more manifest the power of his holy presence in you, and make you more and more *partakers of the divine nature.* Farther, what a blindness is it in the forementioned *writers* to charge private persons with the *enthusiasm* of holding the necessity and certainty of continual, immediate inspiration, and to attack them as enemies to the *Established Church*, when every body's eyes see that *collect* after *collect* in the established *liturgy* teaches and requires them to believe and pray for the *continual inspiration* of the Spirit, as that *alone* by which they can have the *least good thought or desire?* Thus, “O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may *in all things* direct and rule our hearts.” Is it possible for words more strongly to express the necessity of a *continual, divine inspiration?* Or can inspiration be *higher* or more *immediate* in *prophets* and *apostles* than that which *directs*, that which *rules* our hearts, not now and then, but in *all things?* Or can the absolute necessity of this be more fully declared than by saying that if it is not in this degree both of height and continuance in and over our hearts, nothing that is done by us can be pleasing to God; that is, can have any union with him?

Now, the matter is not at all about the *different effects*, or *works* proceeding from inspiration, as whether by it, a man be made a *saint* in himself, or sent by God with a *prophetic* message to others, this affects not the *nature*, and *necessity* of inspiration, which is just as great, just as necessary in itself, to *all true goodness*, as to *all true prophecy.*—All Scripture is of divine inspiration. But why so? *Because holy men of old spake, as they were moved by the Holy Ghost.* Now, the above *collect*, as well as Christ and his Apostles, oblige us in like manner to hold, that all *holiness is bu*

divine inspiration, and that, therefore, there could have been no *holy men* of old, or in any latter times, but solely for this reason, because they *LIVED*, as they were moved by the *Holy Ghost*. Again, the liturgy prays thus, "O God, from whom all good things do come, grant that by thy holy inspiration, we may think those things that be good, and by thy merciful guiding may perform the same."—Now, if in any of my writings, I have ever said any thing *higher* or *farther* of the nature and necessity of *continual, divine inspiration*, than this church-prayer does, I refuse no censure that shall be passed upon me. But if I have, from all that we know of *God*, of *nature*, and *creature*, shewn the utter impossibility of any kind, or degree of goodness to be in us, but from the *divine nature, living*, and *breathing* in us, if I have shewn, that all Scripture, Christ, and his Apostles, over and over say the same thing; that our *church liturgy* is daily praying according to it; what kinder thing can I say of those *churchmen*, who accuse me of *enthusiasm*, than that which Christ said of his blind crucifiers, *Father, forgive them, for they know not what they do*.

It is to no purpose to object to all this, that these kingdoms are overrun with enthusiasts of all kinds, and that *Moravians*, with their several divisions, and *Methodists* of various kinds, are every where acting in the wildest manner, under the pretence of being called, and *led by the Spirit*. Be it so, or not so, is a matter I meddle not with; nor is the doctrine I am upon, in the least affected by it. For what an argument would this be; *Enthusiasts of the present and former ages*, have made a bad use of the doctrine of being *led by the Spirit of God*, Ergo, he *is enthusiastical, or helps forward enthusiasm*, who *preaches up the doctrine of being led by the Spirit of God*. Now, absurd as this is, was any of my accusers as high in *genius*, as *bulky* in learning, as *Colossus* was in stature, he would be at a loss to bring a stronger argument than this, to prove me an enthusiast, or an abettor of them.

But as I do not begin to doubt about the *necessity*, the *truth*, and *perfection* of Gospel religion, when told that *whole nations* and churches have, under a pretence of regard to it, and for the sake of it, done all the *bad things*, that can be charged upon this, or that *leading enthusiast*, whether you call those bad things, *schism, perjury, rebellion, worldly craft, and hypocrisy*, &c. So I give not up the *necessity*, the *truth*, and *perfection*, of looking wholly to the Spirit of God and Christ *within me*, as my *promised inspirer*, and *only worker* of all that can be good in me, I give not this up, because in this or that age, both spiritual pride and fleshly lusts have prospered by it, or because Satan has often led people into all the heights of *self-glory* and *self-seeking*, under a pretence of being *inspired* with Gospel *humility* and Gospel *self-denial*.

Another charge upon me, equally false, and I may say more senseless, is that I am a declared enemy to the *use of reason in religion*. And why! Because, in all my writings, I teach that *reason is to be denied*, &c. I own I have not only taught this, but have, again and again, proved the *absolute necessity* of it. And this, because Christ has made it *absolutely necessary*, by saying, *Whosoever will come after me, let him deny himself*, &c. For how can a man *deny himself* without *denying* his reason, unless reason be no part of himself? Or how can a rational creature, whose chief distinction from brutes, is that of his reason be called to deny himself any other way than by denying that which is peculiar to himself? Let the matter be thus expressed, man is not to deny his reason. Well, how then? Why, (N.B.) he is only to *deny himself*. Can there be a greater folly of words? And yet it is their wisdom of words, who allow the *denying of self* to be good doctrine, but boggle and cry out at the *denying of reason* as quite bad. For how can a man *deny himself*, but by denying that which is the *life*, and

Spirit and power of *self*? What makes man a sinner? Nothing but the power and working of his *natural reason*. And, therefore, if our *natural reason* is not to be *denied*, we must keep up and follow that, which works every sin that ever was or can be in us. For we can sin no where, or in any thing, but where our *natural reason* or understanding has its power in us.—What is meant in all Scripture by the *flesh* and its works? Is it something distinct and different from the workings of our *rational and intelligent* nature? No, it is our whole intelligent, rational nature, that constitutes the *flesh*, or the *carnal man*, who could not be criminally so, any more than the beasts, but because his carnality has all its evil, from his intelligent nature or *reason*, being the life and power of it. And every thing which our Lord saith of *self*, is so much said of our *natural reason*; and all that the Scripture saith of the *flesh* and its evil nature is so much said of the evil state of our *natural reason*, which, therefore, is, ought, and must be denied, in the same manner and degree as *self* and *flesh* is, and must be denied.

I have elsewhere shewn the gross darkness and ignorance which govern that, which is called *metaphysicks* in the schools, that it is so great, that if *you were to say that God first creates a soul out of nothing, and when that is done, then takes an understanding faculty, and puts it into it, after that, adds a will and then a memory, all as independently made as when a tailor first makes the body of a coat, and then adds sleeves and pockets to it; were you to say this, the schools of Descartes, Malebranche, or Locke, could have nothing to say against it.**

And here truth obliges me to say, that *scholastic divinity* is in as great ignorance about the most fundamental truths of the Gospel, as I have again and again shewn in regard to the nature of the *fall of man*, and all the Scripture expressions concerning the *new birth*; and here, also, concerning the doctrine of a man's *denying himself*, which modern learning supposes to be possible *without*, or different from a man's denying his *own natural reason*, which is an absurdity of the greatest magnitude. For what is *self*, but that which a man is, and has in his *natural capacity*? Or what is the *fullness* of his *natural capacity*, but the strength and power of his reason? How then can any man *deny himself* but by denying that which gives *self* its whole nature, name, and power? If man was not a *rational* creature he could not be called to deny himself, he could not need, or receive the benefit and goodness of *self-denial*: No man, therefore, can obey the precept of denying himself, or have the benefit or goodness from it, but so far as he denies, or dies to his *own natural reason*, because the *self* of man, and the *natural reason* of man, are strictly the same thing.—Again, our blessed Lord said in his agony, *Not my will, but thine be done*. And had not this been the form of his *whole life* he had not lived without sin.—Now, thus to deny our own will, that God's will may be done in us, is the *height of our calling*; and so far as we keep from our own *natural will* so far we keep from sin. But, now, if our own *natural will*, as having all sin and evil in it, is *always* to be denied, whatever it costs us, I would fain know how our *natural reason* can ever escape, or how we can deny our own will, and not deny that rational or intelligent power in and from which the will hath its whole existence and continual direction? Or how there can be always a *badness* of our *own will*, which is not the *badness* of our *own natural* intellectual power? Therefore it is a truth of the utmost certainty, that as much as we are obliged to deny *our own natural will*, that the will of God may be done in us, so much are we obliged to deny *our own natural reason* and understanding, that our *own will* may

* Spirit of love, part i. p. 30.

not be done or followed by us. For whoever lives to his own natural reason, he necessarily lives to his own natural will. For our natural will, in whatever state it is—is nothing else; but our natural reason *willing* this or that.

Now, hard as this may seem to *unregenerate nature*, and yet harder to nature highly exalted, and big with the glory of all that, which *wits, poets, orators, critics, sophists, and historians*, have enriched it with, yet true it is, and a truth as certain as the fall of man, that this full denial of our own *natural will*, and our own *natural reason*, is the only possible way for divine *knowledge*, divine *light*, and divine *goodness*, to have any place or power of birth in us.—All other *religious* knowledge got any other way, let it be as great as it will, is only great in vanity, emptiness, and delusion. For nothing but that which comes *immediately* from God can have any thing godly in it, and all that which comes from *self* and *natural reason*, however outwardly coloured, can have no better a nature within than *self-seeking*, *self-esteem*, and *fleshly wisdom*, which (*N. B.*) are those *very works* of the devil in us, which Christ came into the world to destroy.—For the efforts of natural reason and self-abilities to be great in *religious knowledge* from our own *particular talents*, are as *satanical* things as any we carry about us, and most of all fix us in the highest contrariety to that state which our Lord affirms to be absolutely necessary.

Except ye be converted, and become as little children, ye cannot enter into the kingdom of God. Now, as sure as this is necessary, so sure is it, that no one can be thus converted, or come under the good influence of this child-like nature, till *natural reason, self, and own will*, are all equally denied.—For all the evil and corruption of our fallen nature consists in this, it is an *awakened life of own reason, own will broken off from God*, and so fallen into the *selfish* workings of its own earthly nature.

Now, whether this *self*, broken off from God, reasoneth, willeth, and contendeth about the difference of Scripture words and opinions, or reasoneth against them all, the same evil state of fallen nature, the same loss of life, the same separation from God, the same evil tempers of flesh and blood, will be equally strengthened and inflamed by the one as by the other.—Hence it is, that Papists and Protestants are hating, fighting, and killing one another, for the sake of their *different, excellent* opinions, and yet, as to the *lusts of the flesh, the lust of the eye, and the pride of life*, they are in the highest union and communion with one another. For if you expect a *zealous Protestant* to be *therefore* a new-born creature, alive unto God, or a *zealous Papist* to be *therefore* dead to all divine goodness, you may be said to have lived in the world without either eyes or ears.—And the reason why it must be so, is because *bad* syllogisms *for* transubstantiation, and *better* syllogisms *against* it, signify no more towards the casting *Satan out of our souls* than a bad or better taste for painting.

Hence, also, it is, that Christendom, full of the nicest decisions about faith, grace, works, merits, satisfaction, heresies, schisms, &c. is full of all those evil tempers which prevailed in the heathen world, when none of these things were ever thought of.

A *scholar*, pitying the blindness and folly of those who live to themselves in the cares and pleasures of this vain life, thinks himself divinely employed, and to have escaped the pollutions of the world, because he is, day after day, dividing, dissecting, and mending church opinions, fixing heresies here, schisms there; forgetting all the while that a *carnal self* and *natural reason* have the doing of all that is done by this learned zeal, and are as busy and active in him as in the *reasoning* infidel, or *projecting* worldling. For where *self is wholly denied* there nothing can be called heresy, schism, or wickedness, but the want of loving God with our whole heart, and our neighbour

as ourselves; nor any thing be called truth, life, or salvation, but the spirit, nature, and power of Christ living, and manifesting itself in us as it did in him. But where *self* or the *natural man* is become great in religious learning, there the greater the scholar, the more firmly will he be fixed in their religion, whose *God is their belly*. I write not to reason, says the blessed Jacob Behmen; O enthusiasm! says the mouth of learning; and yet Jacob said as sober a truth, as if he said, *I write not to self and own will*, for natural *reason, self, and own will*, always did, and always must see through the same eyes, and hear through the same ears. Now, let it only be supposed that Behmen and myself, when we speak of *natural reason*, mean only the *natural man* (as is over and over declared by us), and then Behmen's saying, that he writes neither *from* reason, nor *to the natural reason* of others, is only saying that very same thing as St. Paul saith, that the *natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, (N. B.) neither can he know them, (N. B.) because they are spiritually discerned*.

But that I may fully shew the perverseness of my accusers, in charging me with denying the *use of reason in religion*, see here a word or two of what I have said at large, and in the plainest words, more than twenty-four years ago, which doctrine I have maintained in all that I have since written. My words are these:

"You shall see reason possessed of all that belongs to it. I will grant it to have as *great a share* in the good things of *religion* as in the good things of *this life*, that it can *assist* the soul just as it can assist the *body*, that it has the *same* power and virtue in the *spiritual* that it has in the *natural* world, that it can *communicate* to us as much of the one as of the other, and is of the *same use and importance* in the one as in the other. Can you ask more?" All which I thus make out in the following manner.

"Man, considered as a member of this world, who is to have his share of the *good* that is in it, is a *sensible* and a *rational* creature; that is, he has a certain number of senses, as seeing, hearing, tasting, touching, and smelling, by which he is sensible of that which the outward world in which he is placed can do for him, or communicate to him, and so is sensible of what kind and degree of happiness he can have from it.

"Now, besides these organs of sense, he has a power or faculty of *reasoning* upon the ideas which he has received from these senses.

"Now, how is it that the *good* things of this world are communicated to man? How is he put in possession of them? To what part of him are they proposed? Are his *senses* or his *reason* the means of his having so much as he has, or can have from this world?

"Now here you must degrade *reason* just as much as it is degraded by religion, and are obliged to set it as low, with respect to the things of this world, as it is set with respect to the things of the *spiritual* world. It is no more the means of communicating the good things of the one than of the other. And as St. Paul says, *the natural man cannot receive the things of the Spirit of God* for this reason, *because they are spiritually discerned*; so you must of necessity say, the *rational man* cannot receive the things of this world for this reason, because they are *sensibly* received, that is, by the organs of sense. Reason, therefore, has no higher office or power in the things of this world than in the things of religion; and religion does no more violence to your reason, or rejects it any other way, than all the good things of this world reject it: it is not *seeing*, it is not *hearing, tasting, or feeling* the things of this life; it can supply the place of no one of these senses.

"Now, it is only thus *helpless* and *useless* in religion; it is neither seeing nor hearing, tasting nor feeling, of *spiritual* things; therefore, in the

things of religion and the things of this world it has one and the same *insignificancy*.—It is the *sensibility* of the soul that must receive what this world can communicate to it; it is the *sensibility* of the soul that must receive what God can communicate: reason may follow after in either case, and view through its own glass what is done, but it can do no more. Reason may be here of the same service to us, as when we want any of the enjoyments of this life it may direct us how and where they are to be had; it may take away a cover from our eyes, or open our window-shutters when we want the light; but it can do no more towards *seeing* than to make way for the light to act upon our eyes. This is all its office and ability in the things of religion; it may remove that which hinders the *sensibility* of the soul, or prevents the divine lights acting upon it, but it can do no more; because the faculty of reasoning is only the activity of the mind upon its own ideas or images, which the senses have caused it to form from that which has been stirred up in them, but has nothing of the nature of that which it speculates upon by ideas: it does not become dark when it reasons upon the cause or nature of darkness, nor becomes light when it reasons about it; neither is it religion, nor gets any thing of the nature of religion, when it is wholly taken up in descriptions and definitions of religious doctrines and virtues.

“For the *good* of religion is like the good of food or drink to the creature that wants it. And if instead of giving such a one bread and wine you should teach him to seek for relief by attending to clear ideas of the nature of bread, of different ways of making of it, &c he would be left to die in the want of sustenance, just as the religion of reasoning leaves the soul to perish in the want of that good which it was to have from religion. And yet, as a man may have the benefit of food much assisted by the right use of his reason, though reason has not the good of food in it, so a man may have the good of religion much assisted and secured to him by the right use of his reason, though reason has not the *good* of religion in it. And as it would be great folly and perverseness to accuse a man as an enemy to the true use of reasoning about food because he declares that reason is not food, nor can supply the place of it, so is it equally so to accuse a man as an enemy to the use of reasoning in religion because he declares that reasoning is not religion, nor can supply the place of it. We have no want of religion but because we want to have more of the divine nature in us than we have in our fallen nature. But if this be the truth of the matter (and who can deny it), then we are sure that nothing can be our good in religion but that which communicates to us something of God, or which alters our state of existence in God, and makes us partakers of the divine nature in such a manner and degree as we wanted. What a folly, then, to put any trust in a religion of *rational notions* and opinions logically deduced from Scripture-words! Do we not see sinners of all sorts, and men under the power of every corrupt passion, equally zealous for such a religion? Proof enough that it has not the good of religion in it, nor any contrariety to the vices of the heart; it neither kills them nor is killed by them. For as pride, hypocrisy, envy, or malice, do not take away from the mind its geometrical or critical abilities, so a man may be most logical in his religion of reason, words, doctrines, and opinions, when he has nothing of the true good of religion in him.

“But as soon as it is known and confessed that all the happiness or misery of all creatures consists only in this, as they are *more* or *less* possessed of God, or as they differently partake of the divine nature, then it must be equally known that nothing but God can do or be any religious good to us; and, also, that God cannot do or be any religious good to us

but by the communication of *Himself* or the manifestation of his *own life* within us."

Hence may be seen the great and like blindness both of infidels and Christians; the one in trusting to their own reason, dwelling in its own logical conclusions; the other in trusting to their own reason, dwelling in learned opinions about Scripture words and phrases, and doctrines built upon them. "For as soon as it is known and confessed that *God is all in all*, that in him we *live and move and have our being*; that we can have nothing *separately* or *out* of him, but every thing *in* him; that we have no being or degree of being but in him; that he can give us nothing as our good but himself, nor any degree of salvation from our fallen nature, but in such degree as he again communicates something more of himself to us: as soon as that is known, then it is known with the utmost evidence that, to put a religious trust in our own reason whether confined to itself or working in doctrines about Scripture words, has the nature of that same idolatry that puts a religious trust in the *sun*, a departed *saint*, or a graven *image*."* And as *image-worship* has often boasted of its divine power, because of the wonders of zeal and devotion that have been raised thereby in thousands and ten thousands of its followers; so it is no marvel if *opinion-worship* should often have and boast of the same effects.—But the truth of the whole matter lies here. As the word manifested in the flesh or become man is the one mediator or restorer of union between God and man, so to seeing eyes it must be evident that nothing but this one mediatorial nature of Christ, *essentially* brought to life in our souls, can be our salvation through Christ Jesus. For that which saved and exalted that humanity in which Christ dwelt, must be the salvation of every human creature in the world. But to return. What poor divinity knowledge comes from great *scholars* and great *readers*, may be sufficiently seen from the two following judicious quotations in a *late Dissertation on Enthusiasm*; the one is taken from Dr. Warburton's sermons, the other from a *pastoral letter* of Mr. Stinstra, a preacher among the *Mennonists of Friesland*. That from Dr. Warburton stands thus: "By them," that is, by the writings of the New Testament, "the prophetic promise of our Saviour, that the *Comforter* should abide for ever, was *eminently* fulfilled. For though his ordinary influence *occasionally* assists the faithful, yet his *constant abode* and *supreme illumination* is in the sacred Scriptures."† Dr. Warburton's doctrine is this, that the inspired books of the New Testament is that *Comforter*, or *Spirit of Truth*, and illuminator, which is meant by Christ's being always with his Church.—Let us, therefore, put the doctor's doctrine into the letter of the text, which will best shew how true or false it is.

Our Lord saith, *it is expedient for you that I go away, or the Comforter will not come*; that is, it is expedient for you that I *leave off* teaching you in words that sound only into your *outward ears*, that you may have the *same words* in writing for your *outward eyes* to look upon; for if I do not depart from this vocal way of teaching you, the *Comforter* will not come; that is, ye will not have the comfort of *my words written on paper*. But if I go away, I will send written books, which shall lead you into such a *truth of words*, as ye could not have whilst they were only spoken from my mouth; but being written on paper they will be my *spiritual, heavenly, constant abode* with you, and the *most supreme illumination* ye can receive from me.

Christ saith further, *I have many things to say unto you, but ye cannot*

* Demonstration of the Gross Errors in the Plain Account, &c. P. 272, &c. 188, &c.

† Dissertation, p. 10.

bear them now : howbeit when he, the Spirit of truth, is come, he shall guide you into all truth ; for he shall not speak of himself, for he shall receive of mine, and shall shew it unto you ; that is, though ye cannot be sufficiently instructed from my words at *present*, yet when they shall hereafter come to you in written books, they will give you a knowledge of all truth, for they shall not speak of themselves, but shall receive words from me, and shew them unto you. Again, Christ saith, *These things have I spoken unto you in proverbs ; but the time cometh, when I shall no more speak unto you in proverbs, but will shew you plainly of the Father.* That is, hitherto ye have only had spoken proverbs from me, and therefore ye have not plainly known the Father ; but the time cometh, when these *spoken* proverbs shall be put into *writing*, and then ye shall plainly know the Father. Again, Christ adds, *Ye now, therefore, have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you.* That is, ye are now troubled at my personal departure from you ; but some written books shall be *my seeing you again*, and in that visit ye shall have such joy as cannot be taken from you.

Christ also hath said, *if any man love me, my Father will love him, and we will come unto him, and make our abode with him ;* that is, according to the doctor's theology, certain books of Scripture will come to him, and make their abode with him ; for he expressly confineth the *constant abode*, and *supreme illumination* of God, to the holy Scriptures. Therefore (horrible to say), God's inward presence, his operating power of life and light in our souls, his dwelling in us and we in him, is something of a lower nature, that only may *occasionally* happen, and has *less* of God in it than the dead letter of Scripture, which alone is his *constant abode* and *supreme illumination*.—Miserable fruits of a paradoxical genius !

Christ from heaven saith, *Behold I stand at the door and knock ; if any man hear my voice, and open unto me, I will come into him, and sup with him.* This is his true eminent *fulfilling* of his prophetic promise of being a Comforter, and Spirit of truth to his Church, to the end of the world. But, according to the doctor, we are to understand, that not the *heavenly Christ*, but the New Testament *continually* standeth and knocketh at the door, wanting to enter into the heart, and sup with it ; which is no better than holding, that when Christ calls himself Alpha and Omega, he means not himself but the New Testament.—Again, *I am the vine, ye are the branches ; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me ; for without me ye can do nothing.* Now take the doctor's comment, and then the truth of all these words of Christ was only *temporary*, and could be true no longer than till the books of the *New Testament* were written ; for then all this, which Christ had affirmed of himself, of the certainty and necessity of his life and power in them, ended in Christ, and passed over to the *written words* of the New Testament, and they are the true vine and we its branches, they are *that* without which *we can do nothing*. For thus it must be, if, as the doctor affirms, the writings of the New Testament are that by which we are to understand *the constant abode and supreme illumination of God in man*.—Now absurd, and even blasphemous, as this interpretation of the foregoing text is, it must be evident to every reader, that it is all the doctor's own ; for the letter of Scripture is only made here to claim that divinity to itself, which the doctor has openly affirmed to be true of it.

Rabbi, saith Nicodemus to Christ, *we know that thou art a teacher come from God.* Now that which was here truly said of Christ in *the flesh*, is the very truth that must be said of the Scripture teaching in ink and paper ; it is a *teacher come from God*, and, therefore, fully to be believed, highly

reverenced, and strictly followed. But as Christ's teaching in the flesh was only preparatory to his future vital teaching by the Spirit, so the teaching of Scripture by words written with ink and paper, is only preparatory, or introductory, to all that *inward essential* teaching of God, which is by his Spirit and truth within us.—Every other opinion of the holy Scripture, but that of an *outward teacher* and guide to God's *inward teaching* and illumination in our souls, is but making an idol-god of it; I say an idol-god, for to those who rest in it as the *constant abode and supreme illumination* of God with them, it can be nothing else. For if nothing of *divine faith, love, hope, or goodness*, can have the least birth or place in us, but by *divine inspiration*, they who think these virtues may be sufficiently raised in us by the letter of Scripture, do, in truth and reality, make the letter of Scripture their *inspiring God*.—The apostles preached and wrote to the people by *divine inspiration*. But what do they say of their *inspired doctrine* and teachings? What virtue or power was there in them? Do they say that their words and teachings was the very *promised Comforter*, the *Spirit of truth*, the *true abode*, and *supreme illumination* of God in the souls of men? So far from such a blasphemous thought, that they affirm the direct contrary, and compare all their *inspired* teachings and instructions to the *dead works* of bare *planting* and *watering*, and which must continue dead till *life* come into them from another and much higher power. I *have planted*, saith St. Paul, *Apollon hath watered*, but *God gave the increase*. And then further to shew, that this planting and watering, which was the *highest work* that an *inspired* apostle could do, was yet, in itself, to be considered as a lifeless, powerless thing, he adds, *So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase*.—But now if this must be said of all that which the *inspired apostles* taught in outward words, that it was nothing in itself, was without power, without life, and only such a *preparation* towards life as is that of planting and watering; must not that same be said of their *inspired teachings*, when left behind them in writing? For what else are the *Apostolical Scriptures* but those very instructions and teachings put into writing which they affirmed to be but bare planting and watering, quite powerless in themselves till the living Spirit of God worked with them? Or will any one say, that what Paul, Peter, John, &c., spoke by inspiration from their own mouths was indeed but bare planting and watering, in order to be capable of receiving life from God; but when these apostolical teachings and instructions were written on paper, they were raised out of their first inability, got the *nature* of God himself, became *spirit and life*, and might be called the *great quickening* power of God, or, as the doctor says, the *constant abode and supreme illumination of his Spirit with us*?

It would be great folly and perverseness to charge me here with slighting or lessening the true value, use, and importance of the inspired apostolical Scriptures; for if the charge was just, it must lie against Paul, and not against me; since I say nothing of them, but that which he saith, and in his own express words, viz., that all their labour of preaching, instructing, and writing by *divine inspiration*, had in themselves no other nature, use, or power, than that of such planting and watering as could not fructify, till a higher power than was in them gave life and growth to that which they planted and watered.

I exceedingly love and highly reverence the divine authority of the sacred writings of the apostles and evangelists, and would gladly persuade every one to be as deeply affected with them, and pay as profound a regard to them, as they would to an Elijah, a St. John Baptist, or a Paul, whom they knew to be immediately sent from heaven, with God's message to them.

I reverence them as a literal truth of and from God, as much the *greatest heavenly blessing* that can be *outwardly* bestowed upon us.—I reverence them, as doing, or fitted to do, all that good amongst Christians *now* which the apostles did in their day, and as of the same use and benefit to the church of every age as their *planting* and *watering* was to the first.

But now, if this is not thought that fullness of regard that is due to the holy messengers of God; if any one will still be so learnedly wise as to affirm, that though Paul's preaching in his Epistles, whilst he was alive, was indeed only bare planting and watering, but the same Epistles being published after his death, got another nature, became full of divine and living power; such a one hath no right to laugh (as the doctor doth) at the silly *Mahometan*, who believes the *Alcoran* to be *uncreated*. For wherever there is *divine efficacy*, there there must be an *uncreated* power. And if, as the doctor saith, the Scriptures of the New Testament are the *only constant abode* and *supreme illumination* of the Spirit of God with us, all that is said of the *eternal* Spirit of God, of the *uncreated light*, might and ought to be said of them, that they are the Word that was God, was with God, and are our true Immanuel, or God within us.

I shall now only add this friendly hint to the doctor, that he has a remedy at hand in his own *sermon*, how he may be delivered from thus grossly mistaking the Spirit of the Gospel, as well as the law of Moses. St. Paul (saith the doctor) "had a quick and lively imagination, and an extensive and intimate acquaintance with those masters in *moral painting*, the classic writers (N.B.); all which he proudly sacrificed to the glory of the everlasting Gospel."*

Now, if the doctor did that (though it was only from *humility*) which he says the apostle did *proudly*, such humility might be as great a good to him as that pride was to the apostle. And, indeed, one would have thought, that as soon as the doctor had discovered these writers to be only great masters in *moral painting*, it should have had the same effect upon him, as if he had found them great masters in delusion. For, where there is moral painting, *there*, there is *moral delusion*. And the spirit, the life, the purity, and divine simplicity of Gospel truth, is more eluded, lost, and destroyed by *moral paintings*, whether in books or pulpits, than by any material colourings put upon images of wood or clay, to excite spiritual devotion in churches.—Again, if the everlasting Gospel is now as glorious a thing as it was in St. Paul's days; if the highest, most accomplished, classic knowledge is so unsuitable to the light and spirit of the Gospel, that it is fit for nothing but to be cast away, or, as the doctor saith, to be *all sacrificed to the glory of the Gospel*; how wonderful is it that this should never come into his head, from the beginning to the end of his three long *Legation-volumes*, or that he should come piping hot with fresh and fresh classic beauties found out by himself in a Shakspeare, a Pope, &c., to preach from the pulpit the divine wisdom of a Paul, in renouncing all his great classic attainments, as mere loss and dung, that by so doing he might *win Christ, and be found in him!*

Let it be supposed that our Lord was to come again for a while in the flesh; and that his coming was for this end, to do that for the Christian world, *cumbered* with much learning, which he did to poor Martha, only *cumbered with much serving*, and thereby neglected that *good part* which Mary had chosen: must we suppose that the doctor would hasten to meet him, with his sacred alliances, his bundles of Pagan trash, and hieroglyphic profundities, as his full proof that Mary's good part, which shall never be

* Serm. Vol. i. p. 229.

taken from her, had been chosen for himself, and all his readers? As well might it be thought, that the *pope* would come richly laden with his blessed *images*, his heavenly *decrees*, his divine *bulls* as *infallible* proofs of his being born again from above, and solely devoted to the *one thing needful*.

Let the doctor figure to himself the gaudy pageantry of a divine high mass in a *Romish cathedral*; let him wonder at that flagrant, daring contradiction that it hath to that first Gospel-Church of Christ, viz., *where two or three are gathered together in my name, there am I in the midst of them*. Would he not still be fuller of wonder, if he should hear the *pope* declaring, that all this heathenish show of invented fopperies was his *projected defence* of that first Church of Christ? But if the doctor would see a *Protestant* wonder, full as great, he need only look at his own theatrical parading show of heathen mysteries and heathenish learning set forth in highest pomp. To what end? Why, to bring forth what he calls (as the *pope* above) his *projected defence of Christianity*.

O vainest of all vain projects! For what is Christianity but that which Christ was while on earth? What can it be but that which it is, and has from him? He is a king who has all power in heaven and on earth, and his kingdom, like himself, is not of this world. Away, then, with the projects of popish pomp and pagan literature to support it; they are as wise contrivances as a high *tower of Babel*, to defend it against the gates of hell.

I come now to the quotation from the pastoral letter of Mr. Stinstra. "A judicious writer (says the Dissertation) observes, that *sound* understanding and reason are *that on* which, and by which, God *principally* operates (N.B.) when he finds it proper to assist (N.B.) our *weakness* by his Spirit."*

I cannot more illustrate the sense, or extol the judgment, both of the *author* and *quoter* of this striking passage, than by the following words:—

"A judicious naturalist observes, that *sound* and *strong* lungs are that *on* which, and *by* which, the air or spirit of this world *principally* operates, when (N.B.) he finds it proper to assist (N.B.) the *weakness* of our lungs by his breathing into them."—Now, if any right-minded man should happen to find his heart edified, his understanding enlightened, by the above passage on *divine inspiration*, he will be much pleased at my assuring him that the pastoral letter of Mr. Stinstra, and the Dissertation on Enthusiasm by Mr. Green, are, from the beginning to the end, full as good in every respect as that is.

These two instances are proof enough that, as soon as any man trusts to natural abilities, skill in languages, and common-place learning, as the true means of entering into the kingdom of God, a kingdom which is nothing else but righteousness, peace, and joy, in the Holy Ghost, he gives himself up to *certain delusion*, and can escape no *error* that is popular, or that suits his state and situation in the learned religious world.—He has sold his birthright in the Gospel state of *divine* illumination, to make a figure and noise with the sounding brass and tinkling cymbals of the natural man.

Whence is it that we see *genius* and *natural abilities* to be equally pleased with, and equally contending for the errors and absurdities of every system of religion under which they are educated? It is because genius and natural abilities are just the *same things*, and must have the same nature *now*, as they had in the ancient schools of the *peripatetic*, *academic*, *stoic*, and *atheistical* philosophers. "The temptation of *honour*, which the academic exercise of wit (as Dr. W. says) was supposed to bring to its professor,"† has still its power amongst church-disputants. Nor can it

* Dissertation, p. 73.

† Divine Legation of Moses, book i. page 33.

possibly ever be otherwise, till *parts* and *genius*, &c. do, as the *blind*, the *deaf*, the *dumb*, and *lepers* formerly did, go to be healed of their *natural* disorders by the inspiration of that oracle, who said, *I am the light of the world, he that followeth me walketh not in darkness. No man cometh unto the Father but by me.* Well, therefore, might St. Paul say, *I have determined to know nothing among you but Christ, and him crucified.* And had it not been for this determination, he had never known what he then knew, when he said, *the life that I now live is not mine, but Christ's that liveth in me.* Now, did the apostle here overstretch the matter? Was it a spirit of *enthusiasm*, and not of *Christ living* in him that made this declaration? Was he here making way for ignorance and darkness to extinguish the Light that came down from heaven, and was the Light of the world? Did he here undermine the true ground and rock on which the Church of Christ was to stand, and prevail against the gates of hell? Did he, by setting up this knowledge as the *best* and *only* knowledge that an apostle need to have, break down the fences of Christ's vineyard, rob the church of all its strongholds, leave it defenceless, without a pale, and a ready prey to infidels? Who can say this, but that *spirit of Antichrist that confesseth not that Jesus Christ is come in the flesh*? For, as Christ's intending nothing, knowing nothing, willing nothing, but purely and solely *the whole course* of his crucifying process, was the whole truth of his *being come in the flesh*, was his doing the *whole* will of Him that sent him, was his *overcoming* the world, death, and hell; so he that embraces this process as Christ embraced it, who is wholly given up to it as Christ was, he has the *will* of Christ, and the *mind* of Christ, and therefore may well desire to know nothing else. To this man alone is the world, death, and hell known to be overcome in him, as they were in Christ; to him alone is Christ become the *resurrection* and the *life*; and he that knoweth this, he knoweth with St. Paul, that all other knowledge may and will be cast away as dung. Now, if St. Paul, having rejected all other knowledge but that of a crucified Saviour, which to the *Jew* was a stumbling-block and to the *Greek* foolishness, if he had afterwards wrote three such *Legation-volumes*, as the doctor hath done, for the food and nourishment of Christ's sheep, who can have no life in them but by eating the true bread that came down from heaven; must they not have been called, St. Paul's full recantation of all that he had taught of a Christ crucified?

The other instance of delusion from book-learning relates to Mr. Green, who, wanting to write on *divine inspiration*, runs from book to book, from country to country, to *pick up reports* wherever he could find them, concerning divine inspiration, from this and that *judicious* author, that so he might be sure of compiling a *judicious* dissertation on the subject; all which he might have known to be mere delusion, and lost labour, had he but remembered, or regarded any one single saying either of Christ or his apostles concerning the *Holy Spirit* and his *operations*; for not a word is said by them but fully shews, that all *knowledge* or perception of the Spirit is nothing else but the *enjoyment* of the Spirit, and that no man can know more of him than that which the Spirit himself is, and does, and manifests of his power, in man.

The things of God, saith St. Paul, *knoweth no man, but the Spirit of God.* Is not this decisive upon the matter? Is not this proof enough, that nothing in man, but the Spirit of God in him, can know what the Spirit's work in man is, and does? The fruits of the Spirit, so often mentioned in Scripture, are not things different, or separate from the Spirit; and if the Spirit is not always working in us, his fruits must be as absent from us as he is. St. John saith, *Hereby we know that he abideth in us, by the Spirit which he hath given us.* A demonstration that the Spirit can no other way make himself *known* to us, but by his dwelling and working in us. St.

James saith, *every good and perfect gift cometh from ABOVE*. But now does not he in reality *deny* this, who seeks for the *highest gift* of knowledge from below, from the poor contrivance of a *common-place* book? Again, *If any man lack wisdom, let him ask it of God*; St. James does not say, Let him go ask Peter, or Paul, or John, because he knew that divine wisdom was nothing else but divine inspiration. But Mr. Green has got together his *ingenious*, his *eminent* writers; his *excellent, learned, judicious* authors; his *cool, rational-morality* doctors (a set of men whose glorious names we read no more of in the Gospel than of the profound Aristotle, or the divine Cicero); and these are to do that for him which the whole college of Apostles could do for nobody. Now this doctrine, that nothing but the Spirit can know the things that be of God, and that the *enjoyment* of the Spirit is all the knowledge we can have of him, is a truth taught us, not only by all Scripture, but by the whole nature of things. For every thing that can be seen, known, heard, felt, &c., must be manifested by itself, and not by another. It is not possible for any thing but light to manifest light, nor for any thing but darkness to make darkness to be known. Yet this is more possible than for any thing but divine inspiration to make divine inspiration to be known. Hence there is a degree of delusion still higher, to be noted in such writers as Mr. Green; for his collection of ingenious, eminent, rational authors, of whom he asks counsel concerning the necessity or certainty of the immediate inspiration of the Spirit, are such as deny it and write against it. Therefore, the proceeding is just as wise as if a man was to consult some ingenious and eminent *Atheists* about the truth and certainty of God's immediate continual providence; or ask a few select *Deists* how or what he was to believe of the nature and power of gospel faith. Now there are the Holy Spirit's *own operations*, and there are *reports* about them. The only true reports are those that are made by inspired persons; and, if there were no such persons, there could be no true reports of the matter. And, therefore, to consult uninspired persons, and such as deny and reproach the pretence to inspiration, to be rightly instructed about the truth of immediate, continual, divine inspiration, is a degree of blindness greater than can be charged upon the old Jewish Scribes and Pharisees.

The reports that are to be acknowledged as true concerning the Holy Spirit and his operations, are those that are recorded in Scripture; that is, the Scriptures are an infallible history, or relation of that which the Holy Spirit is, and does, and works in true believers; and also an infallible direction how we are to seek, and wait, and trust in his good power over us. But then the Scriptures themselves, though thus true, and infallible in these reports, and instructions about the Holy Spirit, yet they can go no further than to be a true history; they cannot give to the reader of them the *possession*, the *sensibility*, and *enjoyment* of that which they relate. This is plain, not only from the nature of a written history or instruction, but from the express words of our Lord, saying, *Except a man be born again of the Spirit, he cannot see or enter into the Kingdom of God*. Therefore the *new birth* from above, or of the Spirit, is that alone which gives true knowledge and perception of that which is the kingdom of God. The history may relate truths enough about it; but the kingdom of God, being nothing else but the power and presence of God dwelling and ruling in our souls, this can only manifest itself, and can manifest itself to nothing in man, but to the new birth. For every thing else in man is deaf and dumb and blind to the kingdom of God; but when that which died in Adam is made alive again by the quickening Spirit from above, this being the birth which came at first from God, and a partaker of the divine nature, this knows, finds, and enjoys, the kingdom of God.

I am the way, the truth, and the life, saith Christ: this record of Scripture is true. But what a delusion for a man to think that he knows and finds this to be true, and that Christ is all this benefit and blessing to him, because he assents, consents, and contends, it may be, for the truth of those words. This is impossible. The *new birth* is here again the only power of entrance; every thing else knocks at the door in vain. I know you not, saith Christ, to *every thing*, but the new birth. *I am the way, the truth, and the life*, tells us neither more nor less than if Christ had said, *I am the kingdom of God*, into which nothing can enter but that which is born of the Spirit.

Here again may be seen, in the highest degree of certainty, the *absolute necessity* of immediate divine inspiration through every part of the Christian life. For if a birth of the Spirit is that alone that can enter into, or receive the kingdom of God, come amongst men; that alone which can find Christ to be the way, the truth, and the life; then a *continual life*, or breathing of the Spirit in us, must be as necessary as the first birth of the Spirit. For a birth of the Spirit is only to make a beginning of a *life* of the Spirit; *birth* is only in order to *life*; if, therefore, the *life* of the Spirit continues not, the *birth* is lost, and the cessation of its breathing in us is nothing else but *death* again to the kingdom of God: that is, to every thing that is, or can be godly. Therefore, the *immediate continual* inspiration of the Spirit, as the only possible power and preservation of a godly life, stands upon the same ground, and is as absolutely necessary to salvation, as the new birth.

Take away this power and working life of the Spirit from being the *one life* of all that is done in the Church, and then, though it be ever so outwardly glorious in its extent, or ever so full of learned members, it can be nothing else in the sight of God but the wise Greek, and the carnal Jew, become a body of water-baptised Christians. For no one can be in a better state than this; the wisdom of the Greek, the carnality of the Jew, must have the whole government of him till he is born of, and led by, the Spirit of God; this alone is the Kingdom of God, and every thing else is the kingdom of this world, in which Satan is declared to be the prince.—Poor, miserable man! that strives with all the sophistry of human wit to be delivered from the immediate, continual operation and government of the Spirit of God, not considering, that where God is not, *there* is the devil, and where the Spirit rules not, *there* all is the work of the flesh, though nothing be talked of but spiritual and Christian matters. I say *talked of*; for the best ability of the natural man can go no further than *talk*, and *notions*, and *opinions* about Scripture words and facts; in these he may be a great *critic*, an acute *logician*, a powerful *orator*, and know every thing of Scripture, except the *Spirit* and the *Truth*.

How much, then, is it to be lamented, as well as impossible to be denied, that though all Scripture assures us that *the things of the Spirit* of God are, and must, to the end of the world, be *foolishness to the natural man*; yet from one end of learned Christendom to the other, nothing is thought of, as the true and proper means of attaining divine knowledge, but that which every *natural, selfish, proud, envious, false, vain-glorious*, worldly man can do. Where is that divinity student who thinks, or was ever taught to think, of partaking of the light of the Gospel any other way than by doing with the Scriptures, that which he does with Pagan writers, whether poets, orators, or comedians, viz. exercise his logic, rhetoric, and critical skill in descanting upon them? This done, he is thought by himself, and often by others, to have a sufficiency of divine, apostolical knowledge. What wonder, therefore, if it should sometimes happen that the very same vain, corrupt, puffing literature, that raises one man to be a *poet-laureat*, should set another in a divinity chair?

How is it that the logical, critical, learned Deist comes by his infidelity? Why, just by the same help of the same good powers of the *natural man*, as many a learned Christian comes to know, embrace, and contend for the faith of the Gospel. For, drop the power and reality of divine inspiration, and then all is dropped that can set the believer above, or give him any godly difference from the infidel. For the Christian's faith has no goodness in it, but that it comes from *above*, is born of the *Spirit*; and the Deist's infidelity has no badness in it, but because it comes *from below*, is born of the will of flesh, and of the will of men, and rejects the necessity of being born again out of the corruption of fallen nature. The Christian, therefore, that rejects, reproaches, and writes against the necessity of immediate divine inspiration, pleads the whole cause of infidelity: he confirms the ground on which it stands, and has nothing to prove the goodness of his own Christianity, but that which equally proves to the Deist the goodness of his infidelity. For without the new birth, or, which is the same thing, without immediate continual divine inspiration, the difference between the Christian and the infidel is quite lost; and whether the uninspired, unregenerate son of Adam be in the Church, or out of the Church, he is still that child of this world, *that fallen Adam*, and mere natural man, to whom the *things of the Spirit* of God are and must be foolishness. For a full proof of this no more need be seen than that which you cannot help seeing, that the same shining *virtues* and the same glaring *vices* are common to them both. For the Christian, not made such by the Spirit of God continually inspiring and working in him, has only a Christianity of his own making, and *can* have only such *appearances* of virtues, and *will* have such *reality* of vices as *natural self* wants to have. Let him, therefore, renounce what is called *natural religion* as much as he will, yet, unless he is a new-born and divinely-inspired Christian, he must live and die in all his *natural corruption*.

Through all Scripture, nothing else is aimed at, or intended for man, as his Christianity, but the divine life; nor any thing hinted at, as having the least power to raise, or beget it, but the holy, life-giving Spirit of God.—How gross, therefore, is that blindness which, reading the Gospel and the history of Gospel Christians, cannot see these two fundamental truths: 1. *That nothing is divine knowledge in man but the divine life.* 2. *That the divine life is nothing else but a birth of the divine nature within him?*

But this truth being lost, or given up, vain learning and a worldly spirit being in possession of the *Gospel-book*, set up kingdoms of *strife* and *division*.—For what end? Why, that the *unity* of the Church may not be lost. Multiply systems of empty notions and opinions: for what? Why, that words and forms may do *that* for the Church *now* which, to the first Church of Christ's own forming, could only be done by being *born of the Spirit*.

Hence it is that the Scripture-scholar is looked upon as having *divine knowledge* of its matters when he is as ready at chapter and verse as the critic is at every page of Cicero. And nothing is looked upon as defective in divinity knowledge but such supposed mistakes of the genius of the Hebrew or Greek letter, as the sublime students of the *immortal* words of a Milton, or a Shakspeare, charge as *blunders* upon one another.

Now to call such Scripture skill *divine knowledge*, is just as solid and judicious, as if a man was said, or thought to *know*, that which St. John *knew*, because he could say his whole *Gospel* and *Epistles* by heart, without missing a word of them. For a literal knowledge of Scripture is but like having all Scripture in the memory, and is so far from being a *divine perception* of the things spoken of, that the most vicious wicked scholar in the world may attain to the highest perfection in it. But divine knowledge and wickedness of life are so inconsistent, that they are mutual death and destruc-

tion to one another ; where the one is alive, the other must be dead.—Judas Iscariot knew Jesus Christ, and all that he said and did to his crucifixion ; he knew what it was to be at the Lord's table, and to partake of his supper of bread and wine. But yet with much more truth it may be said that he knew nothing of all this, and had no better a knowledge of it than Pontius Pilate had. Now all knowledge of Christ, but that which is from divine inspiration, or the new birth, is but as poor and profitless as Judas's knowledge was. It may say to Christ, as he did, *Hail, Master!* but no one *can call Jesus Lord, but by the Holy Spirit.*—This empty letter-learned knowledge, which the natural man can as easily have of the sacred Scripture and religious matters as of any other books or human affairs, this being taken for *divine knowledge*, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostasy from the gospel state of *divine illumination*. For the Gospel state is in its whole nature nothing else ; it has but one Light, and that is the *Lamb of God* ; it has but one Life, and that is by the Spirit of God. Whatever is not of, and from this Light, and governed by this Spirit, call it by what high name you will, is no more a part of the Gospel state, nor will have a better end, than that which *entereth into the mouth, and corrupteth in the belly.*

That one Light and Spirit, which was only one from all eternity, before angels or any heavenly beings were created, must, to all eternity, be that one only Light and Spirit by which angels or men can ever have any union or communion with God.—Every other light is but the light whence beasts have their sense and subtilty ; every other spirit is but that which gives to flesh and blood all its lusts and appetites.—Nothing else but the loss of the one Light and Spirit of God turned an order of angels into devils.—Nothing else but the loss of that same Light and Spirit took from the divine Adam his first crown of paradisiacal glory, stripped him more naked than the beasts, and left him a prey to devils, and in the jaws of eternal death.—What, therefore, can have the least share of power toward man's redemption, but the Light and Spirit of God, making again a birth of themselves in him, as they did in his first glorious creation? Or what can possibly begin, or bring forth this return of his first lost birth, but solely that which is done by this eternal Light and Spirit?—Hence it is that the Gospel state is by our Lord affirmed to *be a kingdom of heaven at hand, or come amongst men*, because it has the nature of no worldly thing or creaturely power, is to serve no worldly ends, can be helped by no worldly power, receives nothing from man but man's full denial of himself, stands upon nothing that is finite or transitory, has no existence but in that working power of God, that created and upholds heaven and earth, and is a kingdom of God become man, and a kingdom of men united to God, through a continual, immediate divine illumination. What Scripture of the New Testament can you read that does not prove this to be the Gospel state, a kingdom of God, into which none can enter but by being born of the Spirit, none can continue to be alive in it but by being led by the Spirit, and in which not a thought, or desire, or action, can be allowed to have any part in it, but as it is a fruit of the Spirit?

Thy kingdom come, thy will be done on earth as it is in heaven. What is God's kingdom in heaven but the manifestation of what God is, and what he does in his heavenly creatures? How is his will done there, but because his Holy Spirit is the life, the power, and mover of all that live in it.—We daily read this prayer, we extol it under the name of the Lord's Prayer, and yet (for the sake of orthodoxy) preach and write against all that is prayed for in it. For nothing but a continual, essential, immediate divine illumination can do that which we pray may be done.

For where can God's kingdom be come, but where every other power but

his is at an end, and driven out of it? How can his will only be done, but where the *Spirit* that wills in God *wills* in the creature?

What now have parts, and literature, and the natural abilities of man, that they can do here? Just as much as they can do at the resurrection of the dead; for all that is to be done here is nothing else but *resurrection* and *life*. Therefore, that which gave eyes to the blind, cleansed the lepers, cast out devils, and raised the dead, that alone can, and must do all that is to be done in this Gospel kingdom of God. For every the smallest *work* or *fruit* of grace must be as solely done by God, as the *greatest miracle* in nature; and the reason is because every work of grace is the same overcoming of nature as when the dead are raised to life.—Yet vain man would be thought to be *something*, to have great power and ability in this kingdom of grace, not because he happens to be born of noble parents, is clothed in purple and fine linen, and faireth sumptuously every day, but because he has happened to be made a scholar, has run through all languages and histories, has been long exercised in conjectures and criticisms, and has his head as full of all notions, theological, poetical, and philosophical, as a dictionary is full of all sorts of words.

Now let this simple question decide the whole matter here. Has this great scholar any more power of *saying to this mountain, Be thou removed hence, and cast into the sea*, than the illiterate Christian hath? If not, he is just as weak, as powerless, and little in the kingdom of God as he is. But if the illiterate man's faith should happen to be nearer to the *bulk* of a grain of mustard-seed than that of the *promigious scholar*, the illiterate Christian stands much above him in the kingdom of God.

Look now at the present state of Christendom, glorying in the light of Greek and Roman learning (which an age or two ago broke forth), as a *light* that has helped the Gospel to shine with a lustre that it scarce ever had before. Look at this, and you will see the *fall* of the present Church from its first Gospel state to have much likeness to the *fall* of the first *divine* man, from the glory of paradisiacal innocence and heavenly purity into an earthly state and bestial life of worldly craft and serpentine subtilty.

In the first Gospel Church heathen light had no other name than heathen darkness; and the wisdom of words was no more sought after than that *friendship* of the world which is *enmity* with God. In that new-born Church the *tree of life* which grew in the midst of Paradise took root and grew up again.—In the present Church the *tree of life* is hissed at as the visionary food of deluded enthusiasts; and the *tree of death*, called the tree of knowledge of good and evil, has the eyes and hearts of priest and people, and is thought to do as much good to Christians as it did evil to the first inhabitants of Paradise.—This tree that brought death and corruption into human nature at first, is now called a tree of *light*, and is, day and night, well watered with every corrupt stream, however distant or muddy with earth, that can be drawn to it.

The simplicity, indeed, both of the Gospel letter and doctrine, has the shine and polish of classic literature laid thick upon it.—Cicero is in the pulpit, Aristotle writes Christian ethics, Euclid demonstrates infidelity and absurdity to be the same thing.—Greece had but one Longinus, Rome had but one Quintilian; but in our present Church, they are as *common* as patriots in the state.

But now what follows from this new risen light? Why Aristotle's atheism, Cicero's height of pride and depth of dissimulation, and every refined or gross species of Greek and Roman vices, are as glaring in this new and enlightened Christian Church, as ever they were in old Pagan Greece or Rome.—Would you find a *Gospel Christian* in all this *mid-day glory* of

learning, you may light a candle, as the philosopher did in the mid-day sun, to find an honest man.

And, indeed, if we consider the nature of our salvation, either with respect to *that* which alone can save us, or *that* from which we are to be saved, it will be plain that the wit and elegance of classic literature brought into a Christian Church to make the doctrines of the Cross have a better *salvation effect* upon fallen man, is but like calling in the assistance of *balls* and *masquerades* to make the *Leut-penitence* go deeper into the heart, and more effectually drive all levity and impurity out of it.—How poorly was the Gospel at first preached, if the wisdom of words and the gifts of natural wit and imagination had been its genuine helps! But, alas! they stand in the same contrariety to one another, as self-denial and self-gratification. To know the truth of Gospel salvation, is to know that man's natural *wisdom* is to be equally sacrificed with his natural *folly*; for they are but one and the same thing, only called sometimes by one name and sometimes by the other.

His intellectual faculties are, by the *Fall*, in a much worse state than his natural animal appetites, and want a much greater self-denial. And when own *will*, own *understanding*, and own *imagination* have their natural strength indulged and gratified, and are made seemingly rich and honourable with the treasures acquired from a study of the *belles lettres*, they will just as much help poor fallen man to be *like-minded* with Christ, as the *art of cookery*, well and daily studied, will help a professor of the Gospel to the spirit and practice of Christian abstinence.—To know all this to be strictly the truth, no more need be known than these two things, 1. That our salvation consists wholly in being saved from *ourselves*, or that which we are by nature; 2. That in the whole nature of things, nothing could be *this salvation* or Saviour to us but such an *humility of God* manifested in human nature as is beyond all expression.—Hence, the first unalterable term of this Saviour to fallen man is this, *Except a man deny himself, forsake all that he hath, yea, and his own life, he cannot be my disciple*. And to shew that this is but the beginning or ground of man's salvation, the Saviour adds, *Learn of me, for I am meek and lowly of heart*. What a light is here for those that can bear or love the light! *Self* is the whole evil of fallen nature, self-denial is our *capacity* of being saved, humility is our *Saviour*. This is every man's short lesson of life; and he that has well learnt it is scholar enough, and has had all the benefit of a most finished education. Then old Adam, with all his ignorance, is cast out of him; and when Christ's humility is learnt, then he has the very mind of Christ, and that which brings him forth a Son of God.

Who, then, can enough wonder at that bulk of libraries, which has taken place of this short lesson of the Gospel? or at that number of champion disputants who, from age to age, have been all in arms to support and defend a set of opinions, doctrines, and practices, *all which* may be most *cordially* embraced without the *least degree* of self-denial, and most firmly held fast without getting *the least degree* of humility by it.

What a grossness of ignorance, both of man and his Saviour, to run to Greek and Roman schools to learn how to put off Adam and put on Christ! To drink at the fountains of Pagan poets and orators, in order more divinely to drink of the cup that Christ drank of!—What can come of all this but that which is already too much come, a Ciceronian gosseller instead of a Gospel *penitent*?—Instead of the depth, the truth and spirit of the *humble publican*, seeking to regain *Paradise* only by a broken heart, crying, *God be merciful to me a sinner*; the *high-bred classic* will live in daily transports at the *enormous* sublime* of a Milton flying thither on the unfeathered wings of high-sounding words.

* See Milton's *enormous Bliss*.

This will be more or less the case with all the salvation doctrines of Christ, whilst under classical acquisition and administration. Those divine truths, which are no farther good and redeeming but as they are spirit and life in us, which can have no entrance or birth but in the death of self, in a broken and contrite heart, will serve only to help *classic painters* (as Dr. W.* calls them) to lavish out their colours on their own paper monuments of lifeless virtues.

How came the learned heathens by their pride and vanity, by their inability to come under the humility of the cross? It was because the *natural man* shined in the false glory of his own cultivated abilities. Have wit and parts, and elegant taste, any more good or *redeeming* virtue in Christians than they had in heathens? As well might it be said that *own will* is good, and has a *redeeming virtue* in a Christian, but bad and destructive in a heathen. I said a *redeeming virtue* in it; because nothing is or can be a *religious* good to fallen man, but that which hath a *redeeming virtue* in it, or is, so far as it goes, a true renewal of the divine life in the soul. Therefore, said our only Redeemer, *Without me, ye can do nothing*. Whatever is not his immediate work in us, is at best but a *mere nothing* with respect to the good of our redemption.—A Tower of *Babel* may, to its builder's eyes, seem to hide its head in the clouds; but as to its reaching of heaven, it is no nearer to that than the earth on which it stands.—It is thus with all the buildings of man's wisdom and natural abilities in the things of salvation; he may take the logic of Aristotle, add to that the rhetoric of Tully, and then ascend as high as he can on the ladder of *poetic* imagination, yet no more is done to the reviving the lost life of God in his soul, than by a tower of *brick* and *mortar* to reach to heaven.

Self is the root, the tree, and the branches of all the evils of our fallen state. We are *without* God, because we are *in* the life of *self*.—*Self-love*, *self-esteem*, and *self-seeking*, are the very essence and life of pride; and the devil, the first father of *pride*, is never absent from them, nor without power in them.—To die to these essential properties of self, is to make the devil depart from us. But as soon as we would have self-abilities have a *share* in our works, the Satanic spirit of pride is in union with us, and we are working for the maintenance of self-love, self-esteem, and self-seeking.

All the vices of fallen angels and men have their birth and power in the pride of *self*; or I may better say in the *atheism* and *idolatry* of self, for self is both atheist and idolater. It is atheist, because it has rejected God; it is an idolater, because it is its own idol.—On the other hand, all the virtues of the heavenly life are the virtues of *humility*. Not a joy, or glory, or praise in heaven, but is what it is through humility. It is humility alone that makes the unpassable gulf between heaven and hell.—No angels in heaven, but because humility is in all their breath; no devils in hell, but because the fire of pride is their whole fire of life.

What is, then, or in what lies the great struggle for eternal life? It all lies in the strife between PRIDE and HUMILITY; all other things, be they what they will, are but as under workmen, pride and humility are the two master powers, the two kingdoms in strife for the eternal possession of man.

And here it is to be observed that *every son of Adam* is in the service of *pride and self*, be he doing what he will, till an *humility* that comes solely *from heaven* has been his Redeemer. Till then, all that he doth will be only done by the *right hand*, that the *left hand* may know it. And he that thinks

* As this Address was wrote sometime ago, in which are certain strictures upon Dr. Warburton's writings, who has lately been consecrated a right reverend lord bishop; I thought it more candid not to alter my style, than to take the advantage of charging such gross errors on a Bishop of Gloucester, which I only found in a Mr. and Dr. Warburton.

it possible for the *natural* man to get a better humility than this, from his own *right reason* (as it is often miscalled) refined by education, shews himself quite ignorant of this one most plain and capital truth of the Gospel,—*namely*, that there never was nor ever will be but *one humility* in the whole world, and that is the *one humility* of Christ, which never any man since the fall of Adam had the least degree of but from Christ.—*Humility* is one in the same sense, and truth as *Christ* is one, the *Mediator* is one, *redemption* is one. There are not *two Lambs of God that take away the sins of the world*. But if there was any humility, besides that of Christ, there would be something else besides him that could take away the sins of the world.—*All that came before me, saith Christ, were thieves and robbers*. We are used to confine this to persons; but the same is as true of every virtue, whether it hath the name of humility, charity, piety, or any thing else; if it comes before Christ, however good it may pretend to be, it is but a cheat, a thief, and a robber under the name of a godly virtue. And the reason is, because *pride and self* have the *all* of man, till man has *his all* from Christ. He, therefore, only fights the good fight whose strife is, that the *self-idolatrous* nature which he hath from *Adam*, may be brought to death by the *supernatural* humility of Christ brought to life in him.

The enemies to man's rising out of the fall of Adam, through the spirit and power of Christ, are many. But the one great dragon-enemy, called *Antichrist*, is SELF-EXALTATION. This is his birth, his pomp, his power, and his throne; when self-exaltation ceases, the last enemy is destroyed, and all that came from the *pride and death* of Adam is swallowed up in victory.

There has been much sharp looking out, to see *where* and *what* Antichrist is, or by what marks he may be known. Some say he has been in the Christian world almost ever since the Gospel times: nay, that he was even then beginning to appear and shew himself. Others say, he came in with this or that *pope*; others that he is not yet come, but near at hand. Others will have it that he has been here, and there, but driven from one place to another, by several new risen Protestant sects.

But to know with certainty *where* and *what* Antichrist is, and who is with him, and who is against him, you need only read this short description which Christ giveth of himself. 1. *I can do nothing of myself*. 2. *I came not to do my own will*. 3. *I seek not my own glory*. 4. *I am meek and lowly of heart*.—Now, if this is Christ, then *self-ability, or self-exaltation*, being the highest and fullest contrariety to all this, must be alone the *one great Antichrist*, that opposeth and withstandeth the whole nature and spirit of Christ.

What, therefore, has every one so much to fear, to renounce and abhor, as every *inward* sensibility of self-exaltation, and every *outward* work that proceeds from it.—But now, at what things shall a man look, to see *that working* of self, which raises pride to its strongest life, and most of all hinders the birth of the humble Jesus in his soul? Shall he call the *pomps and vanities* of the world the highest works of *self-adoration*? Shall he look at *fops* and *beaux*, and *painted ladies*, to see the pride that has the *most* of Antichrist in it? No, by no means. These are, indeed, marks shameful enough of the vain, foolish heart of man, but yet, comparatively speaking, they are but the skin-deep follies of that pride which the fall of man hath begotten and brought forth in him.—Would you see the deepest root and iron-strength of pride and self-adoration, you must enter into the dark chambers of man's fiery soul, where the light of God (which alone gives humility and meek submission to all created spirits) being extinguished by the death which Adam died, *Satan*, or, which is the same thing, *self-exaltation* became the *strong man that kept possession of the house*, till a stronger than he should come upon him.—In this secret source of an eternal fiery soul, glorying in

the astral light of this world, a swelling kingdom of pomps and vanities is set up in the heart of man, of which all outward pomps and vanities are but its childish, transitory playthings. The inward *strong man* of pride, the *diabolical self*, has his higher works *within*; he dwells in the strength of the heart, and has every power and faculty of the soul offering continual incense to him.—His *memory*, his *will*, his *understanding*, and *imagination*, are always at work for him, and for no one else.—His *memory* is the faithful repository of all the fine things that *self* hath ever done; and, lest any thing of them should be lost or forgotten, she is continually setting them before his eyes. His *will*, though it has all the world before it, yet goes after nothing, but as *self* sends it. His *understanding* is ever upon the stretch for new projects to enlarge the dominions of self; and if this fails, *imagination* comes in, as the last and truest support of *self*, she makes him a king, and mighty lord of *castles in the air*.

This is that full-born, natural self, that must be pulled out of the heart and totally denied, or there can be no disciple of Christ; which is only saying this plain truth, that the apostate self-idolatrous nature of the old man must be put off, or there can be no new creature in Christ.

Now what is it in the human soul that most of all hinders the death of this old man? What is it that, above all other things, strengthens and exalts the life of self, and makes it the master and governor of all the powers of the heart and soul? It is the fancied riches of *parts*, the glitter of *genius*, the flights of *imagination*, the glory of *learning*, and the self-conceited strength of *natural reason*: these are the *strongholds* of fallen nature, the master-builders of pride's temple in the heart of man, and which, as so many priests, keep up the daily worship of idol self.—And here let it be well, and well observed, that all these magnified talents of the natural man are started up through his miserable *fall* from the life of God in his soul.—*Wit, genius, learning, and natural reason*, would never have had any more a name amongst men, than *blindness, ignorance, and sickness*, had man continued, as at first, an holy image of Father, Son, and Holy Spirit.—Every thing, then, that dwelt in him, or came from him, would have only said *so much* of God, and *nothing* of himself, have manifested nothing to him but the *heavenly powers* of the triune life of God dwelling in him.—He would have had no more sense or consciousness of his own wit, or natural reason, or any power of goodness, in all that he was and did, than of his *own creating power*, or at beholding the created heavens and earth.—It is the dreadful fall from the life of God in his soul that has furnished him with these high *intellectual* riches, just as it has furnished him with the substantial riches of his *bestial appetites and lusts*. And when the lusts of the flesh have spent out their life, when the dark, thick body of earthly flesh and blood shall be forced to let the soul go loose, all these bright talents will end with that system of fleshly lusts in which they began; and that of man, which remains, will have nothing of *its own*, nothing that can say, *I do this*, or, *I do that*, but all that it hath, or doth, will be either the *glory of God* manifested in it, or the *power of hell* in full possession of it. The time of man's playing with *parts, wit, and abilities*, and of fancying himself to be something *great and considerable* in the intellectual world, may be much shorter, but can be no longer, than he can eat and drink with the animals of this world.—When the time cometh that fine buildings, rich settlements, acquired honours, and Rabbi, Rabbi, must take their leave of him, all the stately structures which genius, learning, and flights of imagination, have painted inwardly on his brain and outwardly on paper, must bear full witness to Solomon's vanity of vanities.

Let, then, the high accomplished scholar reflect that he comes by his wit, and parts, and acute abilities, just as the *serpent* came by his subtilty; let him reflect, that he might as well dream of acquiring angelic purity to his

animal nature by multiplying new invented delights for his earthly passions and tempers, as of raising his soul into divine knowledge through the *well exercised* powers of his natural reason and imagination.

The finest intellectual power, and that which has the best help in it towards bringing man again into the region of divine light, is that poor, despised thing called *simplicity*. This is that which stops the workings of the fallen life of nature, and leaves room for God to work again in the soul, according to the good pleasure of his holy will. It stands in such a waiting posture before God, and in such readiness for the divine birth, as the plants of the earth wait for the inflowing riches of the light and air. But the *self-assuming* workings of man's natural powers shut him up in himself, closely barred up against the inflowing riches of the light and spirit of God.

Yet so it is, in this *fallen state* of the Gospel church, that with these proud endowments of fallen nature, the *classic* scholar, full fraught with Pagan light and skill, comes forth to play the *critic and orator* with the simplicity of salvation mysteries; mysteries which mean nothing else but the *inward work* of the triune God in the soul of man, nor any other work there, but the raising up a *dead Adam* into a *living Christ* of God.

However, to make way for *parts, criticism, and language-learning*, to have the full management of salvation doctrines, the well-read scholar gives out, that the ancient way of knowing the things of God, taught and practised by *fishermen-apostles*, is obsolete. They, indeed, wanted to have divine knowledge from the *immediate, continual* operation of the Holy Spirit; but this state was only for a time, till genius and learning entered into the pale of the Church.—Behold, if ever, *the abomination of desolation standing in the holy place!*—For as soon as this doctrine is set up, that man's natural parts and acquired learning have full right and power to sit in the divinity chair, and to guide men into that truth, which was once the only office and power of the Holy Spirit; as soon as this is done, and so far as it is received, it may with the greatest truth be said, that *the kingdom of God* is entirely shut up; and only a kingdom of Scribes, Pharisees, and hypocrites, can come instead of it. For by this doctrine the whole nature and power of Gospel religion is much more denied than by setting up *the infallibility of the Pope*; for though his claim to infallibility is false, yet he claims it from and under the Holy Spirit; but the Protestant scholar has his divinity knowledge, his power in the kingdom of truth, from himself, his own logic, and learned reason.—Christ has nowhere instituted an infallible pope; and it is full as certain, that he has nowhere spoke one single word, or given the least power to *logic, learning, or the natural powers* of man, in his kingdom; he has never said to them, *Whatsoever ye shall bind on earth shall be bound in heaven*; never said to them, *Go ye and teach all nations*, no more than he hath ever said to wolves, *Go ye, and feed my sheep*.—Christ, indeed, said of himself, according to the flesh, *It is expedient for you that I go away*; but where has he said of himself, according to the Spirit, *It is also expedient for you that I go away*, that your own natural abilities and learned reason may have the guidance of you into all truth. This is nowhere said, unless logic can prove it from these words, *Without me ye can do nothing*, and *Lo, I am with you to the end of the world*.

The first and main doctrine of Christ and his Apostles was to tell the Jews, *that the kingdom of God was at hand*, or was *come to them*. Proof enough surely, that their church was not that kingdom of God, though by God's appointment and under laws of his own commanding. But why not, when it was thus set up by God? It was because it had human and worldly things in it, consisted of cardinal ordinances, and had only types, and figures, and shadows of a kingdom of God, that was to come.—*Of this kingdom,*

Christ saith, *My kingdom is not of this world*; and as a proof of it, he adds, if it was of this world, *then would my servants fight for me*; which was saying, that it was so different in kind, and so superior in nature to this world, that no sort of worldly power could either help or hinder it. *But of this world, into which the kingdom of God was come, the Holy One of God saith, In the world, ye shall have tribulation, but be of good comfort, I have overcome the world.* Now, how was it, that Christ's victory was their victory? It was because he was in them, and they in him, *Because I live, ye shall live also; in that day ye shall know that I am in the Father, and you in me, and I in you.*

This was the *kingdom of God* come to them, the same kingdom of God in which Adam was born and began his first glorious life; when the image and likeness of the Holy Trinity had an outward glory like that which broke through the body of Christ, when on Mount Tabor *his face did shine as the sun, and his raiment was white as the light.*—To the children of *this kingdom*, saith its Almighty King, *When they bring you before magistrates and powers, take no thought how or what ye shall answer, or what ye shall say unto them, for the Holy Ghost shall teach you in that same hour, what ye ought to say. For it is not ye that speak, but the Spirit of your Father, that speaketh in you.*

No higher or other thing is here said, than in these other words, *Take no thought what ye shall eat, or drink, or wherewithal ye shall be clothed, but seek first the kingdom of God and his righteousness, and all these things shall be added unto you.* This is the Truth of the kingdom of God, come unto men, and this is the birthright privilege of all that are living members of it, to be delivered from their own natural spirit, which they had from Adam, from the spirit and wisdom of this world, and through the whole course of their lives only to say and do, and be that which the Spirit of their Father worketh in them.

But now, is not this kingdom gone away from us, are we not left comfortless, if instead of this Spirit of our Father, speaking, doing, and working every thing in us and for us, we are left again to our own natural powers, to run to every *Lo here* and *Lo there*, to find a share in that kingdom of God, which once was, and never can be any thing else, but God, the wisdom and power of God manifested in our flesh? Had it not been as well, nay, better for us, to have been still under types and figures, sacrificing bulls and goats by divine appointment, than to be brought under a religion that must be *spirit and life*, and then left to the jarring interests of the wisdom of the Greek, and the carnality of the Jew, how to be living members of it? For where the Spirit of God is not the continual, immediate Governor of spiritual things, nothing better can come of it. For the truth and full proof of this, no more need be appealed to than all the libraries and churches of Christendom for many ages to this day.

What is the difference between man's *own righteousness* and man's *own light* in religion? They are strictly the same thing, do one and the same work, *namely*, keep up, and strengthen every evil, vanity and corruption of fallen nature. Nothing saves a man from his *own righteousness*, but that which saves and delivers him from his *own light*.—The Jew that was most of all set against the Gospel, and unable to receive it, was he that trusted in his own righteousness; this was the rich man, to whom it was as hard to enter into the kingdom of Heaven, as for a camel to go through the eye of a needle.—But the Christian that trusts in his *own light*, is the very Jew that trusted in his own righteousness; and all that he gets by the Gospel, is only that, which the Pharisee got by the law, *namely*, to be farther from entering into the kingdom of God, than publicans and harlots.—How comes it, that a *beast*, a *scarlet whore*, a *horned dragon*, and other the most horrible

descriptions of diabolical power, have been by the Spirit of God, made descriptions of the Christian Church? How comes it, that the Spirit describes the Gospel-church as driven into a wilderness; — the two faithful witnesses, Moses and Jesus, as prophesying so many ages in sackcloth, and slain in the streets of spiritual Sodom and Egypt? It is because man's *own* natural light, man's *own* conceited righteousness, his serpentine *subtilty*, his *self-love*, his *sensual spirit*, and *worldly power*, have seized the mysteries of salvation that came down from heaven, and built them up into a kingdom of envious strife and contention for learned glory, spiritual merchandise, and worldly power.— This is the beast, the whore, and dragon, that has and will govern in every private Christian and public church, till dead to all that is *self*, they turn to God; not to a God, that they have only heard of with their ears, and their fathers have told them, but to a God of Life, Light and Power, found *living and working within them*, as the *essential* life, light and power of their own lives.—For God is only our God, by a *birth* of his own divine nature within us. This and nothing but this, is our whole *relation* to, our only *fellowship* with him, our whole *knowledge* of him, our whole *power* of having any part in the mysteries of Gospel-salvation. Nothing can seek the kingdom of God, or hunger and thirst after his righteousness; nothing can cry *Abba, Father*; nothing can *pray, Thy kingdom come*; nothing can say of Christ, *My Lord and my God*, but *that* which is born of God, and is the divine nature itself, become creaturely in us. Nothing but God in man can be a *godly life* in man.—Hence is that of the Apostle, *The letter killeth, but the Spirit giveth life*. But you will say, can this be true of the *spiritual divine* letter of the Gospel? Can it kill, or give death? Yes, it *killeth*, when it is *rested* in; when it is taken for *divine power*, and supposed to have goodness in itself; for then it killeth the Spirit of God in man, quencheth his holy fire within us, and is set up instead of it.—It *giveth death*, when it is built into *systems* of strife and contention about *words, notions* and *opinions*, and maketh the kingdom of God to consist, not in *power*, but in *words*. When it is thus used, then of necessity it *killeth*, because it keepeth from *that*, which alone is *life*, and can give life.—This then is the whole of the matter; all the literal truths, and variety of doctrines and expressions of the *written Word*, have but one nature, one end, and one errand, they all say nothing else to man but that *one thing* which Christ said, in these words, *Come unto me, all ye that labour and are heavy laden, and I will refresh you*; just the same, as when it is said, *Jesus Christ, who is of God, made unto us, wisdom, righteousness, and sanctification*; this is the only refreshment from Christ. Again, *But ye are washed, but ye are cleansed in the name of our Lord Jesus*; just the same as when it is said, *Except ye abide in me, and I in you, ye have no life in you*. Again, *by grace ye are saved, by faith ye are saved*, saith neither more nor less than *He that eateth my flesh, and drinketh my blood, hath eternal life*; the same as when Christ saith, *Without me ye can do nothing*; the same as the Apostle saith, *Yet not I, but Christ that liveth in me*; the same as *Christ in us, the hope of glory*; if *Christ be not in you, ye are reprobates*.—Therefore to come to Christ, to have our heavy-laden, fallen nature refreshed by him, to be born spirit of his spirit, to have his heavenly flesh and heavenly blood made *living in us*, before we put off the bestial body and blood of death, which we have from Adam, is the *one only thing* taught and meant by all that is so variously said in the Scriptures of the merits and benefits of Christ to us. — It is the SPIRIT, the BODY, the BLOOD of Christ *within us*, that is our whole *peace* with God, our whole *adoption*, our whole *redemption*, our whole *justification*, our whole *glorification*; and this is the one thing said, and meant by that new birth, of which Christ saith, *Except a man be born again from above, he cannot enter into the kingdom of God*. Now, the true ground why all that is said of Christ in

such a variety of expressions, hath only *one* meaning, and pointeth only *to one and the same* thing is this, it is because the whole state and nature of fallen man wants only *one thing*, and that one thing is a *real birth* of the divine nature made living again in him, as at the first, and then all is done that can be done by all the mysteries of the birth, and whole process of Christ, for our salvation.—All the Law, the Prophets, and the Gospel are fulfilled, when there is in Christ a new creature, having life in, and from him, as really as the branch hath its life in and from the vine.—And when all Scripture is thus understood, and all that either Christ saith of himself, or his Apostles say of him, are all heard, or read, only as *one* and the *same* call to come to Christ, in hunger and thirst to be filled and blessed with his divine nature, made *living within us*; then, and then only, the *letter killeth not*, but as a sure guide, leadeth directly to life.—But *grammar*, *logic*, and *criticism* knowing nothing of Scripture but its words, bringeth forth nothing but its *own wisdom* of words, and a religion of wrangle, hatred, and contention, about the meaning of them.

But lamentable as this is, the *letter* of Scripture hath been so long the usurped province of school-critics and learned reasoners making their markets of it, that the difference between literal, notional, and living, divine knowledge, is almost quite lost in the Christian world. So that if any awakened souls are here or there found amongst Christians, who think that more must be known of God, of Christ, and the powers of the world to come, than every scholar can know by reading the letter of Scripture, immediately the cry of *enthusiasm*, whether it be priest, or people, is sent after them.—A procedure which could only have some excuse if these *critics* could first prove that the Apostle's text ought to be thus read, *The Spirit killeth, but the letter giveth life*.

The true nature and full distinction between *literal* and *divine* knowledge is set forth in the highest degree of clearness in these words of our Saviour, *The kingdom of God is like a treasure in a field*. Thus far is the true use, and benefit, and utmost power of the *letter*, it can tell us of a treasure that we want, a treasure that belongs to us, and how and where it is to be found; but when it is added, that a *man goeth and selleth all that he hath, and buyeth that field*, then beginneth the *divine knowledge*, which is nothing else but the treasure *possessed and enjoyed*. Now what is here said, is the same that is said in these other words of Christ, *Except a man deny himself and forsake all that he hath, he cannot be my disciple*; that is, he cannot partake of my *mind*, my *spirit*, and my *nature*, and therefore cannot know me; he is only a hearer of a treasure, without entering into the possession and enjoyment of it. And thus it is with all Scripture, the *letter* can only direct to the doing of that which it cannot do, and give notice of something that it cannot give.

Now clear and evident as this distinction is, between a mere literal direction to a thing, and a real participation of it, which alone is a true perception of it, the generality of Christians seem quite insensible of any other religious perception or knowledge of divine things, but such ideas or notions of them, as a man can form from Scripture words. Whereas *good and evil*, the only objects of religious knowledge, are an *inward state*, and *growth* of our life, they are in us, are a part of us, just in the same manner as *seeing and hearing* are in us, and we can have no real knowledge of them any other way, than as we have of our own *seeing and hearing*. And as no man can get or lose his seeing, or hearing, or have less or more of them, by any *ideas* or *notions* that he forms about them, just so it is with that which is the power of *good* and the power of *evil* in us, notions and ideas have no effect upon it. Yet no other knowledge is thought of, or sought after, or esteemed of any value, but that which is notional and the work of the brain.

Thus, as soon as a man of speculation can demonstrate that which he calls the *being and attributes of God*, he thinks and others think that he

truly *knows* God. But what excuse can be made for such an imagination, when plain Scripture has told him that *to know God is eternal life*, that is, to know God is to have the power, the life, and the Spirit of God *manifested* in him, and, therefore, it is eternal life. No man knoweth the *Father but the Son, and he to whom the Son revealeth him*. Because the *revelation* of the Son is the *birth* of the Son in the soul, and this new creature in Christ hath alone *knowledge* of God, what he is, and does, and works in the creature.

Again, another, forming an *opinion of faith* from the letter of Scripture, straightway imagines that he knows what faith is, and that he is *in the faith*. Sad delusion! For to know what faith is, or that we are in the faith, is to know that Christ is in us of a truth; it is to know the power of his life, his sufferings, his death, his resurrection and ascension, made good in our souls. To be in the faith is to have done with all *notions* and *opinions* about it, because it is found and felt by its living power and fruits within us, which are *righteousness, peace, and joy*, in the Holy Ghost. All which are three names or powers peculiar to Jesus Christ; he alone is our righteousness, our peace, our joy, in the Holy Ghost. And, therefore, faith is not in us by reason of this or that opinion, assent, or consent, but it is Christ or the divine nature in it, or its operations could not be righteousness, peace, and joy, in the Holy Ghost.—*By faith ye are saved*, has no other meaning than by Christ ye are saved. And if faith in its whole nature, in its root and growth, was any thing else but Christ, or a birth of the divine nature within us, it could do us no good, no power could be ascribed to it, it could not be our victory, it could not overcome the world, the flesh, and the devil.—Every faith that is not Christ in us is but a dead faith.

How trifling, therefore (to say no worse of it), is that learning which sets up a difference between *faith* and its *works*, between a justification by faith and justification by its works.—Is there any difference between Christ as a *redeemer* and his *redeeming works*? Can they be set above one another in their redeeming efficacy? If not, then faith and its works, which are nothing else but Christ in us, can have no separation from or excellency above one another, but are as strictly one as Christ is one, and no more two things than our Saviour and our salvation are two *different* things in us. Every thing that is said of faith, from Adam to this day, is only so much said of the power and life of a one redeeming Christ *working within us*; so, that to divide faith from its works is as absurd as to divide a thing from itself, a *circle* from its *roundness*. No salvation would have ever been ascribed to faith but because it is, in the strictest sense, *Christ himself*, the power of God *living and working* in us. It never would have been said of faith, that every power of the world, the flesh, and the devil, must yield to it, but because it is that very Christ within us, *without whom we can do nothing*. But if without Christ we can do nothing, and yet *all things are possible to our faith*, can there be a fuller demonstration that our faith is nothing else but Christ born, and living within us? Whatever, therefore, there is of power within us that tendeth to salvation, call it by what name you will, either *faith, or hope, or prayer, or hunger*, after the kingdom of God and his righteousness, it is all but *one power*, and that one power is Christ *within us*. If, therefore, faith and its good works are but one and the same Christ *living in us*, the distinction between a good faith and its good works, and all the contentious volumes that have been written about it, are as mere ignorant jargon, as a distinction made and contended for between *life* and its living *operations*.

When the holy Church of Christ, the kingdom of God come amongst men, was first set up, it was the Apostle's boast that all other wisdom or learning was sunk into nothing. *Where, says he, is the wise, the Scribe, the disputer of this world? Hath not God made them foolishness?* But now it is

the boast of all churches that they are full of the *wise*, the *Scribes*, the *disputers* of *this* world, who sit with learned pomp in the Apostles' chair and have the mysteries of the kingdom of God committed to them.

Hence it is, that from a religion of heavenly love, built upon the redeeming life and doctrines of a Son of God dying to save the whole world, division, bitterness, envy, pride, strife, hatred, and persecution, nay, every outrage of war and bloodshed breathe and break forth with more strength in learned Christendom than ever they did from a religion of pagan idolatry set up by Satan.

It may, perhaps, be here said, must there then be no learning or scholarship, no recondite erudition in the Christian Church? Must there be nothing thought of or gotten by the Gospel but *mere salvation*? Must its ministers know nothing, teach nothing but such salvation-doctrines, as Christ and his Apostles taught; nothing but the *full denial* of self, poverty of spirit, meekness, and humility, and unwearied patience, a never-ceasing love, an absolute renunciation of the pomps and vanities of the world, a full dependence upon our heavenly Father; no joy or rejoicing but in the Holy Ghost, no wisdom but that which God gives, no walking but as Christ walked, no reward or glory for their labours of love but that of being *found in Christ*, flesh of his flesh, bone of his bones, spirit of his spirit, and clothed with the wedding-garment, when the bridegroom cometh, *when the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first?*

To this the first answer is, Happy, thrice happy are they, who are only the thus learned preachers of the Gospel, who through all their ministry seek nothing for themselves or others but *to be taught of God*; hunger after nothing but the bread of life that came down from heaven, owning no master but Christ, no teacher but his Holy Spirit; as unable to join with the diggers in pagan pits of learning as with those that *labour for the wind and give their money for that which is not bread*.

Secondly, with regard to the demand of *learned knowledge* in the Christian church, it may be answered, that all that has been said above is only for the *increase* and *promotion* of it; and that all ignorance and darkness may be driven quite out of it.—The Church of Christ is the seat or school of all the highest knowledge that the human nature is capable of in this life. Ignorance is every where but in the Church of Christ.—The law, the prophets, and the Gospel are the only treasures of all that can be called the knowledge either of God or man; and he in whom the law, the prophets, and the Gospel are fulfilled is the only well-educated man, and one of the first-rate scholars in the world. But now, who is he that has this wisdom from these rich treasures? Who is he, in whom all is known, and fulfilled, which they teach? The lip of truth has told us, that it is he, and he alone, *who loves God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbour as himself*. This is the man, that is all wisdom, all light, and let into full possession of all that is meant by all the mysteries contained in the law, the prophets, and the Gospel.—Where this divine love is wanting, and a diabolical self sits in its place, there may be great *wits*, shining *critics*, *orators*, *poets*, &c., as easily as there may be a profound Machiavel, a learned Hobbs, or an atheistical Virtuoso. But would you divinely know the mysteries of nature, the ground and reason of good and evil in this world, the relation and connexion between the visible and invisible world, how the things of time proceed from, are influenced by, and depend upon the things and powers of eternity, there is but *one only* key of entrance; nothing can open the vision, but seeing with the eyes of that *same love* which began and carries on all that is, and works in visible and invisible

nature.—Would you *divinely* know the mysteries of grace and salvation, would you go forth as a faithful witness of Gospel truths, stay till this fire of divine love has had its perfect work within you. For till your heart is an altar on which this heavenly fire never goes out, you are dead in yourself, and can only be a speaker of dead words, about things that never had any life within you. For without a real birth of this divine love in the essence of your soul, be as learned and polite as you will, your heart is but the dark heart of fallen Adam, and your knowledge of the kingdom of God will be only like that which murdering Cain had.—For every thing is murder but that which love doth.—If love is not the breath of your life, the Spirit that forms and governs every thing that proceeds from you, every thing that has your labour, your allowance, and consent; you are *broken off* from the works of God, you have left *his creation*, you are without God, and your name, and nature, and works can have no other name or nature but that which is called pride, wrath, envy, hypocrisy, hatred, revenge, and self-exaltation under the power of Satan in his kingdom of darkness.—Nothing can possibly save you from being the certain prey of all these evil spirits, through the whole course of your life, but a birth of *that love* which is God himself, his light and Spirit within you.

There is no knowledge in heaven but what proceeds from this birth of love, nor is there any difference between the highest light of an angel and the horrid darkness of a devil but that which love has made. But now, since divine love can have no beginning but from a birth of the divine nature in us, therefore, saith St. John, we love him because he *FIRST* loved us, the same as saying, we desire God because he *first* desired us; for we could not desire God but because he first desired us, we could not turn to God, but because he first turned to us. And so it is, that we could not love God but because he *first* loved us,—that is, because he *first* by our creation brought forth, and by our redemption continued, and kept up, that same birth of his own spirit of love in us. For as his Holy Spirit must *first* be a gift to us, or born in us, and then we have *that* which can *worship God in spirit*; so his love must of all necessity be a gift to us, or born in us; and then we have *that of God* in us which alone can love him with his own love. A truth, absolutely asserted in these words, *Love is of God, and he that loveth is born of God.*

Let this be my excuse to the learned world for owning no school of wisdom but where the *one only* lesson is divine love, and the *one only* teacher the Spirit of God. Let no one call this wild or extravagant; it is no wilder a step, no more injurious to man, to truth and goodness, than the owning no God but one. For to be called from every thing but divine love and the Spirit of God is only being called from every thing that has the curse of fallen nature in it; and no man can come from under this curse till he is born again of divine love and the Spirit of God. For thus to be born is as much the one sole happiness, joy, and glory of men, both now and ever, as it is the sole joy and glory of angels eternally in the heavens. Believe me, then, thou great scholar, that all that thou hast got of wisdom or learning, day after day, in any other school but this, will stand thee in as much stead, fill thee with as high heavenly comfort at the hour of death as all the long dreams which night after night thou hast ever had in thy sleep. And till a man knows this, with as much fullness of conviction as he knows the variety of a dream, he has his full proof that he is not yet in the light of truth, not yet *taught of God*, nor like-minded with Christ.

One of Christ's followers said, *Lord, suffer me first to go and bury my father.* The answer was, *Let the dead bury their dead, follow thou me.*—Another said to him, *Let me first go bid them farewell that are at home in my house.* Jesus answered, *No man having put his hand to the plough and look-*

ing back is fit for the kingdom of God.—Now let it be supposed that a *third* had said, Lord, I have left several *deep-learned* books at home, written by the greatest masters of grammar, logic, and eloquence, suffer me first to go back for them, lest, losing the light which I had from them, I might mistake the depth and truth of thy heavenly doctrines, or be less able to prove and preach them powerfully to others.—Would not such a request as this have had a folly and absurdity in it not chargeable upon those two other requests which Christ rejected?—And yet, what can scholastic, classic, and critical divinity say for itself but that very same thing which this requester here said?

The holy Jesus said, *I am the light of the world, he that followeth me walketh not in darkness.*—Here spiritual light and darkness are as immutably fixed and separated from one another as the light and darkness of this world were divided on the first day of the creation. Jesus Christ, the eternal Son of God, is the only one light both of men and angels.—Fallen nature, the selfish will, proud tempers, the highest abilities, the natural sagacity, cunning, arts, and subtilities that are, or can be, in fallen men and angels, are nothing else but their fullness of spiritual darkness, from which nothing but works of darkness can come forth.—In a word, darkness is the whole *natural man*; light is the new-born man from above. Therefore, saith the Christ of God, *I am the light of the world*, because he alone is the birth of heaven in the fallen souls of men.—But now who can more reject this divine light, or more plainly choose darkness instead of it, than he who seeks to have his mind enriched, the faculties of his fallen soul cultivated by the literature of poets, orators, philosophers, sophists, sceptics, and critics, born and bred up in the worship and praises of idol gods and goddesses? What is this but like going to the serpent to be taught the innocent spirit of the dove, or to the elegant lusts of Anacreon and Ovid to learn purity of heart and kindle the flame of heavenly love in our souls? Look where you will, this is the wisdom of those who seek to Pagans for skill to work in Christ's vineyard, who, from long labours in restoring the grammar and finding out the hidden beauties of some old vicious book, set up for qualified artists to polish the Gospel *pearl of great price*.—Surely this is no better a proof of their *savouring the things that are of God* than Peter gave, when his Master said to him, *Get thee behind me, Satan*.—A grave ecclesiastic bringing forth out of his closet skilful meditations on the commentaries of a murdering Cæsar, or the sublime rhapsody of an old Homer, or the astonishing beauties of a modern Dunciad, has as much reason to think that he is walking in the light of Christ and led by the Spirit of God as they have who are only *eating and drinking, and rising up to play*.

But to see the exceeding folly of expecting ability in divine knowledge from any thing that is the wit, wisdom, or spirit of the natural man, you need only read these words of the holy messenger of God, the Elias that was to come. *I, indeed, says he, baptise you with water, but he that cometh after me, whose shoes latchet I am not worthy to unloose, he shall baptise you with the Holy Ghost and with fire.*—Now if this which the Baptist said to Christ is not our *faith*, if we do not receive it as the truth, in which we are firmly to stand, then, be as learned as we will, we have no better a faith or higher wisdom than those blind Rabbis who received not the testimony of John. A fire and spirit from above was the news which he published to the world; this, and nothing else, was his kingdom of God that was at hand.—Now if this *fire and spirit* from above has not baptised us into a birth of the life of God in our souls, we have not found that Christ, and kingdom of God, to which John bore witness. But if (what is still worse) we are so bewitched through the sorcery of learning as to turn writers and preachers against this inward and only redeeming heavenly fire and spirit, we are baptised with the

spirit of those to whom our Lord said, *Woe unto you Scribes, Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

For what is or can be the *fall* of a divine Adam under the power of sin, Satan, and hell, but the extinction of that heavenly fire and spirit which was his first union with God and all heavenly beings.—Say now that he had not this heavenly fire and spirit at the first, that nothing lived or breathed in him, but that astral fire and spirit which is the life and spirit of all earthly animals, and then you have a religion as divine as that of the old Sadducees, who allowed of no resurrection, angel, or spirit.—For, deny the truth and fullness of a divine life in the first man, and then his *fall* and *redemption* are equally empty sounds about nothing. For what can he be fallen from, or redeemed to, if he has now all that *fire* and *spirit* of life which he ever had or ought to have; and if all that is more than this, is but the fiction and dream of a distempered brain? Tell me why that *burning* and *shining light*, that man that was *more than a prophet*, should come with his *water*; and the Son of God, God of God, should come with his *fire-baptism*, if man neither wanted nor could receive a *higher water* and *fire of life* than that which he has in common with the beasts of the field? Why is there all this stir about religions, expiations, and atonements, why all these priestly ordinations, consecrations, churches, sacraments, and prayers? For if the fire and spirit of this world is the one life, and highest life, both of man and beasts, we have it unasked for and on the same terms as the beasts have it, and can only lose it as they do when they lose their existence.

But if *fire* and *spirit* from heaven can alone make heavenly creatures, and us to be children of an heavenly father, if the Son of God took our fallen nature upon him, that the first *heavenly fire and spirit* might again come to life in us, if divine life, divine light, and divine goodness, can only come from them, and only in such degree, as they are kindled in our souls, what a poverty of sense is it in those who are called to a resurrection of the first divine life, where a new creature is taught by that same *unction* from above, whence all the angels and principalities of heaven have their light and glory, what a poverty of sense, I say, in such, to set themselves down at the feet of a Master Tully, and a Master Aristotle, who only differ from the meanest of all other corrupt men, as the *teaching serpent* differed from his fellow animals by being *more subtle than all the beasts of the field*.

Behold, then, your state, ye ministers, that wait at Christian altars, who will have neither faith, nor hope, nor desire of *heavenly fire* kindled in your souls, ye have a priesthood and an altar not fit to be named with that which, in Jewish days, had a holy fire from God descending upon it, which made priest and sacrifice acceptable to God, though only type and pledge of that *inward celestial fire*, which Christ would kindle into a never-ceasing burning in the living temples of his new-born children from above.

Complain, then, no more of atheists, infidels, and suchlike open enemies to the Gospel kingdom of God; for whilst you call heavenly fire and spirit, kindled into the same *essential life* in us as they are in holy angels, downright frenzy and mystic madness, you do all that infidel work within the Church which they do on the outside of it.—And if through a learned fear of having that done to your earthly reason which was done to *Enoch* when God *took him*, ye will own no higher a regeneration, no *more birth* of God in your souls, than can be had by a few cold drops of water sprinkled on the face, any of the heathen gods of wood and stone are good enough for such an *elementary* priesthood.—For let this be told you as a truth from God, that till *heavenly fire and spirit* have a fullness of a birth within you, you can rise

no higher by your highest learning than to be elegant orators about Scripture words.

Our Lord hath said, *The kingdom of God is within you*, that is, the heavenly fire and spirit, which are the true kingdom and manifestation of God, are within you. And, indeed, where can it be else? Yet what learned pains are taken to remove the literal meaning from these words, as too visionary a thing for learned ears.—And yet it is a truth obvious to common sense, that even this *outward world* of stars and elements neither does, nor can belong to us, or we to it, but so far as it is, literally speaking, a *kingdom within us*. For the outward kingdom or powers of this world signify nothing to a worldly man that is dead; but no man is dead, but because the kingdom of this world, with all its powers of fire, light, and spirit, stand only *outwardly* about him, but have lost their light and power *within him*.

Say now, out of reverence to sound literature, and abhorrence of enthusiasm, that the kingdom of God is not really and virtually within, that its heavenly fire, light, and spirit, are not, ought not to be born in a sober, right-minded follower of Christ, and then you have a *good* disciple of Christ as absolutely dead to the kingdom of Heaven, as the *corpse* that hath nothing of the fire, spirit, and life of this world in it, is dead to all the outward world round about it.

What a sobriety of faith and sound doctrine is it to preach up a *necessity* of being living members of the kingdom of heaven, and, at the same time, the *necessity* of orthodoxly holding that a *heavenly birth* neither is, nor can, nor ought to be within us! For if it either is, or could, or ought to be within us, then it could not be a brain-sick folly to believe that the literal words of Christ had no deceit, falsity, or delusion in them, when he said, *Except a man be born again from above, he cannot see, or enter into the kingdom of God*. That is, he cannot possibly have any godlike, or divine goodness, he cannot be a child of an heavenly Father, but from the nature and Spirit of his heavenly Father brought to a real birth of life in him.—Now if without this divine birth all that we have in us is but fallen Adam, a birth of sin, the flesh, and the devil, if the power of this heavenly birth is all the power of goodness that is, or was, or ever can be in a son of Adam; and if logic, learning, and criticism, are almost every where set in high places, to pronounce and prove it to be mere enthusiasm and spiritual frenzy, what wonder is it, if folly of doctrine, wickedness of life, lusts of the flesh, profaneness of spirit, wantonness of wit, contempt of goodness, and *profession* of Christianity, should all of them seem to have their full *establishment* amongst us?

What wonder if sacraments, church prayers, and preachings, leave high and low, learned and unlearned, men and women, priests and people, as unaltered in all their aged vices, as they leave children unchanged in their childish follies? For where the *one only* fountain of life and goodness is forsaken, where the seed of the divine birth is not alive, and going forwards in the birth, all the difference between man and man is as nothing with respect to the kingdom of God.—It matters not what name is given to the old earthly man of Adam's bestial flesh and blood, whether he be called a *zealous Churchman*, a *stiff-necked Jew*, a *polite, civilised heathen*, or a *grave infidel*. Under all these names the unregenerate old man has but one and the same nature, without any other difference but that which *time*, and *place*, *education*, *complexion*, *hypocrisy*, and *worldly wisdom*, happen to make in him. By such a one, whether he be Papist or Protestant, the Gospel is only *kept* as a *book*, and all that is within it is only so much condemnation to the keeper, just as the old man, a *Jew*, hath *kept* the book of the law and prophets, only to be more fully condemned by them.

That the Jewish and Christian Church stand at this day in the *same kind* of apostasy or fallen state, must be manifest to every one, that will not shut his eyes against it. Why are the Jews in a fallen state?—It is because they have refused him, who, in his whole process, was the truth, the substance, the life, and fulfilling of all that which was outwardly taught and prescribed in their law and prophets.

But is it not as easy to see that the whole Christian Church are in a fallen state, and for the same reason, because they are fallen or turned away from that Holy Spirit who was promised, and given to be the *one only* power, life, and fulfilling of all that which was *outwardly* taught and prescribed by the Gospel? For the Holy Spirit to come, was just the same *ALL*, and *FULLFILLING* of the whole Gospel, as a Christ to come was the *all*, and the *fulfilling* of the law.—The Jew, therefore, with his Old Testament, not owning Christ in all his process to be the truth, and life, and fulfiller of their law, is just in that same apostasy as the Christian with his New Testament, not owning the Holy Spirit in all his operations, to be his only light, guide, and governor.—For as all types and figures in the law were but empty shadows without Christ's being the life and power of them, so all that is written in the Gospel is but dead letter, unless the Holy Spirit in man be the living reader, the living rememberer, and the living doer of them. Therefore, where the Holy Spirit is not thus owned and received, as the *whole power* and life of the Gospel state, it is no marvel that Christians have no more of Gospel virtues than the Jews have of patriarchal holiness, or that the same lusts and vices which prosper amongst Jews, should break forth with as much strength in fallen Christendom. For the New Testament not ending in the coming of the Holy Spirit, with fullness of power over sin, and hell, and the devil, is but the same, and no better a help to *heaven*, than the Old Testament without the coming of a Messiah.—Need I now say any more to demonstrate the truth of that which I first said was the one thing absolutely essential, and only available to man's salvation, namely, the *SPIRIT* of God brought again to his *FIRST POWER* of *LIFE* IN US? This was the glory of man's creation, and this alone can be the glory of his redemption.—All besides this, that passes for a *time* betwixt God and man, be it what it will, shews only our fall and distance from God, and, in its best state, has only the nature of a good road, which is only good, because that which we want is at the end of it. Whilst God calls us by various outward dispensations, by creaturely things, figurative institutions, &c., it is a full proof that we are not yet in our true state, or that union with God which is intended by our redemption.

God said to Moses, *Put off thy shoes, for the place whereon thou standest is holy ground.* Now this which God said to Moses, is only that very same thing which circumcision, the law, sacrifices, and sacraments, say to man. They are in themselves nothing else but outward significations of *inward impurity* and *lost holiness*, and can do no more in themselves but intimate, point, and direct to an *inward life* and new birth from above, that is to be sought after.

But here lies the great mistake, or rather idolatrous abuse of all God's outward dispensations. They are taken for the thing itself, for the truth and essence of religion. That which the learned Jews did with the outward letter of their law, that same do learned Christians with the outward letter of their Gospel. Why did the Jewish church so furiously and obstinately cry out against Christ, Let him be crucified? It was because their letter-learned ears, their worldly spirit, and temple-orthodoxy, would not bear to hear of an inward Saviour, not bear to hear of being born again of his spirit, of eating his flesh, and drinking his blood, of his dwelling in them,

and they in him. To have their law of ordinances, their temple-pomp *sunk* into such a *fulfilling* Saviour as this, was such enthusiastic jargon to their ears, as forced their sober, rational theology, to call Christ Beelzebub, his doctrine, blasphemy, and all for the sake of Moses and rabbinic orthodoxy.

Need it now be asked whether the true Christ of the Gospel be less blasphemed, less crucified by that Christian theology, which rejects an inward Christ, a Saviour living and working in the soul, as its inward light and life, generating his own nature and spirit in it, as its only redemption, whether that which rejects all this as mystic madness, be not that very same old Jewish wisdom, sprung up in Christian theology, which said of Christ, when teaching these very things, *He is mad, why hear ye him?* Our blessed Lord in a parable sets forth the blind Jews, as saying of himself, *We will not have this man to reign over us.*—The sober-minded Christian scholar has none of this Jewish blindness. He only saith of Christ, *We will not have this man to REIGN IN US*, and so keeps clear of such mystic absurdity, as St. Paul fell into, when he enthusiastically said, *Yet not I, but Christ that liveth in me.*

Christian doctors reproach the old learned rabbis for their vain faith, and carnal desire of a *glorious, temporal, outward* Christ, who should set up their temple-worship all over the world.—Vanity, indeed, and learned blindness enough!

But, nevertheless, in these condemners of rabbinic blindness, St. Paul's words are remarkably verified, viz. *Wherein thou judgest another, thou condemnest thyself, for thou that judgest dost the same thing.*—For, take away all that from Christ which Christian doctors call enthusiasm, suppose him not to be an inward birth, a new life and spirit within us, but only an *outward, separate, distant* heavenly prince, no more really in us than our high cathedrals are in the *third heavens*, but only by an invisible hand from his throne on high, some way or other raising and helping *great scholars*, or great *temporal* powers, to make a rock in every nation for his church to stand upon; suppose all this (which is the very marrow of modern divinity), and then you have that very *outward* Christ, and that very *outward* kingdom, which the carnal Jew dreamed of, and for the sake of which the spiritual Christ was then nailed to the cross, and is still crucified by the new-risen Jew in the Christian Church.—If it now be asked whence, or from what, comes all this spiritual blindness, which from age to age thus mistakes and defeats all the gracious designs of God towards fallen mankind? Look at the origin of the *first sin*, and you see it all.—Had Eve desired no knowledge but what came from God, Paradise had been the habitation of her and all her offspring.—If, after Paradise lost, Jews and Christians had desired no knowledge but what came from God, the law and prophets had kept the Jew close to the first tree of life, and the Christian Church had been a kingdom of God and communion of saints to this day.

But now corruption, sin, death, and every evil of the world, have entered into the Church, the spouse of Christ, just as they entered into Eve, the spouse of Adam in Paradise, in the same way, and from the same cause, viz., *a desire of more, or other knowledge than that which comes from God alone.*—This desire is the serpent's voice *within* every man, which does all that to him, and in him, which the serpent at the tree did to Eve.—It carries on the first deceit; it shews and recommends to him that beautiful tree of *own will, own wit, and own wisdom*, springing up within him which Eve saw in the garden; and yet so blind is this love of wisdom as not to see that his eating of it is in the strictest truth, his eating of the same forbidden fruits as Eve did, and keeping up in himself all that *death* and separation from God which the first knowledge-hunger brought forth.

Let, then, the eager searcher into *words* for wisdom, the book-devourer, the opinion-broker, the exalter of human reason, and every projecting builder of religious systems be told this, that the thirst and pride of being *learnedly wise* in the things of God is keeping up the grossest ignorance of them, and is nothing else but Eve's old serpent and Eve's evil birth within them, and does no better work in the Church of Christ than her thirst after wisdom did in the Paradise of God.—Speak, Lord, for thy servant heareth, is the one only way by which any man ever did, or ever can, attain divine knowledge and divine goodness.—To knock at any other door but this is but like asking life of that which is itself dead, or praying to him for bread who has nothing but stones to give.

Now strange as all this may seem to the labour-learned possessor of far-fetched book-riches, yet it is saying no more, nor any thing else, but that which Christ said in these words, *Except ye be converted, and become as little children, ye cannot enter into the kingdom of God.* For if classic Gospellers, linguist critics, Scripture logicians, salvation orators, able dealers in the grammatic powers of Hebrew, Greek, and Roman phrases, idioms, tropes, figures, &c. &c., can shew, that by raising themselves high in these attainments they are the *very men* that are *sunk down* from themselves into Christ's little children of the kingdom of God, then it may be also said that he who is *labouring, scheming, and fighting* for all the riches he can get from *both the Indies*, is the *very man* that hath left all to follow Christ, the *very man* that *laboureth not for the meat that perisheth.*

Shew me a man whose heart has no desire or prayer in it, but to love God with his soul and spirit, and his neighbour as himself, and then you have shewn me the man who knows Christ, and is known of him.—The best and wisest man in the world, in whom the first paradisiacal wisdom and goodness is come to life.—Not a single precept in the Gospel but is the precept of his own heart, and the joy of that new-born heavenly love, which is the life and light of his soul.—In this man all that came from the old serpent is trod under his feet; not a spark of self, of pride, of wrath, of envy, of covetousness, or worldly wisdom, can have the *least abode* in him, because that love, which filleth the whole law and the prophets, that love which is God and Christ, both in angels and men, is the love that gives birth, and life, and growth to every thing, that is either thoughts, or words, or actions in him.—And if he has no share or part with foolish errors, cannot be tossed about with every wind of doctrine, it is because to be always governed by *this love* is the same thing as to be always *taught of God.*

On the other hand, shew me a scholar as full of learning as the Vatican is of books, and he will be just as likely to give all that he hath for the *Gospel-pearl*, as he would be if he was as rich as Cræsus. Let no one here imagine that I am writing against all human literature, arts, and sciences, or that I wish the world to be without them.—I am no more an enemy to them, than to the common useful labours of life. It is *literal learning, verbal contention, and critical strife* about the things of God, that I charge with folly and mischief to religion. And in this, I have all learned Christendom, both Popish and Protestant, on my side. For they both agree in charging each other with a *bad* and *false* Gospel-state, because of *that* which their learning, logic, and criticism do for them. Say not, then, that it is only the *illiterate* enthusiast that condemns human learning in the Gospel kingdom of God. For when he condemns the blindness and mischief of Popish logic and criticism, he has all the learned Protestant world with him; and when he lays the same charge to Protestant learning, he has a much larger kingdom of Popish great scholars, logically and learnedly affirming the same thing. So that the private person, charging human learning with so much mischief to

the Church, is so far from being led by *enthusiasm*, that he is led by all the *Church-learning* that is in the world.

Again, all learned Christendom agrees in the same charge against temporal power in the Church, as hurtful to the very being and progress of a *salvation-kingdom* that is not of this world, as supporting doctrines that human learning has brought into it. And true it is, and must be, that human power can only support and help forward human things.—The *Protestant* brings proof, from a thousand years' learning and doctrines, that the *pope* is an unjust usurper of temporal power in the Church, which is Christ's spiritual spouse.—The *Papist* brings the learning of as many ages to shew that a temporal head of the Church is an anti-Christian usurpation.—And yet (N.B.) he who holds Christ to be the one only *Head, Heart, and Life* of the Church, and that *no man can call Jesus Lord, but by the Holy Ghost*, passes with the learned of both these people for a brain-sick enthusiast.—Is it not then high time to look out for some better ground to stand upon than such learning as this? Now look where you will, through all the whole nature of things, no divine wisdom, knowledge, goodness, and deliverance from sin, are any where to be found for fallen man but in these two points: 1. A total, entire entrance into the *whole process* of Christ; 2. A total resignation to, and sole dependence upon the continual operation of the Holy Ghost, or Christ come again in the Spirit, to be our never-ceasing Light, Teacher, and Guide into all those ways of virtue, in which he himself walked in the flesh.—All besides this, call it by what name you will, is but dead work, a vain labour of the *old man*, to new create himself. And here let it be well observed, that in these *two points* consists the whole of that *mystic* divinity, to which a Jewish orthodoxy at this day is so great an enemy. For nothing else is meant, or taught by it, but a total dying to *self* (called the process or cross of Christ), that a new creature (called Christ in us, or Christ come in the Spirit) may be begotten in the purity and perfection of the first man's union with God.—Now let the Christian world forget, or depart from this *one mystic* way of salvation, let any thing else be thought of, or trusted to, but the *cross* of Christ and the *Spirit* of Christ, and then, though *churches*, and *preachers*, and *prayers*, and *sacraments*, are every where in plenty, yet nothing better can come of it than a Christian kingdom of *pagan vices*, along with a mouth-belief of an *holy Catholic Church and communion of saints*.—To this melancholy truth all Christendom, both at home and abroad, bears full witness. Who need be told that there is not a corruption, or depravity of human nature, no kinds of pride, wrath, envy, malice, and self-love; no sorts of hypocrisy, falseness, cursing, swearing, perjury, and cheating; no wantonness of lust in every kind of debauchery, but are as common all over Christendom, as towns and villages?—But, to pass these by, I shall only instance in *two or three particulars*, which, though little observed, and less condemned, yet fully shew that the *beast*, the *whore*, and the *fiery dragon*, are in possession of Protestant as well as Popish Churches.

And *first*, can it be said that *Mammon* is less *served* by Christians than by Jews and infidels? Or can there be a fuller proof that Christians, Jews, and infidels, are equally fallen from God, and all divine worship, since truth itself hath told us that we *cannot serve God and Mammon*? Is not this as unalterable a truth, and of as great moment, as if it had been said, *Ye cannot serve God and Baal*? Or can it with any truth or sense be affirmed, that the *Mammonist* has more of Christ in him than the *Baalist*, or is more or less an idolater for being called a Christian, a Jew, or an infidel? Look, now, at all those particulars, which Christ charged upon the Jewish priests, Scribes, and Pharisees, and you will see them all acted over again in the

fallen state of Christendom. And if God's prophets were again in the world, they would have just the same complaints against the *fallen* Christian Church as they had against the old carnal, stiff-necked Jews, *namely, that of their silver and gold, they had made themselves idols.* Hos. viii. 4. For though figured idol-gods of gold are not now worshipped either by Jews or Christians, yet silver and gold, with that which belongs to them, is the Mammon god that sits and reigns in their hearts. How else could there be that universal strife through all Christendom, who should stand in the richest and highest place, to preach up the humility of Christ, and offer spiritual sacrifices unto God? What god but Mammon could put into the hearts of Christ's ambassadors to make, or want to make, a gain of that Gospel which, from the beginning to the end, means nothing else but *death* to self, and *separation* from every *view, temper, and affection*, that has any connexion with *the lusts of the flesh, the lust of the eyes, and the pride of life?*—Our Blessed Lord said a word to the Jews that might well have made *their ears to tingle*, when he told them that they *had made his Father's house a den of thieves*; because sheep and oxen were sold, and money-changers sitting in the outer court of the Temple.—Now, if you will say that Mammon has brought forth no profanation like this in our Christian church, your best proof must be this, because our *church-sale* is not oxen and sheep, but holy things, *cures of souls, parsonages, vicarages, &c.*, and our money-changers, our buyers, and sellers, are chiefly consecrated persons.

Look at things spiritual and things temporal, and say, if you can, that the same arts, the same passions, and worldly wisdom, are not as visibly active in the one as in the other. For if Christ, at leaving the world, had said to his disciples, Labour to be rich—make full provision for the flesh—be conformed to the world—court the favour and interest of great men—clothe yourselves with all the worldly honours, distinctions, and powers, ye can get; I appeal to every man, whether Popish and Protestant churches need do any thing else than that which they now do, and have done for ages, to prove their faithfulness to such a master, and their full obedience to his precepts. And now, what is all this in truth and reality, but the same *whore* riding upon the *same beast*, not here or there, but through all fallen Christendom, where God has only, in every age, people, and language, his seven thousands, who have not bowed the knee to Mammon.

Again, *secondly, Ye have heard*, saith our Lord, that it hath *been said by them of old; thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.*—The Jews practised *promissory oaths*, and thought all was well when there was a performance of them.—But this, with numbers of other Jewish practices, was not to be allowed in this kingdom of God that was then come into the world.—Christ *totally* rejects, and *absolutely* forbids it, saying, *I say unto you, swear not at all.* But, instead of it, he appoints and absolutely demands a most perfect simplicity of language, to support and adorn the mutual communication of those whom he had created again into righteousness, and given power to become sons of God: saying, *Let your communication be YEA, YEA, and NAY, NAY*, for (N. B.) *Whosoever is more than this, cometh of evil.*—What more could have been done by Christ to prevent the use, or hinder the entrance, of an oath into his Church? What, then, shall we say of the present universal Christendom? For if Christ had commanded the direct contrary, had he said, Behold, I give you this new commandment, let not a simple YEA and NAY be of any avail in all your communication; but let *oaths* be *required* of all that bear my name, as a proof that they belong to me, and act in all their dealings as becometh saints; *for whatsoever is less than this, cometh of evil.*—Had this been Christ's new commandment, all the churches of Christendom, as well Popish as Protestant,

and these reformed kingdoms of Great Britain and Ireland, might have much to boast of their obedience to it. For through town and country, in all ignorant villages, in all learned colleges, in all courts spiritual and temporal, what with *law-oaths*, *corporation-oaths*, *office-oaths*, *trade-oaths*, *qualification-oaths*, *simony-oaths*, *bribery-oaths*, *election-oaths*, &c. &c., there is more swearing and forswearing than all history reports of any idol-worshipping nations.—It was said of old, *because of swearing, the land mourneth*; it is full as true to say now, because of swearing, the land rejoiceth in iniquity, is full of profaneness, and without any fear or awe of the divine Majesty, daily swallowing down all manner of oaths, in the same *good state* of mind, and with as much *serious reflection*, as pot-companions swallow down their liquor.

He that despiseth me, saith Christ, *despiseth not me, but him that sent me*.—Can that church, which absolutely requires that which Christ hath absolutely forbidden, be free from the most open and public despising of Christ? Which, in full contrariety to his express word, refuseth the *sufficiency* of that *yea* and *nay*, which he hath commanded to be sufficient. And what is still more wonderful, compels all orders of Christians to swear by that very book, which saith to all, whether high or low, *prince, priest, or people*, SWEAR NOT AT ALL.

If the swearing law was to order, that, instead of kissing the Gospel-book, the swearer should say, *In remembrance of, and in regard to the words of Christ, forbidding me to swear*, I make *this oath*, who would not see the open contempt of Christ and his Gospel? But the contempt of both is as truly there, when the Gospel-book is kissed by the swearer; for the book has nothing relating to oaths, but those words of Christ, which absolutely forbid the use of them.—Instead, therefore, of a SO HELP ME GOD and his HOLY GOSPEL, it might have been much better, if every swearing law through all Christendom had obliged every swearer to *finish* his oath with these words, Let God and his Holy Gospel PARDON ME IN THIS ONE THING.

If it here be asked whether I would have all *private* Christians to beggar themselves, and lose all their right and title to house and land, which, by the laws of Christendom, cannot be preserved without certain promissory oaths, I say not so.—But my answer is, that as the Jews were of old carried captive into Babylon, so as real a captivity, and full as great, must happen to all private Christians, born and living under a *fallen state* of governing Christendom.—For whether it be a pope or a Nebuchadnezzar, Popish or Protestant Church governors, that make the goods and properties of private Christians only possible to be possessed by obedience to their swearing laws, the captivity is the same.—And as God bore with the want of a Jerusalem-worship in those Jews whose captivity suffered them not to perform it, so it may well be hoped and believed, that he will bear with that want of Gospel purity in the *yea* and *nay* of private Christians, which their captivity under a fallen state of Christian government suffers them not constantly to adhere to.—And also, that the piety of private Christians, loving and longing after Gospel-purity of communication under their Church-captivity, will be as acceptable to God as the piety of captive Jews was, who, though living under heathen laws, and forced to say their prayers in Babylon, yet had always their eyes turned towards, and their hearts longing after, Jerusalem and its holy worship.

What I write is not to shew that Christendom's oaths, and the manner of them, are not to be submitted to by any private, good Christian, but to shew in the plainest manner that the laws of Christendom, which make them necessary, are a full proof that the spirit which governs all Christendom is fallen away from the Spirit of Christ. And, also, to shew that if gross impiety runs through all the Christian world, if much and much the greatest part of

swearing Christians have lost all pious fear of oaths and swearing, it is because the necessity of swearing meets every man in almost every thing, at the peril of losing all that he hath, or can have, unless he will swear.

When the matter of an oath is a manifest lie, or an engagement to do some wicked thing, all is to be suffered, rather than take it.—But where there is nothing false or bad, affirmed or promised, nor any blame chargeable, but that of going farther than our Lord's *yea* and *any*, it is plain, from Christ's words, that the *evil* is only in *that* and *there*, from whence the oath cometh.

When a person swears of his own accord, or wantonly, then the oath cometh of, or from the *evil* of his own heart. But when a Christian, in whose heart the simplicity and purity of Gospel-language is written and loved, when he submits to use more than a *yea* or *nay*, compelled by that authority which maketh the refusal to be the loss of goods and bodily imprisonment, then such departure from Gospel-language cometh of, and from the evil in *that power* which required it, whether it be a *pope*, a *kirk*, a *church*, an *assembly* of divines, or a Nebuchadnezzar.—All this, I say, is plain from Christ's own words, *Let your yea be yea*, and *your nay nay*. But why so? It is because *whatsoever is more than this cometh of evil*, that is, is caused by evil.—Therefore the evil that is in the use of an imposed oath is, by the words of Christ, charged upon, and confined to, that which causeth, or forceth it to be done. For that which the oath cometh from is that which our Saviour calls the evil of it; but the oath cometh from that which causeth it, therefore, that which causeth swearing is, by our Saviour's words, charged with all the evil of the oath.—But (N.B.) all this supposed freedom from the evil of an imposed oath, in the private Christian's submission to the use of it, is only *then* and *there*, where what is affirmed, or denied by the oath, has all that innocence, truth, or righteousness in it which the true *yea* or *nay* of Christ might justly affirm, or deny.

But here let it be well observed, that nothing that has here been said is intended to blame the piety of those who, on no account whatsoever, will be prevailed upon to take any kind of oath, because our Lord and Master has said, *Swear not at all*. *I am so far from blaming this or looking upon it* as the effect of a false, or blind piety, that I wish with my whole heart it may come to be the piety of all the three estates of this kingdom; and that all swearing, whether in secular or religious matters, may, by all the authority of the nation, be as utterly condemned, as absolutely renounced, and declared to be as anti-Christian as the pope's supremacy.

In a word, that which calls for, and requires oaths amongst Christians requires that which Christ forbids; but governing Christendom every where establishes, requires, and even compels Christians to swear, therefore governing Christendom is fallen from Christ and acts by and through that spirit, which, being contrary to Christ, is, and must be called ANTICHRIST.

But to proceed now to a *third* and *last* instance, which I shall mention, of the full power of Antichrist in and through every part of governing Christendom.

In the darkest ages of Romish superstition, a *martial spirit* of zeal and glory for the Gospel broke forth in *kings*, *cardinals*, *bishops*, *monks*, and *friars*, to lead the sheep of Christ, *saints*, *pilgrims*, *penitents*, and *sinners* of all kinds, to proceed in battle array to kill, devour, and drive the Turks from the land of Palestine and the old earthly Jerusalem.—These blood-thirsty expeditions were called a *holy war*, because it was a fighting for the *Holy Land*; they were called also a *croisade*, because crosses and crucifixes made the greatest glitter amongst the sharpened instruments of human murder.—Thus, under the banner of the cross, went forth an army of church

wolves to destroy the lives of those whom the Lamb of God died on the cross to save.

The light which broke out at the *Reformation*, abhorred the bloody superstitious zeal of these Catholic heroes.—But (N.B.) what followed from this new-risen, reforming light, what came forth instead of these *holy croisades*? Why wars, if possible, still more diabolical.—Christian kingdoms with blood-thirsty piety, destroying, devouring, and burning one another for the sake of that which was called Popery, and that which was called Protestantism.

Now who can help seeing that Satan, the prince of the powers of darkness, had here a much greater triumph over Christendom than in all the holy wars and croisades that went before? For all that was then done by such high-spirited fighters for old Jerusalem's earth, could not be said to be so much done against *Gospel-light*, because not one in a thousand of those holy warriors were allowed to see what was in the Gospel. But now, with the Gospel opened in every one's hands, Papists and Protestants make open war against every *divine virtue* that belonged to Christ, or that can unite them with that Lamb of God that taketh away the sins of the world.—I say against every divine, redeeming virtue of the Lamb of God, for these are *the enemies* which Christian war conquers. For there is not a virtue of Gospel-goodness but has its death-blow from it.—For no virtue hath any Gospel-goodness in it any farther than as it hath its birth and growth, in and from the spirit of Christ; where his nature and spirit is not, there is nothing but the heathen to be found, which is but saying the same truth as when the apostle said, that he who *hath not*, or is *not led by the Spirit of Christ, is none of his*.

Now fancy to yourself Christ, the Lamb of God, after his divine sermon on the Mount, putting himself at the head of a blood-thirsty army, or St. Paul going forth with a squadron of fire and brimstone, to make more havoc in human lives than a devouring earthquake.

But if this be too blasphemous an absurdity to be supposed, what follows but that the Christian who acts in the destroying fury of war, acts in full contrariety to the whole nature and spirit of Christ, and can no more be said to be led by his Spirit, or be one with him, than those his enemies, who *came forth with swords and staves for to take him*?

Blinded Protestants think they have the glory of slaughtering blind Papists, and the victorious Papist claims the merit of having conquered troops of heretics. But, alas! the conquest is equally great on both sides both are entitled to the same victory; and the glorious victory on both sides is only that of having *Gospel-goodness* equally under their feet.

When a *Most Christian* majesty, with his Catholic Church, sings a *Te Deum* at the high altar for rivers of Protestant blood poured out, or an *Evangelic* Church sings praise and glory to the Lamb of God, for helping them from his holy throne in heaven, to make Popish towns like to Sodom and Gomorrah, they blaspheme God as much as Cain would have done, had he offered a sacrifice of praise to God for helping him to murder his brother.—Let such worshippers of God be told this, that the field of blood gives all its glory to Satan, who was a murderer from the beginning, and will to the end of his reign be the only receiver of all the glory that can come from it.

A glorious Alexander in the heathen world is a shame and reproach to the human nature, and does more mischief to mankind in a few years than all the wild beasts in every wilderness upon earth have ever done from the beginning of the world to this day.—But the same hero making the same ravage from country to country with Christian soldiers, has more thanks from the devil than twenty pagan Alexanders would ever have had.—To

make men kill men is meat and drink to that roaring adversary of mankind who goeth about seeking whom he may devour. But to make Christians kill Christians for the sake of Christ's Church, is his *highest* triumph over the highest *mark* which Christ hath set upon those whom he has purchased by his blood.—*This commandment*, saith he, *I give unto you that ye love one another. By this shall all men know that ye are my disciples, if ye love one another as I have loved you.*

Can the *duellist*, who had rather sheathe his sword in the bowels of his brother than stifle that which he calls an affront, can he be said to have *this mark* of his belonging to Christ? and may not he that is called his *SECOND* more justly be said to be *second* to none in the love of human murder?—Now, what is the difference between the haughty duellist with his provided *second*, meeting his adversary with sword and pistol behind a hedge or a house, and two kingdoms with their high-spirited regiments slaughtering one another in the field of battle? It is the difference that is between the murder of one man and the murder of an hundred thousand.

Now imagine the duellist *fasting* and *confessing* his sins to God to-day, because he is engaged to fight his brother to-morrow; fancy again the conqueror got into his closet, on his bended knees, lifting up hands and heart to God for blessing his weapons with the death of his brother; and then you have a picture in *little* of the great piety that begins and ends the wars all over heavenly Christendom.

What blindness can well be greater than to think that a Christian kingdom as such can have any other goodness or union with Christ, but that very goodness which makes the private Christian to be one with him, and a partaker of the divine nature! Or that pride, wrath, ambition, envy, covetousness, rapine, resentment, revenge, hatred, mischief, and murder, are only the *works of the devil*, whilst they are committed by private or single men; but when carried on by all the strength and authority, all the hearts, hands, and voices of a whole nation, that the devil is then quite driven out of them, loses all his right and power in them, and they become holy matter of Church-thanksgivings and the sacred oratory of pulpits.

Look at that which the private Christian is to do to his neighbour or his enemy, and you see that very thing which one Christian kingdom is to do to another. Look at that which proves a man to be not led and governed by the Spirit of Christ, and you see that which proves a kingdom to be under the dominion and power of Satan. Wherever *pride* is, there the devil is riding in his first fiery chariot; and wherever *wrath* is, there he has his first murdering sword at work.—What is it that fallen man wants to be redeemed from but pride and wrath, envy and covetousness? He can have no higher separation or apostasy from God, no fuller union with Satan and his angels, than he has of the spirit of these tempers: they constitute that which, whether you call it *SELF* or Satan in him, the meaning is the same. Now suppose man not fallen into this *self* or Satan, and then there could be no more war or fighting in him than there was in the *WORD* made man in our flesh. Or suppose him redeemed from his fallen nature by a new birth of the Lamb of God born in his soul, and then he can no more be hired to kill man gloriously in the field than to carry a dark lanthorn by night to a *powder-plot*.

Love, goodness, and communication of good, is the immutable glory and perfection of the divine nature, and nothing can have union with God but that which partakes of *this* goodness.—The love that brought forth the existence of all things changes not through the fall of its creatures, but is continually at work to bring back all fallen nature and creature to their first state of goodness. All that passes for a time between God and his fallen creature is but one and the same thing, working for one and the same end; and though

this is called wrath, that called punishment, curse, and death, it is all from the beginning to the end nothing but the work of the first creating love, and means nothing else, does nothing else, but those works of purifying fire, which must and alone can burn away all that dark evil which separates the creature from its first created union with God.—God's Providence, from the fall to the restitution of all things, is doing the same thing, as when he said to the dark chaos of fallen nature, Let there be light; he still saith, and will continue saying the same thing, till there is no evil of darkness left in all that is nature and creature. God creating, God illuminating, God sanctifying, God threatening and punishing, God forgiving and redeeming, is but one and the same essential, immutable, never-ceasing working of the divine nature. That in God which illuminates and glorifies saints and angels in heaven, is that very same working of the divine nature which wounds, pains, punishes, and purifies sinners upon earth. And (N.B.) every number of destroyed sinners, whether thrown by Noah's flood or Sodom's brimstone into the terrible furnace of a life insensible of any thing but new forms of raging misery, till judgment's day, must, through the all-working, all-redeeming love of God, which never ceases, come at last to know that they had lost and have found again such a God of love as this.

And if *long and long ages* of fiery pain and tormenting darkness fall to the share of many or most of God's apostate creatures, they will last no longer than till the great fire of God has melted *all arrogance* into humility, and all that is SELF has died in the long agonies and bloody sweat of a lost God, which is that *all-saving* cross of Christ which will never give up its redeeming power till sin and sinners have no more a name amongst the creatures of God.—And if *long ages* hereafter can only do that for a soul departing this life under a load of sins, which days and nights might have done for a most hardened Pharaoh or a most wicked Nero, whilst in the body, it is because whilst the soul is in the body it has only the nature and state of fallen Adam, but when flesh and blood are taken from it, the strong apostate nature of fallen angels is found in it, which must have its state and place in that blackness or darkness of a fiery wrath that burns in them and their kingdom.

O poor sinner, whoever thou art, repent and turn to God whilst thou hast Adam's flesh upon thee; for as long as that lasts, the kingdom of God is *nigh at hand*; but if thou diest without Adam's repentance, black lakes, bottomless pits, ages of a gnawing worm, and fire that never ceases to burn, will stand between thee and a kingdom of heaven afar off.

To prevent all this and make thee a child of the first resurrection, Jesus Christ, God and man, the only-begotten Son of this infinite love, came into the world in the name, and under the character of infinite *pity*, boundless *compassion*, inexpressible *meekness*, bleeding *love*, nameless *humility*, never-ending *patience*, *long-suffering*, and bowels of redeeming *mercy*, called the Lamb of God, who, with all these supernatural virtues, taketh away the sins of the world.

Now, from this view of God's infinite love and mercy in Christ Jesus, willing nothing, seeking nothing through all the regions of his providence, but that sinners of all kinds, the boldest rebels against all his goodness, may have their *proper* remedy, their *necessary* means of being fully delivered from all that *hurt, mischief, and destruction*, which, in full opposition to their God and Creator, they had brought upon themselves; from this view, I say, of God and Christ, using every miracle of love and wisdom to give recovery of life, health, and salvation to all that have rebelled against them, look at the *murdering monster* of WAR. And what can its name, or nature be, but a *fiery great dragon*, a full figure of Satan broke loose and fighting against every *redeeming virtue* of the Lamb of God?

The temporal miseries and wrongs which war carries along with it, wherever it goes, are neither to be numbered or expressed.—What thievery bears any proportion to that which, with the boldness of drum and trumpet, plunders the innocent of all that they have? And if themselves are left alive, with all their limbs, or their daughters unravished, they have many times only the ashes of their consumed houses to lie down upon.—What honour has war not gotten from its tens and tens of hundreds of thousands of men slaughtered on heaps, with as little regret or concern as at loads of rubbish thrown into a pit!—Who, but the fiery dragon, would put wreaths of laurel on such heroes' heads? Who but he could say unto them, *Well done, good and faithful servants?*

But there is still an evil of war much greater, though less regarded.—Who reflects how many hundreds of thousands, nay, millions of *young men*, born into this world for no other end, but that they may be born again of Christ, and from sons of Adam's misery, become sons of God and fellow-heirs with Christ in everlasting glory; who reflects, I say, what nameless numbers of these are robbed of God's precious gift of life to them before they have known the one sole benefit of living; who are not suffered to stay in this world till age and experience have done their best for them, have helped them to know the inward voice and operation of God's Spirit, helped them to find and feel that *evil, curse, and sting* of sin and death, which must be taken from within them before they can die the death of the righteous; but, instead of all this, have been either violently forced, or tempted, in the fire of youth and full strength of sinful lusts, to forget God, eternity, and their own souls, and rush into a *kill*, or be *killed*, with as much furious haste and *goodness* of spirit as *tiger kills tiger* for the sake of his prey.

That God's providence over his fallen creatures is nothing else but a providence of love and salvation turning through ways of infinite wisdom, sooner or later, all kinds of evil into a *new good*, making that which was lost to be found, that which was dead to be alive again; not willing that one single sinner should want *that* which can save him from eternal death, is a truth as certain as that God's name is I AM that I AM.

Amongst unfallen creatures in Heaven, God's name and nature is LOVE, LIGHT and GLORY.—To the fallen sons of Adam, that which was *love, light* and *glory* in heaven, becomes infinite PITY and COMPASSION on earth, in a God, clothed with the nature of his fallen creature, bearing all its infirmities, entering into all its troubles, and in the meek innocence of a Lamb of God, living a life, and dying a death, of all the sufferings due to sin.—Hence it was, that when this DIVINE PITY suffered its own life-giving blood to be poured on the ground, all outward nature made full declaration of its atoning and redeeming power; the strength of the earth did quake, the hardness of rocks was forced to split, and long-covered graves to give up their dead.—A certain presage, that all *that* came by the *curse* into nature and creature, must give up its power; that all kinds of hellish *wrath*, hardened *malice*, fiery *pride*, selfish *wills*, tormenting *envy*, and earthly *passions*, which kept men under the power of Satan, must have their fullness of death, and fullness of a new life, from that all-powerful, all-purifying blood of the Lamb, which will never cease washing RED into WHITE, till the earth is washed into the crystal purity of *that glassy sea* which is before the throne of God, and all the sons of Adam clothed in *such white* as fits them for their several mansions in their Heavenly Father's house.

Sing, O ye Heavens, and shout all ye lower parts of the earth, for this is OUR GOD, that varies not, whose first *creating love* knows no change, but into a *redeeming pity* towards all his fallen creatures.

Look now at *warring Christendom*, what smallest drop of pity towards

sinner is to be found in it ! Or how could a spirit all hellish, more fully contrive and hasten their destruction ? — It stirs up and kindles every passion of fallen nature, that is contrary to the all-humble, all-meek, all-loving, all-forgiving, all-saving Spirit of Christ.—It unites, it drives, and compels nameless numbers of unconverted sinners to fall, murdering and murdered amongst flashes of fire, with the wrath and swiftness of lightning, into a fire infinitely worse than that in which they died.— O sad subject for thanksgiving days, whether in Popish or Protestant churches ! For if there is a joy of all the angels in heaven, for *one sinner* that repenteth, what a joy must there be in hell over such multitudes of sinners, not suffered to repent ! And if they who have *converted many to righteousness shall shine as the stars in the firmament for ever*, what *Chorazin's woe* may they not justly fear, whose proud wrath and vain-glory have robbed such numberless troops of poor wretches of all time and place of knowing what righteousness they wanted for the salvation of their immortal souls.

Here my pen trembles in my hand ; but when, O when will one single Christian church, people, or language, tremble at the share they have in this death of sinners !

For the GLORY OF HIS MAJESTY'S ARMS, said once a *most Christian* king : Now if at that time his Catholic Church had called a solemn assembly to unite hearts and voices in this pious prayer, " O Blessed Jesus, dear redeeming Lamb of God, who camest down from heaven to save men's lives, and not destroy them, go along, we humbly pray thee, with our bomb-vessels and fire-ships, suffer not our thundering cannon to roar in vain, but let thy tender hand of love and mercy, direct *their* balls to more heads and hearts of thine own redeemed creatures, than the poor skill of man is able of itself to do : " — Had not such prayers had more of the *man of the earth*, more of the *son of perdition* in them, than the most Christian king's glorying in his arms ?

Again, would you farther see the fall of the Universal Church, from being led by the Spirit of Christ, to be guided by the inspiration of the *great fiery dragon*, look at all *European Christendom* sailing round the globe, with fire and sword, and every murdering art of war, to seize the possessions, and kill the inhabitants of *both the Indies*.—What natural right of man, what supernatural virtue which Christ brought down from heaven, was not here trodden under foot !—All that you ever read or heard of heathen barbarity was here outdone by Christian conquerors. And to this day, what wars of Christians against Christians, blended with *scalping* heathens, still keep staining the *earth* and the *seas* with human blood, for a miserable share in the spoils of a plundered heathen world ! A world which should have heard, or seen, or felt nothing from the followers of Christ, but a divine love, that had forced them from distant lands, and through the perils of long seas to visit strangers with those glad tidings of peace and salvation to all the world, which angels from heaven, and shepherds on earth, proclaimed at the birth of Christ.

Here now, let the *wisdom of this world* be as wise as ever it will, and from its learned throne condemn all this as *enthusiasm* ; it need be no trouble to any one to be condemned by that wisdom which God himself hath condemned as *foolishness with him*. For the wisdom of this world hath all the contrariety to *salvation-wisdom*, that the flesh hath to the Spirit, earth to heaven, or damnation to salvation. It is a wisdom whose spirit and breath keep all the evil that is in fallen man alive, and which in its highest excellence has only the full-grown nature of that *carnal mind which is enmity against God*.—It is a wisdom that is sensual and devilish, that hinders man from knowing and dying all those deaths, without which there can be no new life.—It is a wisdom that turns all salvation-truths into empty, learned tales, that instead of helping the sinner to confess his sins, and *feel the misery* that

is hid under them, helps him to an art of hiding, nay, of defending them. For that which the lusts and passions do contrary to the wisdom from above, is proved to be *right reason*, by this wisdom from below, whose greatest skill is shewn in keeping all the powers and passions of the *natural man* in peace and prosperity; and so the poor blinded sinner lives and dies in a total ignorance of all that light, blessing and salvation which could only be had by a broken and contrite heart.—For (N.B.) with respect to conscience, this is the chief office of worldly wisdom; it is to keep all things quiet in the *old man*, that whether busied in things spiritual or temporal, he may keep up the lusts of the flesh, the lust of the eyes, and the pride of life, without any disturbance from religious phantoms, and dreams of mystic idiots, who for want of sober sense and sound learning, think that Christ *really meant* what he said in these words, *Except a man be born again of the Spirit, or from above, he cannot enter into the kingdom of God*.—For *this wisdom* come to its highest perfection, is a *classic moral painter*, which though it cannot alter the *nature*, yet can change the *colours* of every thing; it can give to the most heavenly virtue such an outward form and colour as will force the stoutest of *aged and learned men* to run away from it; and to a vice of the greatest deformity, it can pencil such charming features, as will make every *child* of this world wish to live and die with it.—Its *next perfection* is that of a *flattering orator*, who hath praise and dispraise at his own *free disposal*; for as they are all of his *own making*, so he can dispose them on *whom*, and on *what* he will; not only as *outward interesting* occasions call for them, but also as the *inward necessities*, the *ups and downs* of his own poor *self* want them. For *self*, however willing to be always strong, has its weak hours, and would be ever tottering, unless this *elbow orator* kept him every day (though perhaps not every night) free from the disturbing whispers of a seed of God in his soul.—Now join (if you please) *learning* and *religion* to act in fellowship with this worldly wisdom, and make their best of it, and then you will have a depravity of craft and subtilty as high as flesh and blood can carry it, which will bring forth a glittering *Pharisee*, with a hardness of heart, greater than that of the sinner *publican*.

Demas, saith St. Paul, *hath forsaken me, having loved this present world*.—Here you see all the good and blessing that is *inseparable* from the wisdom of this world, it always does the same thing, and has the same effect, wherever it is; it will do to high and low, learned or unlearned, clergy or laity, that same unavoidably which it did to Demas; it will make them forsake Christ, turn their backs on every grace and virtue of his Holy Spirit, as certainly as the love of the world made Demas to forsake Paul.

This wisdom hath asked me how it is possible for Christian kingdoms, in the neighbourhood of one another, to preserve themselves, unless the strength and weapons of war are every one's defence against such invasions, encroachments, and robberies, as would otherwise be the fate of Christian kingdoms from one another.

This question is so far from needing to be answered *by me*, that it is wholly on *my side*; it confesses all, and proves all that I have said of the fallen state of Christendom to be strictly true.—For if this is the governing spirit of Christian kingdoms, that no one of them can subsist in safety from its neighbouring Christian kingdoms, but by its weapons of war, are not all Christian kingdoms equally in the same *unchristian* state as two neighbouring *bloody knaves*, who cannot be safe from one another, but as each other's murdering arms preserve and protect them? This plea, therefore, for Christendom's wars, proves nothing else but the want of Christianity all over the Christian world, and stands upon no better a foundation of righteousness and goodness than when one murdering knave kills another that would have killed him.

But to know whether Christianity wants or admits of war, Christianity is to be considered as in its right state.—Now, the true state of the world turned Christian, is thus described by the great Gospel-prophet, who shewed what a change it was to make in the fallen state of the world.—It shall come to pass, saith he, *in the last days*, that is, in the days of Christendom, *that the mountain of the Lord's house* (his Christian kingdom) *shall be established in the top of the mountains, and all nations shall flow into it; and many people shall say, Let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths.* (Isaiah, ii. 2.)

Now what follows from this going up of the nations to the mountain of the Lord's house, from his teaching them of his ways, and their walking in his paths? The holy prophet expressly tells you in his following words, *They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up its sword against nation, (N.B.) neither shall they learn war any more.*—This is the prophet's true Christendom, with one and the same essential divine mark set upon it, as when the Lamb of God said, *By this shall all men know that ye are my disciples, if ye love one another as I have loved you.*—Christ's kingdom of God is nowhere come, but where the works of the devil are destroyed, and men are turned from the power of Satan unto God.—God is only another name for the highest and only good; and the highest and only good means nothing else but LOVE with all its WORKS.—Satan is only another name for the *whole* and *all* of evil, and the whole of evil is nothing else but its whole *contrariety* to love.—And the sum total of all *contrariety* to love is contained in pride, wrath, strife, self, envy, hatred, revenge, mischief, and murder. Look at these, with all their fruits that belong to them, and then you see all the *princely power* that Satan is and has in this fallen world.

Would you see when and where the kingdoms of this fallen world are become a kingdom of God, the Gospel prophet tells you, that it is *then* and *there* where all enmity ceaseth.—*The wolf, saith he, shall dwell with the lamb, and the leopard shall lie down with the kid. The calf and the young lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed, and their young ones shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.*—For, (N.B.) *they shall not HURT or DESTROY in all my holy mountain*, that is, through all holy Christendom. (Isaiah, xi. 6.)

See here a kingdom of God on the earth; it is nothing else but a kingdom of mere love, where all HURT and DESTROYING is done away, and every work of enmity changed into one united power of heavenly love.—But observe, again and again, whence this comes to pass, that God's kingdom on earth is, and can be nothing else, but the power of reigning love: the prophet tells you, it is because in the day of his kingdom *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*—Therefore, O Christendom, thy *wars* are thy certain *proof*, that thou art all over as full of an ignorance of God as the waters cover the sea.

As to the present fallen state of universal Christendom, working under the spirit and power of the great fiery dragon, it is not my intention, in any thing I am here upon, to shew how any part of it can subsist, or preserve itself from being devoured by every other part, but by its own dragon weapons.

But the Christendom which I mean, that neither wants nor allows of war, is only that where Christ is king, and his Holy Spirit the only governor of the wills, affections, and designs, of all that belong to it.—It is my complaint against, and charge upon, all the nations of Christendom, that this necessity of murdering arms is the dragon's *monster*, that is equally brought forth by

all and every part of fallen Christendom; and that, therefore, all and every part, as well Popish as Protestant, are at one and the same distance from the Spirit of their Lord and Saviour, the Lamb of God, and, therefore, all want one and the same entire reformation.

In the last ages of fallen Christendom many reformations have taken place; but, alas! truth must be forced to say, that they have been, in all their variety, little better than so many run-away births of one and the same mother, so many lesser *Babels* come out of *Babylon* the great.—For amongst all the reformers, the one only true reformation hath never yet been thought of.—A change of place, of governors, of opinions, together with new-formed, outward models, is all the reformation that has yet been attempted.

The *wisdom* of this world, with its worldly spirit, was the only thing that had overcome the Church, and had carried it into captivity. For in captivity it certainly is, as soon as it is turned into a kingdom of this world; and a kingdom of this world it certainly is, as soon as worldly wisdom has its power in it.—Not a false doctrine, not a bad discipline, not an usurped power, or corrupt practice, ever has prevailed, or does prevail, in the Church, but has had its whole birth and growth from worldly wisdom.

This wisdom was the great evil root at which the reforming axe should have been laid, and must be laid, before the Church can be again that virgin spouse of Christ, which it was at the beginning.—*If any man*, saith St. Paul, *will be wise, let him become a fool in this world*. This admits of no exception, it is a maxim as universal and unalterable as that which saith, *If any man will follow Christ, let him deny himself*.—For no man has any more to deny than that which the wisdom and spirit of this world are and do in him. For all that is in this world, the *lusts* of the flesh, the lusts of the eye, and the pride of life, are the very things in which alone the wisdom of this world lives, moves, and has its being. It can be no other, can rise no higher, nor be any better, than they are and do.—For as heavenly wisdom is the whole of all heavenly goodness, so earthly wisdom has the whole evil of all the earthly nature.

St. Paul speaks of a *natural man*, that cannot know the things of God, but to whom they are mere *foolishness*. This *natural man* is only another name for the wisdom of this world; but though he cannot know the things that be of God, yet he can know their *names*, and learn to speak that which the saints of God have spoken about them.—He can make profession of them, be eloquent in their praise, and set them forth in such a desirable view, as shall make them quite agreeable to the children of worldly wisdom. This is the natural man, who, having got into the Church, and Church power, has turned the things of God into things of this world.—Had this man been kept out of the Church, the Church had kept its first purity to this day; for its fallen state is nothing else but its fall into the hands of the natural man of this world.—And when this is the state of the Church, the wisdom of this world (which always loves its own) will be in love with it, will spare no cost to maintain it, will make laws, fight battles, in defence of it, and condemn every man as heretical who dares speak a word against this *glorious image* of a Church, which the wisdom of this world has set up.

This is the great Antichrist, which is neither better nor worse, nor any thing else, but the spirit of Satan working against Christ, in the strength and subtilty of earthly wisdom.

If, therefore, you take any thing to be Church-reformation, but a full departure from the wisdom of this world, or any thing to be your entrance into a salvation-Church, but the *nature*, *spirit*, and *works* of Christ, become *living* in you, then, whether Papist or Protestant, reformation or no reformation, all will just be as much good to you, as when a Sadducee turns publi-

can, or from a publican becomes a Pharisee.—For the Church of Christ, as it is the *door* of salvation, is nothing else but Christ himself.—Christ in us, or we in his Church, is the same thing. When that is *alive, wills, and works* in you, which was alive in Christ, then you are in his Church; for that which he was, that must they be, who are his. Without this it matters not what *pale* you are in. To every thing but the new creature Christ saith, *I know you not*; and to every virtue that worldly wisdom puts on, *Get thee behind me, Satan, for thou savourest not the things that be of God*. And the reason why it must be thus, why worldly wisdom, though under a religious form, is and can be nothing else but that which is called Satan, or Antichrist, is because all that we are, and have from this world, is that very enmity against God, that whole evil which separates us from him, and constitutes all that death and damnation that belong to our fallen state.—And so sure as the life of this world is our separation from God, so sure is it that a total departure from every subtilty and prosperity of worldly wisdom is absolutely necessary to change an evil son of Adam into a holy son of God.—And here it is well to be observed, that the Church of Christ is solely for this end, to make us holy as he is holy. But nothing can do this, but that which hath full power to change a sinner into a saint. And he who has not found *that power* in the Church, may be assured, that he is not yet a true son of that Church. For the Church brings forth no other births but holy children of God; it has no other end, no other nature, or work, but that of changing a sinner into a saint. But this can only be done, just as the change of night into day is done, or as the darkness is quite lost in the light.—Something as contrary to the whole nature of sin as light is to darkness, and as powerful over it as the light is powerful over darkness, can alone do this.—Creeds, canons, articles of religion, stately churches, learned priests, singing, preaching, and praying, in the best contrived form of words, can no more raise a dead sinner into a living saint, than a *fine system* of light and colours can change the night into day. For, (N.B.) that which cannot help you to *all* goodness, cannot help you to *any* goodness, nor can that take away *any* sin, but that which can take away *all* sin.

On this ground it is that the apostle said, *Circumcision is nothing, and uncircumcision is nothing*; and on the same ground it must be said, that *Popery* is nothing, and *Protestantism* is nothing, because all is nothing, as to salvation, but a sinner changed into a saint, or the apostle's new creature. Call nothing, therefore, your holy, salvation-Church but that which taketh away all your sins; this is the only way not to be deceived with the cry about churches, reformations, and divisions. If it be asked what is meant by taking away all our sins, the whole is fully told us in these words, *To as many as believed, to them gave he power to become sons of God*. This is the true taking away, or forgiveness, of sins; not a strong imagination, or brain-fancy, that on such an hour, on such a day, or in such a place, you felt and knew assuredly that all your sins were forgiven you. By such a forgiveness of sins, *that* which made you a sinner is not *destroyed*, but you will have every day the same necessity of confessing yourself a *miserable sinner*, as you had that *morning*, when your sins were not forgiven you till the *afternoon*. The true forgiveness of sins, is only then, when *that* which sinned in us is done away, or become powerless in us; but nothing can do this but *that power* by which we become sons of God. A blind man has then only a deliverance from his blindness when he is put in full possession of seeing eyes; this is the only doing away of his darkness. Just so, and no otherwise, are our sins forgiven us, or done away, when the power by which we become sons of God, or the new creature, is so given to us, so possessed by us, as seeing eyes are given to and possessed by the man who before that was all

blindness. And as our *old man* can only then be said to be truly *put off* when the *new man* in Christ is raised to life in his stead, so our sins are only then truly blotted out, or done away, when an un sinning nature, or a birth of God, that sinneth not, is come to be the ruling life in us.

Many are the *marks* which the learned have given us of the true Church; but be that as it will, no man, whether learned or unlearned, can have any mark or proof of his own *true church-membership* but his being dead unto all sin, and alive unto all righteousness. This cannot be more plainly told us than in these words of our Lord, *He that committeth sin is the servant of sin*; but surely that servant of sin cannot at the same time be a living member of Christ's body, or that new creature, who dwelleth in Christ, and Christ in him. To suppose a man born again from above, yet under a necessity of continuing to sin, is as absurd as to suppose that the true Christian is only to have so much of the nature of Christ born in him as is consistent with as real a power of Satan still dwelling in him. *If the Son*, saith Christ, *shall make you free, then ye shall be free indeed*. What is this but saying, if Christ be come to life in you, then a true freedom from all necessity of sinning is given to you? Now if this is hindered, and cannot come to pass in the faithful follower of Christ, it must be because both the willing and working of Christ in man is too weak to overcome that which the devil willeth and worketh in him. All this absurdity, and even blasphemy, is necessarily implied in that common doctrine of books and pulpits, which teaches that the Christian can never have done sinning as long as he lives.—Well, therefore, may Christendom sleep as securely as it does under the power of sin, without any thought, hope, or desire of doing God's will on earth as it is done in heaven; without any concern at their not being pure, as he who hath called them is pure, or walking as he walked.

The Scripture knows no Christians but saints, who in all things act as becometh saints. But now, if the Scripture saint did not mean a man that eschewed *all evil*, and was holy in all his conversation, saint and no saint, would have only such difference as one carnal man will always have from another.—Preachers and writers comfort the half Christians with telling them that God *requireth not* a perfect, sinless obedience, but *accepteth* the sincerity of our weak endeavours instead of it.—Here, if ever, the *blind lead the blind*. For St. Paul, comparing the way of salvation to a *race*, saith, *In a race all run, but ONE obtaineth the prize: so run that ye may obtain*. Now, if Paul had seeing eyes, must not they be blind who teach that God accepteth of all *that run* in the religious race, and *requireth not* that any should *obtain* the prize? How easy was it to see that the sincerity of our weak endeavours was quite a different thing from that which alone is, and can be the *required* perfection of our lives. The first, God accepteth,—that is, beareth with. But why, or how? Not because he seeketh or *requireth* no more; but he beareth with them because, though at a great distance from, they are, or may be, making towards that perfection, or new creature, which he *absolutely requires*, which is the *fullness of the stature of Christ*, and is that which Paul saith is the *ONE* that obtaineth the prize.

The same which Paul saith is said by Christ in other words, *Strive*, saith he, *to enter in at the strait gate*. Here our best endeavours are called for, and therefore accepted by God, and yet at the same time he addeth, *that many shall strive to enter in, but shall not be able*. Why so; whence comes this? It is because Christ himself is the *one door* into life. Here the *strivers* mentioned by Christ, and those which St. Paul calls *runners* in a race, are the very same persons; and Christ calling himself the *one door* of entrance is the same thing as when Paul saith, that *one only* receiveth the prize, and that one which alone obtaineth the prize, or that entereth through

the right door, is that new creature in whom Christ is truly born. For whether you consider things natural or supernatural, nothing but *Christ in us* can be *our hope of glory*.

The pleader for imperfection farther supports himself by saying, no man in the world, Christ excepted, was ever without sin.—And so say I too; and with the apostle I also add, *That if we say we have not sinned we make him a liar*.—But then it is as true to say, that we make *him a liar*, if we deny the possibility of our ever being freed from a necessity of sinning. For the same Word of God saith, *If we confess our sins, he is faithful and just to forgive us our sins, and (N.B.) to cleanse us from all unrighteousness*.

But surely he that is left under a necessity of sinning, as long as he lives, can no more be said to be cleansed from *all unrighteousness*, than a man who must be a *cripple* to his dying day, can be said to be cured of *all his lameness*.—What weaker conclusion can well be made than to infer that, because Christ was the only man that was born and lived free from sin, therefore no man on earth can be raised to a freedom from sinning; no better than concluding that, because the *old man* is every one's birth from Adam, therefore there can be no such thing as a *new man* created unto righteousness, through Christ Jesus, living and being all in all in him, no better sense or logic than to say that, because our *Redeemer* could not find us any thing else but *sinner*s, therefore he must of all necessity leave us to be *sinner*s.

Of Christ it only can be said, that he is *in himself* the true vine; but of every branch that is his, and groweth in him, it must be as truly said, that the life and spirit of the true vine is the life and spirit of its branches, and that as is the vine, so are its branches.—And here let it be well noted, that if the branch hath not the life and goodness of the vine in it, it can only be because it is broken off from the vine, and, therefore, a withered branch fit for the fire.—But if the branches abide in the vine, then Christ saith this glorious thing of them, *Ye shall ask what ye will, and it shall be done unto you*, John, xv. 7.—The very same glorious thing which he had before said of himself, *Father, I thank thee that thou hast heard me*, and (N.B.) *I knew that thou hearest me always*, John, xi. 41.—Now say that this new creature, who is in such union, communion, and power with God, because Christ is in him, and he in Christ, as really as the vine is in the branches, and the branches in the vine, say that he must be a servant of sin as long as he lives in this world, and then your absurdity will be as great as if you had said, that Christ in us must partake of our corruption.

The sober divine, who abhors the pride of enthusiasts for the sake of humility, saith of himself and all men, We are poor, blind, imperfect creatures, all our natural faculties are perverted, corrupted, and out of their right state, and therefore nothing that is perfect can come from us or be done by us. Truth enough! And the very same truth as when the Apostle saith, *The natural man knoweth not the things that be of God, he cannot know them, they are foolishness to him*. This is the man that we all are by nature.—But what Scripture ever spoke of, or required any perfect works from this man, any more than it requires the Ethiopian to change his skin? Or what an instructed divine must he be who considers this old natural man as the Christian, and therefore rejects Christian perfection because this *old man* cannot attain to it? What greater blindness than to appeal to our fallen state as a proof of a weakness and corruption which we must have when we are redeemed from it? Is this any wiser than saying that sin and corruption must be there *where* Christ is, because it is *there* where he is not?

Our Lord hath said this absolute truth, that unless we be born again from above there is no possible entrance into the kingdom of God.—What

this new birth is in us, and what we get by it, is as expressly told us by his beloved Apostle, saying, *That which is born of God sinneth not.*—This is as true and unalterable as to say that which is born of the devil can do nothing else but add sin to sin. To what end do we pray that *this day we may fall into no sin*, if no such day can be had? But if sinning can be made to cease in us for one day, what can do this for us but that which can do the same to-morrow? What benefit in praying that *God's will may be done on earth as it is in heaven*, if the earth, as long as it lasts, must have as many sinners as it has men upon it? How vainly does the Church pray for the baptised person, *that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh*, if this victorious triumph can never be obtained? If notwithstanding this baptism and prayer he must continue *committing sin*, and so be a servant of sin as long as he lives? What sense can there be in making a *communion of saints* to be an article of our creed, if at the same time we are to believe that Christians, as long as they live, must in *some degree* or other *follow* and be *led* by the lusts of the flesh, the lust of the eyes, and the pride of life?

Whence now comes all this folly of doctrines? It is because the Church is no longer that spiritual house of God in which nothing is intended and sought after but spiritual power and spiritual life, but is become a mere human building, made up of worldly power, worldly learning, and worldly prosperity in Gospel matters. And, therefore, all the frailties, follies, and imperfections of human nature must have as much life in the Church as in any other human society. And the best sons of such a Church must be forced to plead such imperfections in the members of it as must be, where the old fallen human nature is still alive.—And alive it there must be, and its life defended, where, the being *continually moved and led* by the Spirit of God, is rejected as gross enthusiasm. For nothing but a full birth and continual breathing and inspiration of the Holy Spirit in the new-born creature, can be a deliverance from all that which is earthly, sensual, and devilish in our fallen nature. This new creature, born again in Christ of that ETERNAL WORD which created all things in heaven and on earth, is both the *Rock and Church* of which Christ saith, *The gates of hell shall never prevail against it.* For prevail they will and must against every thing but the new creature. And every fallen man, be he where he will or who he will, is yet in his fallen state, and his whole life is a mere Egyptian bondage and Babylonian captivity, till the heavenly Church or new birth from above has taken him out of it.

See how St. Paul sets forth the salvation-Church as being nothing else, and doing nothing else, but merely as the mother of this new birth.—*Know ye not*, saith he, *that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* Here we have the one true Church infallibly described, and yet no other Church, but the *new creature*. He goes on, *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* Therefore to be in Christ or in his Church belongs to no one, but because the old man is *put off*, and the new creature risen in Christ is *put on*. The same thing is said again in these words, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that (N.B.) HENCEFORTH we should not serve sin*; therefore the true Church is nowhere but in the new creature, that *henceforth sinneth not*, nor is any longer a servant to sin.—Away, then, with all the tedious volumes of Church *unity*, Church *power*, and Church *salvation*. Ask neither a Council of Trent, nor a

Synod of Dort, nor an assembly of divines for a definition of the Church. The Apostle has given you not a definition, but the unchangeable nature of it, in these words: But now *being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* Therefore to be in the true salvation-Church, and to be in Christ that new creature which sinneth not, is strictly the same thing.

What now is become of this true Church, or where must the man go who would fain be a living member of it?—He need go nowhere; because, wherever he is, *that* which is to save him, and *that* which he is to be saved from, is always with him.—SELF is all the evil that he hath, and God is all the goodness that he ever can have. But *Self* is always with him, and God is always with him.—Death to self is his only entrance into the Church of life, and nothing but God can give death to self.—*Self* is an inward life, and God is an inward Spirit of Life; therefore nothing kills that which must be killed in us, or quickens that which must come to life in us, but the inward work of God in the soul, and the inward work of the soul in God.—This is that *mystic* religion which, though it hath nothing in it but that same *spirit*, that same *truth*, and that same *life*, which always was, and always must be, the religion of all God's holy angels and saints in heaven, is, by the wisdom of this world, accounted to be madness. As wisely done as to reckon him mad who says, that the vanity of things temporal cannot be, or give life to, the things that are eternal; or that the *circumcision* of the flesh is but as poor a thing as the *whetting* the knife, in comparison of that inward, mystic circumcision of the heart, which can only be done by *that word of God, which is sharper than any two-edged sword, and pierces to the dividing asunder of the soul and spirit.* Heb. iv. 12.—Now fancy to yourself a *rabbi-doctor*, laughing at this circumcision of the two-edged sword of God as *Gospel-madness*, and then you see that very same Christian orthodoxy which at this day condemns the inward working life of God in the soul as *mystic madness*.

Look at all that is outward, and all that you then see has no more of salvation in it than the stars and elements. Look at all the good works you can think of, they have no goodness for you but when the good Spirit of God is the doer of them in you. For all the outward works of religion may be done by the *natural man*; he can observe all Church duties, stick close to doctrines, and put on the semblance of every outward virtue: thus high he can go. But no Christian, till led and governed by the Spirit of God, can go any higher than this feigned outward formality of this natural man; to which he can add nothing but his own natural, fleshly zeal in the defence of it; for all zeal must be of this kind till it is the zeal of that which is born of God, and calls every creature only to that same new birth from above. *My little children*, saith St. Paul, *of whom I travail again in birth till Christ be formed in you.* This is the whole labour of an apostle to the end of the world. He has nothing to preach to sinners but the absolute necessity, the true way, and the certain means, of being born again from above. But if dropping this one thing only necessary and only available he becomes a disputing reformer about words and opinions, and helps Christians to be zealously separated from one another, for the sake of being saved by different notions of faith, works, justification, or election, &c., he has forgot his errand, and is become a blind leader of all who are blind enough to follow him. For all that is called *faith, works, justification, sanctification, or election*, are only so many different expressions of *that* which the *restored* divine life is, and does in us, and have no existence any where, or in any thing, but the new creature. And the reason why every thing that is, or

can be good in us, or to us, is nothing else but this divine birth from above, is because the divine nature dead in Adam was his entire loss of every divine virtue, and his whole fall under the power of this world, the flesh, and the devil; and therefore the divine nature brought again to life in man is his faith, his hope, his prayer, his works, his justification, sanctification, election, or salvation. And that ELECTION which systematical doctors have taken out of its place, and built it into an absolute, irreversible decree of God, hath no other nature, no other effect or power of salvation, but that which equally belongs to our *faith, hope, prayer, love of God, and love of our neighbour*; and just so far as these divine virtues are in us, just so far are we the *elect of God*, which means nothing else but *the beloved of God*; and nothing makes us the beloved of God but his own first image and likeness rising up again in us. Would you plainly know what is meant by being elected of God,—the same is plainly meant as when the Scripture saith, *God heareth those only who call upon him*, or that he can only be *found by those who seek him*; so he only electeth those and that which elect him. Again; *He that honoureth me him will I honour*, saith God; *He that loveth me*, saith Christ, *shall be beloved of me and my Father*. This is the mystery of election (N.B.) as it relates to *salvation*. At divers times, and in sundry manners, God may have, and hath had, his *chosen vessels* for particular offices, messages, and appointments; but as to *salvation* from our *fallen state*, every son of Adam has his *chosen vessel*, and this as certainly as that every son of Adam has the *seed of the woman, the incorruptible seed of the WORD* born along with him; and this is God's unchangeable universal election, which chooseth or willeth the salvation of all men. For the ground of all union, communion, or love between God and the creature, lieth wholly in the *divine nature*. That which is divine in man tends towards God, elects God; and God only and solely elects his own birth, nature, and likeness in man. But seeing his own birth, a seed of his own divine nature is in every man, to suppose God by an arbitrary power willing and decreeing its eternal happiness in some, and willing and decreeing its eternal misery in others, is a blasphemous absurdity, and supposes a greater injustice in God than the wickedest creatures can possibly commit against one another.

But truth, to the eternal praise and glory of God, will eternally say, that his love is as universal and unchangeable as his being, that his *mercy over all his works* can no more cease, than his omnipotence can begin to grow weak. God's *mark* of an universal salvation set upon all mankind, was first given in these words, *The seed of the woman shall bruise the head of the serpent*. Therefore, wherever the serpent is, there his head is to be bruised. This was God's infallible assurance, or omnipotent promise, that all that died in Adam should have its first birth of glory again.—The eternal Son of God came into the world, only for the sake of this new birth, to give God the glory of restoring it to all the dead sons of fallen Adam.—All the mysteries of this incarnate, suffering, dying Son of God, all the price that he paid for our redemption, all the washings that we have from his all-cleansing blood poured out for us, all the life that we receive from eating his flesh and drinking his blood, have their infinite value, their high glory, and amazing greatness in this, because nothing less than these supernatural mysteries of a God-Man, could raise that new creature out of Adam's death, which could be again a living temple, and deified habitation of the Spirit of God.

That this new birth of the Spirit, or the Divine life in man, was the truth, the substance, and sole end of his miraculous mysteries, is plainly told us by Christ himself, who, at the end of all his process on earth, tells his disciples what was to be the blessed and full *effect* of it, namely, that the

Holy Spirit, the Comforter (being now fully purchased for them), should, after his ascension, come in the stead of a Christ in the flesh.—*If I go not away, saith he, the Comforter will not come, but if I go away I will send him unto you, and he shall guide you into all truth.* Therefore, all that Christ was, did, suffered, dying in the flesh, and ascending into heaven, was for this sole end, to purchase for all his followers a new birth, new life, and new light, in and by the Spirit of God restored to them, and living in them, as their Support, Comforter, and Guide into all truth.—And this was his, **Lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD,**

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PROCEEDINGS

OF

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

1843.

The Church of Scotland is no longer the Established Church. True to her adorable Head and King, she has chosen rather to forfeit the State's support, than to disown her allegiance to Jesus. Praise be to God that she has been enabled to give such a testimony, and that the testimony has been so nobly borne.

There is one feature in this testimony, to which we would direct special attention. The testimony is not only a Presbyterian, but a *Protestant* testimony.

All have heard of the great Reformation. It was a recovery of THE TRUTH. The truth came forth from its long and dreary entombment. It soon wrought, in the hands of the Spirit, its proper and promised work. The truth made men *free*. The believer stood forth in his essential dignity,—having Christ for his Master, and owning or tolerating no other. He claimed the right of private judgment. He indignantly repudiated, as an invasion of his birth-right, all lordship over the conscience. He insisted on dealing direct with God,—no man coming between. He demanded that the conscience should depend on, and hold of, the Lord alone. The right he carried with him into every relation of society. Whether he were, 1st, A Magistrate, or, 2dly, A Church-ruler, or, 3dly, A mere Church-member, he claimed and exercised the right, as his inalienable, indefeasible prerogative. He could suffer no despotism, civil or spiritual. To whatever duty he might be called, he required that he should be left dependent upon Christ,—at full liberty to serve Christ. This is the essence of the great Reformation,—of the testimony then given in behalf of God's own truth.

The Church of Scotland occupies the same ground now. 1. She owns the right of the Magistrate to determine for himself, and on his own responsibility to Christ, the terms on which he shall either at first endow the Church, or continue an endowment, once given. She testifies, indeed, that he is bound to regard the will of Christ in the matter; and that if, in either case, he demand her enslavement, as the price to be paid for his support, he is guilty of sin. But the Church's duty ends here. The Magistrate must be left free to discharge his duty to Christ, the King of nations, and Prince of the kings of the earth. 2. She owns also and maintains the right of the office-bearers in the Church to exercise the same liberty. To *them* have been committed by Jesus Himself the keys of His own kingdom. *They* have been constituted a 'distinct government' over it. They are to administer its affairs. They have a statute-book to guide them. No third party may come in, and claim the mastery or the right of control. If he do, he is an intruder, and is to be summarily ejected. The office-bearers, in ruling the house, have one Master, even Christ; and to own any other, is to rebel against the Lord. 3. Within their proper sphere, however, she demands the same liberty for the members of the Church,—the people,—as she claims for the magistrate and for Church-rulers. Neither civil nor ecclesiastical authority may control the people in the exercise of their spiritual function. One most material part of that function concerns the formation of the pastoral relation. It is very expressly defined in 2 John 10, 11,— 'If there come any among you, and bring not this,' (the apostle's) 'doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.' The same thing is affirmed by the Kirk, when she says so peremptorily, that 'no man shall be intruded into a parish contrary to the *will* of the *congregation*.' The people are to judge whether they be edified or not. *Their will*, not their reasons, or the opinion of others concerning these reasons, is to be received as final. The Church-rulers are no keepers of the people's conscience. They have no warrant to lord it over the heritage. The people must be left free to obey Christ, and Christ alone.

Such is the present testimony. For the reasons which demanded the course taken by the Church in yielding this testimony, we refer our readers to the admirable Protest embodied in the proceedings of Thursday. The office-bearers and the people had been equally spoiled of their liberty as the servants of Christ. Impressed with this conviction, upwards of 400 ministers had held a solemn Convocation in Edinburgh in November 1842, at which it was resolved that, unless the Legislature should interpose and alter the law, as declared by the Civil Court, there was no alternative

but to renounce the endowments which had thus been clogged with the condition of subservience to another master than Christ. In the interval betwixt the Convocation and the meeting of Assembly, both the Government and the Legislature had successively refused to grant the Church's just claims. The refusal was attended, indeed, with many aggravations. It was opposed at once to the clear demands of Scripture and the no less palpable terms of the statutes of the realm. It was a flagrant infringement of the Act of Security and Treaty of Union betwixt the two kingdoms of England and Scotland. It was given, besides, in the most obnoxious form,—the House of Commons having, at the instance of Government, and by an English majority, in opposition to two-thirds of the Scotch representatives, declined even to inquire into the grounds of the statute law whereon the Church founded her Claim of Right. But the refusal was explicit. *Parliament had declared that the union betwixt the Church and the State in this country was no longer to subsist in unison with the liberty of the Church rulers and Church members to serve Christ, their common Head.* And only one course was thus left open. Being no guardian of the constitution, and owning the magistrate's right to determine his own duty in regard to the terms on which he shall give or continue his support, she could only complete her testimony by an Act of Separation.*

Thus the testimony borne *now* to the honour of Jesus is the very testimony borne by Luther, and Melancthon, and the other worthies of the great Reformation. The question lies deeper than the particular controversy which has raised it. It is at the root of all civil and religious liberty. It is,—let it be reiterated again and again in the ears of all men,—the question of PROTESTANTISM. It is the question of the right of private judgment,—the right of each Christian man to be dependent on Christ alone, and therefore independent of all authority, civil or ecclesiastical, in the discharge of his duty to Christ.

The reader will have no difficulty in discerning, in the proceedings of the Protesting Church, the true lineaments of the Church of Scotland. If the doings of the residuary Assembly have been more meagrely reported, it is only because there is nothing in these which either the Christian men of the present day regard with any interest, or which posterity will care to know.†

* Though the initiatory step was a Protest against the legality of the Assembly, yet the grounds of the Protest necessarily led to the Act and Deed of Separation.

† For a brief summary of the real character of these proceedings, we refer the reader to Dr Buchanan's speech on Tuesday, May 30.

THURSDAY, *May 18, 1843.*

The great excitement which had prevailed in town from the beginning of the week, regarding the near meeting of the Assembly, was on Thursday increased to the utmost intensity. Thousands arrived from all parts of the country on Wednesday and during the morning of Thursday; and from an early hour, the crowded state of the streets, especially from the High Street, down to the North Bridge, and along to St Andrew's Church, showed that something of wide-spread, all-engrossing interest was about to take place. The demands for admission to St Andrew's Church could not be supplied to one-tenth of their extent—great numbers, even of the ministers and elders, being unable, owing to the crowded state of the building, to obtain admission. The public gallery was filled to overflowing at an early hour—many, principally ladies, having been there so soon as at four and five o'clock in the morning—and long before the proceedings commenced, was crammed to suffocation—the pressure from the multitude at the door unable to get in, rendering the position of those standing inside anything but agreeable. The whole house was in fact filled from the floor to the very ceiling. The seats round the throne were also all occupied by ladies at an early hour.

Before proceeding to the High Church, the Most Noble the Marquis of Bute, her Majesty's Lord High Commissioner, held his first levee in the Throne Room of the ancient Palace of Holyrood, which was thronged with a large assemblage of noblemen and gentlemen, naval and military officers, &c.

About a quarter to one o'clock his Grace and his attendants reached the High Church. After the usual salutations, divine service was commenced by the Rev. Dr Welsh, the Moderator of the last General Assembly. The Rev. gentleman took his discourse from the latter clause of the 5th verse of the 14th chapter of the Romans,—“Let every man be fully persuaded in his own mind.”*

Immediately on the conclusion of the service, the Assembly adjourned to St Andrew's Church.

Very few of the Moderate party appeared to have been hearing the Moderator's sermon, as they were almost all in their places in St Andrew's Church before it was finished in the High Church. Dr Cook of St Andrews was there from about half-past twelve o'clock, standing conversing, to all appearance very heartily, with his friends as they came in, especially with Dr Bryce. Mr Robertson of Ellon, and Mr Paul of Tullynessle, were also there early, and sat apparently more thoughtful than their neighbours, talking to nobody. After some time, Dr Candlish entered the body of the house, and was received with a loud and repeated burst of applause from all parts of the house. Mr Campbell of Monzie, M. P., Mr Makgill Crichton, Mr Dunlop, Dr Cunningham, and Sheriff Monteith, shortly followed, and were each received with similar demonstrations of applause.

At twenty-five minutes to three o'clock, the Moderator (Dr Welsh) arrived, and took the chair. A few minutes afterwards, the playing by the band of the “Queen's Anthem,” announced the arrival of his Grace the Commissioner, who accordingly entered immediately, accompanied by the Lord Provost and others,—the whole Assembly and audience standing to receive him. Dr Welsh opened the proceedings by a very appropriate and solemn prayer; after which a number of members entered who had been unable to obtain admittance before, among whom were Dr Chalmers, Dr Gordon, and Dr Macfarlan of Greenock, who were received with bursts of applause, and took their seats on the left of the Moderator. Silence having been shortly afterwards obtained,

Dr WELSH, Moderator, rose and said,—According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges,—proceedings which have been sanctioned by her Majesty's Government, and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our

* The sermon has since been published at the special request of the Assembly; and we refer our readers to it.

constitution, so that we could not now constitute this court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to come to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read :—

WE, the undersigned ministers and elders, chosen as commissioners to the General Assembly of the Church of Scotland, indicted to meet this day, but precluded from holding the said Assembly by reason of the circumstances hereinafter set forth, in consequence of which a Free Assembly of the Church of Scotland, in accordance with the laws and constitution of the said Church, cannot at this time be holden,—

Consider that the Legislature, by their rejection of the Claim of Rights adopted by the last General Assembly of the said Church, and their refusal to give redress and protection against the jurisdiction assumed, and the coercion of late repeatedly attempted to be exercised over the courts of the Church in matters spiritual by the civil courts, have recognised and fixed the conditions of the Church Establishment, as henceforward to subsist in Scotland, to be such as these have been pronounced and declared by the said civil courts in their several recent decisions, in regard to matters spiritual and ecclesiastical, whereby it has been *inter alia* declared,—

1st, That the courts of the Church as now established, and members thereof, are liable to be coerced by the civil courts in the exercise of their spiritual functions; and in particular, in their admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church, and their views of the Word of God, and to the liberties of Christ's people.

2d, That the said civil courts have power to interfere with and interdict the preaching of the gospel and administration of ordinances as authorised and enjoined by the Church courts of the Establishment.

3d, That the said civil courts have power to suspend spiritual censures pronounced by the Church courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

4th, That the said civil courts have power to reduce and set aside the sentences of the Church courts of the Establishment, deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers,—restoring them to the spiritual office and status, of which the Church courts had deprived them.

5th, That the said civil courts have power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

6th, That the said civil courts have power to supersede the majority of a Church court of the Establishment, in regard to the exercise of its spiritual functions as a Church court, and to authorise the minority to exercise the said functions, in opposition to the court itself, and to the superior judicatories of the Establishment.

7th, That the said civil courts have power to stay processes of discipline pending before courts of the Church by law established, and to interdict such courts from proceeding therein.

8th, That no pastor of a congregation can be admitted into the Church courts of the Establishment, and allowed to rule, as well as to teach, agreeable to the institution of the office by the Head of the Church, nor to sit in any of the judicatories of the Church, inferior or supreme, and that no additional provision can be made for the exercise of spiritual discipline among members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish without the coercion of a civil court.

All which jurisdiction and power on the part of the said civil courts severally above specified, whatever proceeding may have given occasion to its exercise, is in our opinion, in itself inconsistent with Christian liberty,—with the authority which the Head of the Church hath conferred on the Church alone.

And farther, considering that a General Assembly, composed in accordance with the laws and fundamental principles of the Church, in part of commissioners themselves admitted without the sanction of the civil court, or chosen by Presbyteries, composed in part of members not having that sanction, cannot be constituted as an Assembly of the Establishment without disregarding the law and the legal conditions of the same as now fixed and declared.

And farther, considering that such commissions as aforesaid would, as members of an Assembly of the Establishment, be liable to be interdicted from exercising their functions, and to be subjected to civil coercion at the instance of any individual having interest who might apply to the civil courts for that purpose.

And considering further, that civil coercion has already been in divers instances applied for and used, whereby certain commissioners returned to the Assembly this day appointed to have been holden, have been interdicted from claiming their seats and from sitting and voting therein, and certain Presbyteries have been by interdicts directed against the members prevented from freely choosing commissioners to the said Assembly, whereby the freedom of such Assembly, and the liberty of election thereto, has been forcibly obstructed and taken away.

And further, considering that, in these circumstances, a Free Assembly of the Church of Scotland, by law established, cannot at this time be holden, and that any Assembly, in accordance with the fundamental principles of the Church, cannot be constituted in connection with the State without violating the conditions which must now, since the rejection by the Legislature of the Church's Claim of Right, be held to be the conditions of the Establishment.

And considering that, while heretofore as members of Church judicatories ratified by law and recognised by the constitution of the kingdom, we held ourselves entitled and bound to exercise and maintain the jurisdiction vested in these judicatories with the sanction of the constitution, notwithstanding the decrees as to matters spiritual and ecclesiastical, of the civil courts, because we could not see that the State had required submission thereto as a condition of the Establishment, but, on the contrary, were satisfied that the State, by the acts of the parliament of Scotland, for ever and unalterably secured to this nation by the Treaty of Union, had repudiated any power in the civil courts to pronounce such decrees, we are now constrained to acknowledge it to be the mind and will of the State, as recently declared, that such submission should and does form a condition of the Establishment, and of the possession of the benefits thereof; and that as we cannot, without committing what we believe to be sin—in opposition to God's law—in disregard of the honour and authority of Christ's crown, and in violation of our own solemn vows, comply with this condition, we cannot in conscience continue connected with, and retain the benefits of the Establishment to which such condition is attached.

WE, THEREFORE, the ministers and elders aforesaid, on this, the first occasion since the rejection by the Legislature of the Church's claim of right, when the commissioners chosen from throughout the bounds of the Church to the General Assembly appointed to have been this day holden, are convened together, DO PROTEST, that the conditions aforesaid, while we deem them contrary to and subversive of the settlement of church government effected at the Revolution, and solemnly guaranteed by the Act of Security and Treaty of Union, are also at variance with God's word, in opposition to the doctrines and fundamental principles of the Church of Scotland, inconsistent with the freedom essential to the right constitution of a church of Christ, and incompatible with the government which He, as the Head of his church, hath therein appointed distinct from the civil magistrate.

And we further PROTEST, that any Assembly constituted in submission to the conditions now declared to be law, and under the civil coercion which has been brought to bear in the election of commissioners to the Assembly this day appointed to have been holden, and on the commissioners chosen thereto, is not and shall not be deemed a free and lawful Assembly of the Church of Scotland, according to the original

and fundamental principles thereof, and that the claim, declaration, and protest, of the General Assembly which convened at Edinburgh in May 1842, as the act of a free and lawful Assembly of the said Church, shall be holden as setting forth the true constitution of the said Church, and that the said claim, along with the laws of the Church now subsisting, shall in nowise be affected by whatsoever acts and proceedings of any Assembly constituted under the conditions now declared to be the law, and in submission to the coercion now imposed on the Establishment.

And, finally, while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall, in God's good providence, be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland, and the obligations of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now deemed to be thereto attached—we PROTEST, that in the circumstances in which we are placed, it is and shall be lawful for us, and such other commissioners chosen to the Assembly appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith and standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of his glory, the extension of the gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy word; and we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation; but, at the same time, with an assured conviction, that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church.

Signed by David Welsb, M.; Thomas Chalmers, M.; Henry Grey, M.; Patrick Clason, M.; Walter Fairlie, M.; Robert Gordon, M.; Wm. Cunningham, M.; Robt. S. Candlish, M.; Jas. Fairbairn, M.; Robt. Elder, M.; Alex. E. Monteith, E.; Pat. Fairbairn, M.; John Thomson, M.; W. Bruce Cunningham, M.; John Thomson, M.; Andw. Baird, M.; John Wallace, M.; John Fairbairn, M.; Geo. Fulton Knight, M.; Geo. Hastie, M.; Henry Duncan, M.; P. Maxwell, E.; Robt. Bryden, M.; John R. Mackenzie, M.; Robt. Crawford, M.; Jas. Mackenzie, M.; Philip Forsyth, E.; Robt. Moncrieff Rome, E.; John Gordon, E.; Thomas B. Bell, M.; Matthew Kirkland, M.; Claud Alexander, E.; David Landsborough, M.; Matthew Dickie, M.; Thomas Finlay, M.; Thomas Main, M.; W. H. Craufurd, E.; P. B. Muir Macredie, E.; Robert Smith, M.; Duncan Macfarlan, M.; J. Macnaughton, M.; Alex. Renfrew, E.; Thomas Carlisle, E.; Jas. Smith, M.; Jas. Drummond, M.; Rob. Buchanan, M.; John Forbes, M.; John Thomson, M.; Al. N. O. Somerville, M.; W. Burns, M.; John Smyth, M.; Andrew King, M.; Thos. Brown, M.; Walter MacGillivray, M.; W. Collins, E.; Patrick Macfarlan, M.; Henry Dunlop, E.; W. Wilson, E.; Alex. Bryce, E.; John Wright, E.; Peter M'Adam, E.; A. Campbell of Monzie, E.; Joseph Stark, M.; Duncan M'Lean, M.; John Grant, E.; Archd. M'Indoe, E.; James Pearson, M.; Alex. Cameron, M.; Wm. Fraser, M.; Michael Stirling, M.; John Mackenzie, M.; Wm. Grant, M.; Jno. Murray, E.; John Bonra, M.; George Cupples, M.; Alex. Beath, M.; Wm. Mackenzie, M.; Wm. Watt, M.; James Sieveright, M.; John Alexander, M.; Alex. Hutchison, E.; Andw. Melville, M.; Ja. Macfarlane, M.; Adam Cairns, M.; D. M. M. Crichton, E.; Robt. Brown, M.; Chas. Nairne, M.; Jas. Millar, M.; Geo. Lewis, M.; D. B. Mellis, M.; William Stewart, M.; James Ewing, M.; Thomas Wilson, M.; Thomas Dymoek, M.; William Wilson, M.; William Andson, E.; James Brewster, M.; William Nixon, M.; J. G. Wood, E.; Alex. L. K. Foote, M.; P. Dalmahoy, E.; John Murray,

M.; James Foote, M.; James Stewart, M.; Robert Forbes, M.; Alex. Spence, M.; Alex. Thom, E.; Thos. Sheppherd, E.; R. J. Brown, M.; Wm. Anderson, M.; David Scot Ferguson, M.; James M'Gowan, M.; Wm. Henderson, E.; James Forrest, E.; Hugh Gordon, M.; Wm. Garden Blaikie, M.; Neil Smith, jun. E.; George Innes, M.; Fra. W. Grant, M.; Ludovic Stewart, E.; Duncan Grant, M.; George M'Kay, M.; William Barclay, M.; John Mattheson, M.; Thos. Macaulachlan, M.; Wm. Stothert, E.; Geo. Mackay, E.; Alex. Stewart, M.; Henry Paul, E.; John Makrae, M.; Maurice Lothian, E.; C. R. Mathewson, M.; John Munro, E.; Hector Allan, M.; G. Smyttan, E.; John M'Donald, M.; Alex. Flyter, M.; Jas. Begbie, E.; G. M. Torrance, E.; John M'Millan, M.; Thos. Davidson, M.; Colin Mackenzie, M.; Donald M'Rae, M.; A. Dunlop, E.; Rob. Finlayson, M.; John Finlayson, M.; Cha. Gordon, M.; Geo. R. Kennedy; Jas. Bridges, E.; Jas. Blackadder, E.; John Monro, M.; W. Ross Taylor, M.; Peter Petrie, M.; John Cadell, E.; W. S. Hay, M.; John A. Ranken, E.; Jn. Brown, E.; Wm. Nicolson, M.; Geo. Darsie, jun., E.; Jas. Howden, E.; Jas. Wyld, E.; Alex. Balfour, E.; J. Somerville, D.D., M.; Patrick Don Swan, E.; Tho. Ramsay, E.; C. M. Christie, E.; Geo. W. Hay, E.; Pat. Tennent, E.; Geo. Duncan, E.; John Turnbull, M.; David Craig, E.; Jas. Crawford, jun. E.; Jas. C. Brodie, E.; John C. Brodie, E.; Geo. Tulloch, M.; Henry Tod, E.; Duncan M'Intyre, E.; Jas. Henderson, E.; John Howden, E.; Geo. Paton, E.; Charles Jamieson, M.; Wm. Ferguson, E.; Alex. Lillie, E.; H. M'Kenzie, M.; Adam Spence, E.; David Reid, E.; Abercromby L. Gordon, M.; John Robertson, M.; G. M. Gray, E.; Archd. Bonar, E.; Robert Hislop, E.; Richard Kidston, E.; David Brewster, E.; Andrew Urquhart, M.; David Dickson, E.; Wm. Black, E.; Adam Rettie, M.; Geo. Davidson, M.; John Murray, M.; Andrew Frazer, M.; Robert Johnston, jun. E.; Duncan Durroch, E.; Alex. Forrester, M.*

Immediately on reading the protest, which was listened to with breathless attention, Dr Welsh handed it to the Clerk, left the chair, and proceeded to the door of the Assembly, followed by Dr Chalmers, Dr Gordon, Dr Macfarlane of Greenock, Dr Brown of Glasgow, Dr Macdonald of Ferintosh, and the whole body of adhering ministers and elders. The effect of their movement on the audience was striking,—a loud cheer burst from the gallery, which, however, was suddenly hushed, and the whole audience stood gazing intently on the scene below, very many of them in tears. Whenever Dr Welsh, Dr Chalmers, and Dr Gordon made their appearance outside, they were received with a tremendous burst of applause from the masses assembled in George Street, which was continued and reiterated with the most extraordinary enthusiasm as they went along. All the windows and staircases were filled with ladies; nay, every available space,—the very housetops, were covered with groups of spectators, and the universal waving of hats and handkerchiefs from all quarters, mingled with the shouts below, had a very imposing effect. The whole body formed into a line of procession, four abreast, and proceeded down by North Hanover Street, Dundas Street, Pitt Street, &c., to the Hall at Tanfield, Canonmills—preceded, accompanied, and followed by immense multitudes of people—a large number of windows along the line being, as in George Street, filled with ladies waving their handkerchiefs. When they reached Tanfield, they were greeted with a loud and continued burst of cheering from the multitudes which had assembled to receive them; and on entering the Hall, the part of it assigned to the public was found filled to overflowing, with a large and most respectable company. Those parts of the Hall devoted to ministers and elders were soon also filled, and when the business commenced, the sight of the immense mass of people congregated, upwards of 3000 persons, had a most magnificent effect.

* The above Protest was concurred in by upwards of 300 ministers, not members of Assembly. A complete list of all the adhering ministers will be found in the proceedings of Tuesday, May 23, when the Act and Deed of Demission was signed in presence of the Assembly.

ASSEMBLY OF THE FREE PROTESTING CHURCH OF SCOTLAND.

DR WELSH, having taken the chair, opened the proceedings by a very suitable and solemnizing prayer. After which,

DR WELSH rose and said,—Reverend fathers and brethren, I presume our first duty, in the circumstances in which we are placed, unquestionably is to constitute ourselves by the choice of a Moderator; and I feel assured that the eyes of every individual in this Assembly—the eyes of the whole Church and country—the eyes of all Christendom are directed to one individual, whom to name is to pronounce his panegyric. In the exhausted state in which my numerous duties have left me, it is scarce in my power to say more, but indeed I feel that more would be superfluous. The extent of his labours, in connection with our present position, would justly entitle Dr Chalmers—(the mention of Dr Chalmers' name here was received with extraordinary enthusiasm, the whole of the vast audience rising, cheering for some minutes with the utmost enthusiasm, and the house presenting a perfect forest of hats and handkerchiefs—Dr Welsh continued)—would justly entitle that great man to hold the first place in this our meeting. But surely it is a good omen, or, I should rather say, a token for good from the Great Disposer of all events, and the alone Head of the Church, that I can propose to hold this office—an individual, who, by the efforts of his genius and his virtues, is destined to hold so conspicuous a place in the eyes of all posterity. But this I feel is taking but a low view of the subject. His genius has been devoted to the service of his heavenly Master, and his is the high honour promised to those, who, having laboured successfully in their Master's cause, and turned many to righteousness, are to “shine as the stars for ever and ever.”

DR WELSH then left the chair, and it was taken by Dr Chalmers.

DR CHALMERS then rose and said—Fathers and brethren, I deeply feel my inadequacy for the labours of the office which you have been pleased to confer upon me. I undertake it in fear and in weakness, and in much trembling. But we have warrant when urged by the feeling of insufficiency,—we have warrant for making a devout approach to Him, in whom alone strength and sufficiency are to be found. I beg to propose that we shall begin, before proceeding to the business of this Assembly, by an act of worship, and by prayer to Almighty God on the duties and prospects which lie before us.

The Rev. Doctor then gave out the 63d Psalm, from the third verse, which the whole Assembly sung standing, the music being led by Mr Stuart Petrie. The Moderator afterwards engaged in solemn prayer.

The MODERATOR then addressed the Assembly as follows:—Reverend Fathers and Brethren—It has been proposed that the business of this Assembly shall be commenced by an address, which I shall make as brief as possible, from him whom you have honoured by investing with this important station, which I now hold. At the termination of the few remarks which I shall deliver, I shall request that the document which many of you heard read in another place, may be again read for the benefit of all present,—I mean the protest which was read in the hearing of the Assembly of the Established Church, and which will form the basis both of this day's movement, and of the other courses of procedure which now lie before us. I should like, before I begin the form of a special address to my fathers and brethren now present, to occupy about the fifth part of the time that will be occupied by reading the address, in order that you may have an outset, as it were, of the principles which we have adopted in our proceedings of this day. The time has now gone by for lengthened argumentation either on the one side or the other of the Church question. That is over; and it is now followed by a busy season of doings more than of sayings, which leave room for little else than a few brief sentences expressive of the grounds on which we act,—not of the reasons by which these actions might be vindicated. 1. It is clear that, anterior to her connection with the State, the

Church had a government of her own, acting in her own proper sphere, with certain inherent liberties which, save by reason of persecution, were not violated. 2. That when the Church entered into connection with the State, she gave up no part of her liberties; it was her inalienable birthright, with which she would not part. The Church willingly gave her service, but her liberties were not hers to give; it was not only her privilege, but her bounden duty to hold them fast. 3. The ancestors of the Church of Scotland, true to their principles, did not give up their Christian liberty when they entered into connection with the State. They maintained these in circumstances of controversy, and of cruel persecution, for a whole century. They were bound to the sacred cause by a generous devotion; and so they kept alive, in the worst of times, their liberties and privileges, till the treaty of the Revolution Settlement, when what the Church deemed her charter was consented to by the State, as her constitutional liberties. 4. That a free and separate government in things ecclesiastical was guaranteed to the Church, which has subsisted for nearly a century and a half without molestation on the part of the civil courts; nor during the whole of that period, till within these last few years, did she suffer any inroad or violence at their hands; so that it may be averred, with all safety, that there was not a man who even once dreamed of such concessions as have recently been practised, as in the least degree likely, or even possible. 5. That the first breach which has been effected in the rightful privileges of the Church has been founded on an interpretation of the Act of Queen Anne, passed in the year 1712, anent the restoration of patronage, by which interpretation the discovery has been elicited for the first time,—for a discovery it may well be termed by all the parties in this controversy,—of a contrariety or conflict which was never before suspected to exist between that statute of Queen Anne, and those prior statutes which were enacted or confirmed by the Revolution Settlement; and though these were never referred to by the law Lords in their last adverse decision by the House of Peers in the case of Auchterarder, they were regarded and appealed to by the Assembly in the Claim of Rights, as forming the charter of the constitutional liberties of the Church of Scotland. 6. In these circumstances the Church appealed to Parliament, resting her ground on the hitherto unviolated construction of the law; and pointing to the latent discrepancy that had now been evolved for the first time between the posterior act of the Legislature and those prior deeds which were guaranteed at the Revolution, and by the Treaty of Union between the two kingdoms. 7. And lastly, to conclude this brief synopsis of a subject, which is much better treated and more expanded in the document which you are about to hear, our application was rejected, and the Legislature declined to remedy the evil which had hitherto lain dormant and unobserved during 130 years.

We now make a higher appeal, from our constitution, which has been disregarded, to our conscience, which tells us that the ecclesiastical ought not to be subjected to the civil power in things spiritual. We are therefore compelled, though with great reluctance and deep sorrow of heart, to quit the advantages of the British Establishment, because she has fallen from her original principles, in the hope that we shall be suffered to prosecute our labours in peace on the ground of British toleration. These are the principles that have occasioned the movements of this day, and brought us together on the present occasion. And now, reverend fathers and brethren, it is well that you should have been strengthened by your Master in Heaven to make the surrender you have done, of every thing that is dear to nature;—casting aside all your earthly dependence rather than offend conscience, incur the guilt of sinful compliance by thwarting your own sense of duty, and running counter to the Bible, our Great Church Directory and Statute Book. It is well that you have made, for the present, a clean escape from this condemnation—and that in the issue of the contest between a sacrifice of principle and a sacrifice of your worldly possessions, you have resolved upon the latter; and while to the eye of sense you are without a provision and a home, embarked upon a wide ocean of uncertainty, save that great and generous certainty which is apprehended by the eye of faith, that God reigneth, and that he will not forsake the families of the faithful. We read in the Scriptures, and I believe it will be often found true in the history and experience of God's people, that there is a certain light, and joyfulness, and elevation of spirit, consequent

upon a moral achievement such as this. There is a certain felt triumph, like that of victory after a conflict, attending upon a practical vindication, which conscience has made of her own supremacy, when she has been plied by many and strong temptations to degrade or to detrone her. Apart from Christianity altogether, there has been realised a joyfulness of heart, a proud swelling of conscious integrity, when a conquest has been effected by the higher over the inferior powers of our nature; and so among Christians too there is a legitimate glorying, as when the disciples of old gloried in the midst of their tribulations, and when the spirit of glory and of God rested on them, they were made partakers of the Divine nature, and escaped the corruption that is in the world; or as when the Apostle Paul rejoiced in the testimony of his conscience. But let us not forget in the midst of this rejoicing the deep humility that pervaded their songs of exultation; the trembling which these holy men mixed with their mirth; trembling arising from a sense of their own weakness; and then courage inspired by the thought of that aid and strength which was to be obtained out of His fulness, who formed all their boasting and all their defence. Never in the history of our Church were such feelings and such acknowledgments more called for than now; and in the transition we are making, it becomes us to reflect on such sentiments as these,—“not me, but the grace of God in me,”—and “let him that thinketh he standeth take heed lest he fall.”

By giving up your connection with the State, and thus separating yourselves from the worldly advantage of such a connection, you may be said to have withstood a great temptation—temptation to sin in one form; but such is the deceitfulness of the human heart, that, without the heedfulness and the humility which the apostles of old so pressed upon the early converts, there is danger of being carried away by temptation in another form, and temptation too to the very same sin. Rather than be seduced from one of your greatest principles, you have given up one earthly dependence; but let principle have its perfect work, and have a care lest you be tempted from even the least of your principles by the promises or the allurements of another earthly dependence. Rather than compromise the authority of Christ over the affairs of His own Church, you have forfeited the countenance of men in power—that is, who have the power of this world’s authority on their side. Beware of compromising another of your doctrines or articles of faith—and in the defence of which the Church of Scotland did lately signalize herself, even the authority of Christ over the kings and governments of earth, and the counterpart duty of these governments to uphold religion in the world,—beware, we say, of making any compromise or surrender of this your other principle,—and this, too, to gain the countenance of those who may still be called men in power—that is, who, if they have not the power of authority and office, have at least the power of numbers on their side. This may be termed a less principle than the other—of inferior consideration in itself, and inferior consequence to the vital or spiritual well-being of Christ’s Church upon earth. But let us not forget what the Bible says of those who break even the least of the commandments, that they shall be called the least in the kingdom of Heaven. The men who stand opposed to us on this second, or, as many choose to term it, this secondary question, might, with all the “hay, and stubble, and wood” of this, and, it may be, of other, errors, be reposing on the like precious foundation with ourselves. They might be men with whom we differ, and yet with whom we can agree to differ. They might be coadjutors in the great work of evangelising the people of our land—brethren with whom we can hold sweet and profitable counsel on the *capita fidei*, or weightier matters of the law; having “one faith, and one Lord, and one baptism.” But we shall not, even for their friendship, violate the entireness of our principles, or make surrender of the very least of them. It is not for those ministers of Christ, whom I am now addressing, and who on the altar of principle have just laid down their all—thus quitting, and for the sake of one principle, the friendship of men who have the power of office, it is not for them to give up another principle for the sake of the friendship of other men, who may be also said to have power—the power of numbers. We must not thus transfer ourselves from one earthly dependence to another. We have no other dependence than God. We acknowledge the authority, and will submit to the influence of no other guide than the eternal and unalterable truth as seen in the light of our own consciences.

To be more plain, let me be more particular. The Voluntaries mistake us, they conceive us to be Voluntaries. We hold by the duty of Government to give of their resources and their means for the maintenance of a gospel ministry in the land; and we pray that their eyes may be opened, so that they may learn how to acquit themselves as the protectors of the Church, and not as its corruptors or its tyrants. We pray that the sin of Uzziah, into which they have fallen, may be forgiven them, and that those days of light and blessedness may speedily arrive, when "kings shall be the nursing-fathers, and queens the nursing-mothers" of our Zion. In a word, we hold that every part and every function of a commonwealth should be leavened with Christianity, and that every functionary, from the highest to the lowest, should, in their respective spheres, do all that in them lies to countenance and uphold it. That is to say, though we quit the Establishment, we go out on the Establishment principle—we quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise—we are the advocates for a national recognition and national support of religion—and we are not Voluntaries.

Again, if we thus openly proclaim our differences with men who, under the guise of principle—and of this principle we question not the honesty—refuse in the affairs of the Church to have any participation with the Government—still more resolutely do we disclaim all fellowship with men who, under the guise of direct and declared opposition, lift a menacing front against "the powers that be;" or, disdain government, and impatient of restraint, manifest a spirit of contention and defiance. If we refuse to coalesce with one—and that a powerful body—on the question of ecclesiastical polity, still less would we seek to strengthen ourselves by amalgamating with another body of contentious and violent worldly politicians, and, least of all, with men whose element is confusion, and who delight in the wild war of turbulence and disorder. It may seem strange that I should deem it necessary to raise this warning in the hearing of Christian ministers and friends, calling upon them to repudiate lawless and revolutionary men—men who speak evil of dignities, and who are given to change; but it is because you have been so much misrepresented and misunderstood. I know well that it is not necessary to warn you, but it is necessary to bear this testimony in the hearing of the world; for many there be who mistake and misconceive you, even as the apostles of old were charged with attempting to turn the world upside down. There can be no common understanding, for there is no common object, between you and the lovers of mischief. The lessons which you inculcate are all on the side of peace and social order. You will not strengthen your enemies—the high aristocracy of the land—by walking in concert with men who are intent upon anarchy, and who seek the destruction of one institute as a means for destroying all the revered institutes of the land. You have no sympathy with such men, and you can hold no copartnership with them; but in the high walk of Christian principle, turning neither to the right hand nor to the left, you will keep the even tenor of your way. Why do I find you in this place? Because you have chosen to obey God rather than man—God, who is the author not of confusion but of order, both in the Church and in society. If your enemies will but have the wisdom to let you alone, and the mists of prejudice and misconception were but once cleared away, they will recognise in you the best conservators of peace and social order in the commonwealth. Now that the breakwater has been removed—and removed by those more immediately interested in keeping it up—in the disruption of the Established Church, which was strong in the affections, and firmly based in the confidence of the people, you at least, the expounders and the heralds of the gospel, will do nothing to aggravate, but everything to stay the effect of those evils; and if on the flag of your truly free and constitutional Church you are willing to inscribe that you are no Voluntaries, then still more there will be an utter absence of sympathy on your part with the demagogue and agitator of the day—so that in golden characters may be seen and read of all men this other inscription, that you are no anarchists.

So much for your relations to those that are without. Let us turn now to those that are within—to our people and to those who adhere to the principles for which we contend in the Free Presbyterian Church which we this day institute in these lands. We

know the taunts of those who speak reproachfully, that though the word "free" is emblazoned on the title of our Church, we shall find it an empty name—that instead of being subject to the restraints of lawful authority, we shall have the more galling and more intolerable tyranny of a multitude—as if there was no possible way of holding steadfast truth and principle in opposition to both—as if there was no possibility of being guided by Scripture and common sense to refuse all sinful, and, let me add, senseless compliances with either. None will deny that the first teachers of Christianity cleared their way independently on all hands. They had, indeed, the voice of inspiration; and why may not we do the same, who walk by no light, and submit to no authority in spiritual things, but the light and authority of that enduring book, the Bible—the common statute-book for both ministers and people. Certain it is that the apostles, who said they would obey God rather than man, carried this principle into effect whether the men were many or few; and so at one time we find them in favour with all the people, become in many instances the objects of popular dislike and violence. Many alternative fits and fluctuations did they weather; now borne along by a smooth and a prosperous flood, and at another time buffeting the severest adversity of the elements. We must not be carried away by an overweening imagination that we are to be exempted from their trials, or that we can face their difficulties better than they did. The disciple is not above his Master; nor must we think that a strange thing has happened unto us, should we be cast upon a new evolution of the principle of opposition, for the world that hated Him must hate us also. There has been no repeal yet, so far as we know, of what may be called the standing law of Christ's house, that "all who will live godly in Christ Jesus must suffer persecution;" and now when, in the lights offered by Providence and prophecy, many are looking to the setting up of a purer Church on the earth, let us not forget that apostolic suffering went along with the planting of apostolic churches, and the diffusion of Christianity in apostolic times. Let us arm ourselves with the same mind; and, fresh from the sacrifice we have already made, rather than surrender the powers of our office, let us be prepared to make like sacrifices in other quarters—the loss of popularity and good will. But let us persevere in administering the affairs of the Church without fear and without flattery—not fearing men but God. The reverend Doctor then referred to various passages in the New Testament, illustrative of the authority exercised by the apostles; and concluded an impassioned address, by imploring all present, both ministers and people, to be much in prayer for God's blessing upon their undertaking.

On the motion of Dr DUNCAN of Ruthwell, Mr Pitcairn of Cockpen, and Dr Clason of Edinburgh, were appointed joint-clerks, and took their seats at the table accordingly; and Mr Pitcairn read the protest which had been laid on the table of the other Assembly, with the names thereto attached, which elicited much cheering.

Dr CANDLISH was received with great applause. He did not intend to make a speech, but to make a motion. The number who had signed that protest were a majority of those whom they could recognise as the alone lawful members of Assembly; and he had to propose that the protest should lie open for signature by other members, and that their signatures should be held *ipso facto* as admitting them members of this Assembly. But in addition to this protest, a concurrence in it had been signed by those who were not members of Assembly; and he had now to propose that the Assembly should now assume into their body, as members of the House, all the ministers who had signed that concurrence, together with one elder from every adhering kirk-session.

Dr MACFARLAN of Greenock was also received with loud cheers. He had merely to move that a committee be appointed to consider the best course they would adopt for completing their separation from the Establishment, and for demitting their status as parish ministers, and to report as early as possible. The motion was agreed to.

Mr DICKSON of Hartree (elder) requested to be heard on the ground that he was the last member of the Convocation body who had left the old Assembly. When his friends left St Andrew's Church, he hesitated to follow them, thinking their step was premature. After they left, several things occurred with which he was not

pleased; but he waited till the reading of the Queen's letter, which finally decided him to leave. It contained a vague promise with regard to the question of non-intrusion; and with regard to other matters, it said in effect, that if you, the Church, will allow the civil courts to put their foot on your necks, then perhaps we will endeavour to alleviate your sufferings.

Dr MAKELLAR of Pencaitland proposed that the committee lately appointed should also prepare the draft of an address to her Majesty, setting forth the grounds of their separation from the Establishment, which was seconded by Mr Mellis Nairne of Dunsinane, and agreed to unanimously.

Dr WM. THOMSON of Perth proposed that all the elders and deacons now in Edinburgh, with all students and probationers adhering to them, should meet with the Assembly at seven o'clock to-morrow evening, to unite with them in separating from the Establishment.

Mr DUNLOP was received with immense cheering. He proposed that the conveners or other members of the old Assembly Committees should give in reports to the Assembly as to what steps ought to be taken for the preservation of their missionary and education institutions; also that a committee should be appointed to report how best to co-operate with other evangelical bodies; and farther, that the Finance Committee should report on an early day on the progress of that department.

Dr BUCHANAN of Glasgow proposed that the forenoon diet of to-morrow should be set apart to devotional exercises; and farther, that they should hear Dr Cooke and other members of the Irish Deputation at their first business to-morrow.

Some other matters of necessary routine were arranged; after which the Assembly adjourned, to meet to-morrow at twelve o'clock noon.

* * * *A sketch of the entire Proceedings of the Residuary Assembly will be found at the end.*

FRIDAY, May 19.

THE IRISH DEPUTATION.

The Free Assembly met at 12 o'clock for the purpose of engaging in devotional exercises, and of receiving the deputation from the Irish Church. The hall was densely crowded. The proceedings were commenced with praise, a part of the 122d Psalm being sung standing; after which there was read the 55th chapter of Isaiah. Dr Chalmers then offered up a deeply impressive prayer.*

Dr CANDLISH rose for the purpose of reminding the Assembly, that this would not be the only opportunity of hearing their brethren from Ireland; for as the Assembly had a new system to arrange—a system with which their friends from Ireland were perhaps more familiar than they were—they would on many future occasions require their counsel and advice.

The Clerk having read a commission from the General Assembly of the Presbyterian Church in Ireland, in favour of the Rev. Messrs Denham, Maclure, Professor Killen, and H. J. Dobbin, with James Ferryer, Esq., D. J. Macrory, Esq., and William Haslitt, Esq., Lord Mayor of Londonderry, elders, as a deputation to attend the next General Assembly of the Church of Scotland,

Mr DENHAM, of Derry, was then introduced to the meeting. He said,—I feel this to be the most solemn and important occasion on which I was ever permitted to lift up my voice in any public assembly. I feel this to be a delicate and difficult position in which I stand, to address you, Sir, whom I have no hesitation in declaring to be the first man of the age,—a man who has compelled the admiration of

* Each sederunt was commenced with praise and prayer, and reading of the Scriptures, and closed with praise and prayer.

Europe, and who this day stands in a loftier and nobler position than he has ever hitherto occupied. And when I turn from you and look upon this vast assembly, every man of whom is a host, I feel the delicacy of my position, and I can only trust that you will bear with me, a stranger, while I address to you a very few words. It has been asked, what have you, the Presbyterians of Ireland, to do with the present circumstances of the Church of Scotland,—with their contendings and their struggles why do you interfere? I have no hesitation in saying, and I speak in the name of 500 ministers, and nearly a million of people, that we dare not stand neutral in this contest; for we hold that the contest is for the honour of Christ; we hold that the battle is for the honour, and the glory, and the crown of our Lord and Master, whose we are, and whom we serve; we hold that you are contending for principles which were dear to our fathers,—principles for which our fathers and yours suffered, and bled, and died,—principles which, however they may be despised now, will certainly, and universally, and eternally triumph.

It has been asked why we table our commissions here. We are sent, as you have heard, with a commission to appear before the Church of our fathers—why have we tabled that commission here? I say that we were bound, after having examined all the circumstances as they appeared to us, to regard this Assembly as the representative of the Church of our fathers. We come here to the Presbyterian Church of Scotland; and we confess that, after examination, we are not able to acknowledge and to recognise as the true Presbyterian Church, a body of men who submit to be controlled, and to be ruled, and to be governed by any number of men without the Church, and who have no place and no part in the Church. We have had enough of Prelacy; we certainly do not admire it; but whatever may be our feeling with regard to English Prelacy, we think that the kind of Prelacy which is about to be established in Scotland—a system of lay Prelacy—is infinitely worse. When we behold a number of men take upon themselves, without authority from the word of God, to make or to unmake ministers of the gospel—when we see them interfering with spiritual discipline in a spiritual Church, we feel that these are literally prelates, though they may not be called by that name. It may be that an appeal from your Church courts will not be to my Lord of Canterbury, but it matters little to us in Ireland whether the appeal lie to my Lord of Canterbury or to my Lord Brougham—or rather we think that the latter appeal is a more unfortunate one than the former. Permit me farther to say, that we tabled our commission with you on another ground. We were sent to the Church of Scotland, holding the principles which our fathers held, and for which our fathers suffered. These principles we believed to be contained in the Confession of Faith; and when we see these principles claimed by two parties, differing in their interpretation of them, we, as calm spectators, are obliged to examine which of the two parties hold them in the sense which we regard as the true one; and we have no hesitation in coming to the conclusion that this Assembly, and those who adhere to it, are those who hold the true interpretation of the Confession of Faith; and therefore we are compelled to come and lay our commissions upon your table, because you are the persons and the party who hold the views which we recognise as the standards of our Church. No doubt a schism has taken place. To a person who looked upon the scene which we witnessed yesterday, it must have been exceedingly painful. We were not sent to appear before schismatics; our Church would not permit us to countenance schism; and no power on earth would compel me, as an individual, to appear before a schismatic Church. We are unquestionably bound to feel and to know that there has been a schism; but the question that presses upon us is, who has been guilty of the schism—the men who hold the Word of God and the Confession of Faith, and the principles which have ever distinguished the Church of Scotland; or the men who bring in a new principle, and enforce it by an act of power upon the Church? We feel and we act upon the conviction, that you are not schismatics; that you form the true Church of Scotland; and we have therefore come and tabled with you our commissions.

Permit me to say farther, that we were sent to the Church of Scotland, meaning the Church of the people of Scotland—and when we look upon the controversy in which you have been so long and so deeply engaged, and of which we have been no idle or indifferent spectators—we see that those from

whom you have separated dared not meet the people of Scotland—that in place of fighting their battle in the face of the people, they hid themselves behind the judges—and then as we gazed upon these scenes, from time to time we were made to know what kind of pulse beat in the hearts of Scotchmen. For these reasons we feel compelled to table before you our commissions, and we do so in order to express to you the deep sympathy which our Assembly and the people connected with our Assembly feel for you; for of the 500 ministers and nearly a million of people, there are not a dozen of individuals, members and office-bearers, who do not with all their hearts fully go along with you in every step you have taken. I know not what may have been the surmises put upon the sayings or the actings of individuals; I come here to represent the Church; and I feel called upon to say that in all your actings and doings you have had our full and hearty concurrence.

After referring to the proceedings of their own Church, he concluded by saying—We have with a deep anxiety watched over the whole of your proceedings, struggles, and contendings; we have admired your holy courage, the boldness with which you have faced your dangers; we have admired the calmness of your courage in waiting the onset of your enemies, and the calmness with which you have looked on all the circumstances which have preceded and which are to follow the step that you have taken. We have seen your ministers retired within their quiet and happy manses, in the bosom of their families and their flocks, and there coming to a holier and a firmer resolution that out you will go from an Erastianised and an enslaved Church. You have attained to a noble position—you have attained it by fighting a noble battle; and if you had suffered yourselves to be beaten, I believe you would have fallen into hopeless slavery, and into deep and ominous infamy. I rejoice that you have been enabled to retain your place, and to fight this battle. Though trials may come, and poverty, compared to that which some of you have hitherto enjoyed, I believe that you will be richer—not it may be in the gold of this world, but in that peace which passeth all understanding, and in that happiness which the Lord Jesus bestows upon his faithful and devoted servants. You will also be enriched with the glorious results which I am persuaded you will yet witness arising out of this struggle. On your heads will be poured blessings from many a patriarchal cottage, and many a patriarchal altar; and I trust that we shall all look forward to another and a brighter day beyond the turmoils and the trials of this life, when the patriarch and the prophet, and the patriot and the martyr, shall come forth to receive their crowns, and then I am persuaded that you who have made these sacrifices for Christ will not be thrown into the shade, but will come forth to receive that glorious sentence—“Well done, good and faithful servant.” I thank you for this permission to address you; and I beg to add, that you have with you our entire and cordial sympathies, our intense and earnest prayers, that the great King and Head of the Church may continue to bless you and to do you good.

The Rev. DR KILLEN, Professor of Church History in connection with the Irish Presbyterian Church, next rose, and said—This is the first time I have set my foot on your soil; and, though I have met you now in a day of trial, I rejoice that you have still sustained your ancestral reputation, and that so many of you inherit the spirit of confessors and of martyrs. If the body to which I belong has acquired any character as a faithful and reforming Church, its testimony may be of some value in this question; for we may be considered in the light of candid spectators, pronouncing upon your proceedings an independent judgment. We saw that the disruption of the National Establishment would be severely felt by the Presbyterian Church of Ireland; and if, in the full prospect of all these disadvantages, we counselled you to persevere in a course which led to that disruption, it is obvious that we must have weighed well the counsel we gave you; and that, in our opinion, no other course could have been followed without compromising the principles of our common Presbyterianism. You have been placed in circumstances of great temptation; and we have admired all along the calm perseverance, the dignity, and the Christian integrity of all your proceedings. You have now asserted, at the expense of a tremendous sacrifice, the original principles of the Church of Scotland, and many in Ireland have inquired to what extent you are likely to have the countenance of other bodies of Scottish Presbyterians. I rejoice that many of their ministers and peo-

ple have already begun to assist and to cheer you; and I hail these symptoms as tokens of better things in store. When the Voluntary controversy was rife, we had no doubt of the views inculcated from Scripture, and held by our Covenanting fathers; and yet we felt that there were things in the National Establishment which we were not prepared to vindicate. But when we heard that the Church of Scotland was a name still dear to her descendants, we hoped that the spirit of reform which had come upon her, would remove those roots of bitterness, and that the National Church, clothed with new life and verdure, would attract under her shadow all her children. These hopes have been doomed to woful disappointment; and yet, in the present circumstances of the Church, we think we can recognise the elements of Presbyterian union. You are about to remodel your ecclesiastical system; and considering that you are furnished with so many master-builders, with piety sanctifying their learning, and talent, and experience, we cannot doubt that the building shall be fitly framed together. We may expect a comprehensive outline and a sound structure, which will commend itself to all right-hearted Scotchmen, and I can scarcely believe that the representatives of the Fishers and Erskines of former days will now abjure their first faith and constitution, and will stand aloof from those who are now contending nobly for the principles of the original secession. We may expect that the Free Church of Scotland, reinforced with the junction of other Presbyterian bodies, will present an array in numbers, intelligence, morals, and religion, which no Government can afford to despise, and will recognise you as the National Presbyterianism of Scotland.

We in Ireland can testify how good and how pleasant it is to dwell in unity. Since the junction of the two Synods, we have been able to accomplish great good; and we can therefore encourage you in Scotland to join with other Presbyterian bodies. It is said that you would have been treated with greater consideration by statesmen, had it not been feared that conversion to your principles would have encouraged reform to cross the border. It may be that our statesmen are not prepared to open that immense close borough, the English Church; but if that was their object they have miserably miscalculated. You have made a movement which will tell throughout the empire; and you have asserted principles which Englishmen will now begin to understand. There is abroad a Popish dread of ecclesiastical disunion, as if a Church ought for the sake of union to be mixed up of the most heterogeneous materials. You have asserted the grand principle of the Reformation; you have declared that separation is not schism; you have affirmed the principle that ecclesiastical abuses justify ecclesiastical secession.

What will the Evangelical members of the Church of England say to this? Will they continue to sit at ease? will they not rather be stirred up to inquire what course they ought to pursue? If the lights of the Scottish Establishment have hazarded all things rather than remain in an Erastianised Establishment, will not the good men of the English Church be stirred up to go and do likewise? If semi-Popery has been taught in her pulpits for years, and not a single minister has been deposed for it, may it not occur to them that Episcopal government is a folly rather too expensive? Your influence will not be confined to Scotland—it will lead to investigations elsewhere, which will be attended with the most important results. I cannot conclude without praying that the Great Head of the Church may bless your movements; and though they may now be painful, yet in the issue they will prove a blessing to the country. You are contending for high principles; and your enemies will quail before you, awed by the majesty of truth. I trust that the Presbyterians of Ireland will ever be found fighting by your side; and I am sure I express the feelings of my brethren when I say, “Where thou goest, we will go; where thou lodgest, we will lodge; thy people shall be our people, and thy God our God.”

The Rev. WILLIAM M'CLURE, minister of the first charge, Londonderry.—I rise, Moderator, to express my full concurrence in the sentiments expressed by my brethren who have preceded me. We have been deputed by the Assembly of the Irish Presbyterian Church to attend the Assembly of the Church of Scotland. Our first business, on landing on these shores, has been to institute a search after the

Church of Scotland. There are certain features by which she has been distinguished, and certain principles she has held, that have guided us in this search. We had no difficulty in ascertaining what these were in former times. We turn to the Books of Discipline, and find the consent of the people declared to be absolutely necessary for the formation of the pastoral tie. We come to the second Reformation, and find this principle embodied in the acts of the free and glorious Assembly of 1638. Coming down the stream of history, we see it again recognised at the Reformation, and standing forth as a prominent feature of the Reformed Church of Scotland. This is one mark to assist us in our inquiries; and when we find, as we now do, this principle fully and clearly recognised in this Assembly, we see one feature, at least, to prove that you are the true descendants and representatives of the ancient Church of Scotland. We find it also declared in the standards common to us both, that Christ is the alone King and Head of his Church, and that within the sacred precincts of His house and kingdom no civil governor has a right to enter. We recognise this feature of resemblance also in this Assembly, to the ancient Church of Scotland;—we see you loyal to your earthly sovereign, and attached to the constitution of these realms, and yet alive to the honour of Christ, your Lord and Master, and upholding, with unflinching steadfastness and many sacrifices, his crown and authority. We find you also maintaining the principle, no less Scriptural than Presbyterian, of the official equality of those who are teachers in the Church. Under these circumstances, we have no doubt but that we have made the desired discovery, —we rejoice to have succeeded in our search, and we tender our commission to you as the Church of Scotland.

It is true, that some of the usual adjuncts of an Assembly of the national Church are wanting here. We do not see the representative of earthly majesty, nor do we hear your meetings announced by the sound of martial music, or the tramp of military; but these things we never thought essential to the Church of Christ. We see, however, among you that which is far more valuable,—the distinct recognition of Christ as King and Head of his Church; and, therefore, we acknowledge you the Free Assembly of the Church of Scotland.

“ They are the freemen whom the truth makes free,
And all are slaves beside.”

In taking this step we have no fear of blame from those who sent us here. Our Assembly unanimously approve of the principles you advocate, and the course you have pursued. The Irish heart is justly said to be warm; and if there be a subject in which the hearts of Irish Presbyterians are more ardent and united,—if there be a cause in which they are more deeply interested than another—it is the cause of our parent Church of Scotland. We think it strange that the privileges which we enjoy are so resolutely denied to you. With us the Christian people possess the liberty of appointing their ministers, and yet no injurious consequences arise from the exercise of this liberty. In the great majority of cases, the utmost harmony prevails. And, with regard to spiritual independence, we furnish an example of a Church endowed by the State, and yet governed by its own officers, without the interference of the civil power. Standing fast in the liberty wherewith Christ has made us free, we think it wonderful that any danger should be apprehended from securing these privileges to you. I do not wish to detain you any longer for the present, and with one word I have done. The practical proof that you have afforded to the world of your faithfulness and sincerity will not soon be forgotten. The principles for which you suffer—many of you the loss of all things—can no longer be kept in abeyance. They will be forced upon the attention of multitudes who are now either ignorant or indifferent concerning them; and well am I convinced that the events of yesterday will, sooner or latter, produce changes, of the extent and importance of which we can at present have no conception. Be assured the hearts of your Irish brethren are with you, and many a prayer is offered up in the closet and the sanctuary to the God of our fathers, that He would guide, and keep, and bless you, that though troubled on every side you may not be distressed,—perplexed, but not in despair,—persecuted, but not forsaken,—cast down, but not destroyed. In the name of half the Protestants of Ireland, we bid you God speed in building up the walls of Zion.

The Rev. Mr. BELLIS next addressed the Assembly in a single sentence,—reading a resolution come to by the last Irish Assembly, to the effect of approving of the proceedings of the Convocation.

JAMES FERRYER, Esq., Dublin, elder, said he was not going to occupy much of their time, and he would not have spoken at all were it not to say that they (the deputation) were not here of their own choice, but by the direct wish of those whom they here represented. He considered it to be a high honour to be here in the Church of his native land. It was now fifty years since he went to Ireland, and from that day he still regarded it with the warmest affection. He remembered well, when in his youth, of a minister being placed in a neighbouring parish with soldiers, and from that day he had an abhorrence to everything bearing the appearance of intrusion.

WILLIAM HASLETT, Esq., Mayor of Londonderry, elder, said he stood for the first time in his life as a member of the Presbyterian Church of Ireland in the General Assembly of the Church of Scotland; and there was one thing that must have forced itself upon the consideration of every one present yesterday, and that was, there could now be no doubt of the sincerity of those who had sacrificed their present livings for the public interests, and for the purpose of showing their attachment to that liberty “wherewith Christ hath made them free.” It was his firm belief that the sentiments this day uttered would be responded to by the whole of the Presbyterians of Ireland. He concluded by saying that there did not exist in Ireland better conservators of the public peace, than the Presbyterian clergymen. He had much pleasure in being here to-day, as a representative of the laymen of Ireland; and hoped that this day would be the means of doing much good for the cause of Christianity.

Dr WELSH rose and said,—I conceive we have this day seen the first fruits of what is destined to prove a glorious harvest. We separated—we did it with great regret—from those with whom we have long been connected; and I feel assured, and the evidence of this day has confirmed the assurance, that we are now about to enter upon a larger union. What we were engaged in yesterday must find a response throughout the whole of Christendom, and lead to results of which we are only now beginning to receive the earnest. It was right, I conceive, and at all events it was to be expected, that the lead in this feeling of unity should be taken by the Presbyterian Church of Ireland. This was to have been expected from the generous character of the nation; and it was still more to be expected from the character of Presbyterian Ulster, where we have the warm-hearted impetuosity of Ulster engrafted on the stock of Scotch Presbyterianism. In the course of last summer I had the high privilege of appearing before the General Assembly of the Church of Ireland as a deputation from what was the Church of Scotland. Our principles were then laid down, with an eloquence which I never heard equalled, by my friends Mr Hetherington and Mr Dunlop, and were responded to by that body with an enthusiasm which produced an effect upon my mind that will never be obliterated. I saw there a spiritual Church, devoted heart and soul, without division, to their one great work. I saw there a Church united together; and, what is not seen in every Church, I saw a Church externally and internally united; for I conceive it may often happen that the greatest and the worst of schisms may exist in a Church which is externally united. I saw there a Church exerting itself very much like ourselves in their different schemes. After some farther account of the state of the Irish Presbyterian Church, he concluded by proposing that the Assembly should record their high satisfaction with the appearance of the Irish deputation, and that the Moderator should communicate to them their cordial thanks and acknowledgments.

The MODERATOR then addressed the deputation.—It gives me great pleasure to be the organ of conveying to you the high satisfaction we have felt in your Christian and encouraging addresses. Our historical recollections make the Presbyterians of Ireland an object of exceeding interest to all of us. In receiving these expressions of sympathy from our Christian friends in distant lands, we have the same delight as an aged and forlorn, and in some respects a forsaken mother, feels on the return from a distant land of the best of her children. My friend on my right hand has expressed his great desire, fully sympathised in by all present, for a closer union between this Free Church and the Presbyterians of Ireland. The truth is, that union is not a sufficient word to express our feelings; a stronger expression should

be chosen; it ought to be identity. In respect to the structure of the government and the discipline of our Churches, we are identified, though we may require, from our different and distant localities, separate governments, the more effectually to spread the knowledge of Christianity over the whole face of the world. I look upon the Presbyterian Church of Ireland as possessing a value which is possessed by no other Church in Christendom. It is altogether charged with high Christian principles; and there is not another Church within the limits of reformed Christendom of which we can say the same. Through the *Regium Donum* the principle of a National Establishment is inserted in your Church, and yet you possess perfect spiritual liberty. It was well said by one of yourselves, that there was a perfect harmony of principle between a national support for the clergy on the one hand, and yet an unfettered exercise for all the rights and privileges of the people on the other. But there is another point, on which the argument is of the nature of an *a fortiori*. No doubt we have run ourselves into our present difficulties by attempting to modify the law of patronage; but you have got quit of the law of patronage altogether—and your position affords a strong experimental argument to those of our friends who insist on the necessity of popular election as essential to a properly constituted Church. I do not enter upon this argument now—but your experience is undoubtedly a strong experimental proof on behalf of a sentiment which I have heard avowed, that the best of all ecclesiastical systems is, to have a clergy paid by the State and chosen by the people. There is another fact which you, from delicacy, have not stated, but which I shall take the liberty to state for you. Our principles have been denounced by those in power as monstrous, intolerable, and subversive of all social order. I appeal to the domain which you cultivate; and I contrast the province of Ulster with the remainder of the provinces of Ireland. Comparisons, it is said, are odious; but sometimes they are forced upon us; and when I hear statesmen insist that there must be a sort of control of the spiritual by the civil power, else the purposes of government will be defeated, and the commonwealth be reduced to a scene of anarchy and disorder,—I ask, how is it that in those provinces where Prelacy is alone, how is it that she has done so little to stem the tide of existing turbulence? and why is it that, on the other hand, in the province of Ulster, where we have Presbyterian clergymen, paid by the State, and yet free from the control of the State in things spiritual,—why is *that* the only section of Ireland to which Government can look with any degree of comfort, as an industrious, orderly, and easily governed population, and, in fact, distinguished by all those objects which the heart of the statesman or the mere secular philanthropist at all cares for? We want no more freedom than you have; and we should like if the wisdom of statesmen were directed beyond the limit of the walls in which they are assembled; if they would remember that there is a country as well as a House of Commons, if they would take lessons from the study of their country, and make comparison of one part of it when put by the side of another. I consider that this is a pregnant fact, full of interest to ecclesiastical rulers on the one hand, and to civil and political rulers on the other; and I make my confident appeal to the province of Ulster in support of it, as containing a more peaceable, orderly, and loyal population than any other within the limits of that island. We have not yet had enough of you, gentlemen, and we yet expect most important aid from you. I trust that you will continue to attend our sittings as long as your convenience will allow. We expect most important aid from you in the questions that are yet to come before us; and we desire to have the benefit of your experience, for you have had much practical experience in many matters where we have every thing to learn. I cannot conclude without adverting to the valuable statement made by one of you—a magistrate in his county—of the advantages to the country of the Presbyterian clergymen as the best conservators of the peace and social order in Ireland. I trust our statesmen will yet learn wisdom by your example; and instead of denouncing our principles as monstrous and intolerable, they will learn a somewhat different lesson from the fact that here are gentlemen come across the Channel fully charged with these monstrous and intolerable principles, and giving forth the most open and unblushing assertion of them. I trust that a great deal will yet be learned from this single fact, contrasting their statistics of crime and pauperism with those of other parts of the country; and

that in this way we shall be able to work up a most utilitarian argument in defence of our principles. I have great pleasure, gentlemen, in the prospect of hearing you again; and I beg to convey to you the grateful acknowledgment of this Assembly for your valuable testimony, and your delightful expressions of sympathy, and the encouragement and countenance you have given us by your appearance among us this day.

Dr COOKE of Belfast being called on, was received with loud cheers. He said— I do not appear before you in any representative capacity; and I do not regret that I am here wanting any commission from my Church, for I find I have got a commission from yourselves. I could have wished to avoid addressing you on this occasion, mainly because any address from me must be unnecessary. I, on one occasion, did regret the prospect of looking forward to this day, or rather yesterday; but now that the day has come, a day which could not be avoided consistent with the maintenance of principle, I feel not only satisfied but thankful. My regrets are all flung to the winds; and I feel grateful to Almighty God that I lived to see yesterday—that I have met you here to-day—and that I have heard my brethren express their uncompromising approbation of the step you have taken. You have been compelled by a sense of duty to the highest authority in the Church—to the Lord Jesus and His word—you have been compelled by a sense of duty to your principles, to take the step which you have now taken—a step the bearings of which we cannot accurately know, and of the prospects that it opens up it is impossible to foretell. Though I do not stand in the shoes of a prophet, I think I may assume, that in these results there will be no disaster—that it will bring a thousand blessings in its train—and that though, in one sense, it may have diminished the number of your hands, it will not diminish your courage or your powers. There was a man once who was chosen by God to deliver his people from the Midianites, and a host accompanied him, and that, too, at the express requirement of God, and yet God divided that army again and again, and with that diminished band God sent him forth to meet the hosts of the Midianites; and though you be, like them, a diminished band, I doubt not you will not go without Gideon's blessing, and that the sword of the Lord and of Gideon will be in the hand and heart of every one that is engaged in this conflict with the powers of darkness. I felt compelled, by a sense of personal and of general duty, to come here and witness what the Lord is doing with by and you. I conceived it to be my personal duty to bear,—not in public, for that I did not expect, but in private,—my personal testimony of full approbation to the principles of the Church of Scotland which you have long been struggling to maintain, and my full approbation of the decisive step which you as a Church have at length taken. I have had an opportunity of reading the important letter which was addressed to the Assembly by her Majesty; and I would speak of it with that deference which becomes those who fear God and honour the Queen. In speaking of that letter, I would speak of it as representing the sentiments of those who are her Majesty's official servants, for the time being; not as the personal opinions of her Majesty. I shall first give a reason for referring to that letter; and then I shall give my opinion concerning it. I was led to believe, on what I believed to be good authority, that that letter would contain a distinct recognition of the right of the Christian people to an acceptable Christian ministry; the recognition of the right that the minister should not only be judged to be suitable by the Presbytery, but judged acceptable by the people. I have read that letter, and I must say that it contains no possible recognition of the great Presbyterian principle of the acceptableness of a minister to the people. As far as I understand the letter, I do not approve of it, and as far as I do not understand it—and there are considerable portions of it I do not understand—I can neither approve nor disapprove. The portions of which I do not approve seem to imply that the Church is the creature of the State—that the Church must be dependent because of her connexion with the State. Then there is a portion of their theology which I do not understand. They talk of the unity of the Church. I thought it was the unity of the Spirit we were to strive for—not the unity of the Church. The Church of Rome is a perfect specimen of unity, though the Pope is surrounded by friars, black, white, and grey, with all their trumpery. I am bound to declare that this letter contains nothing of what I was led to expect. The Rev. Doctor then proceeded to dwell at some length

on the various aspects of the question, and rejoiced that the Church had given the lie to the calumnies of their enemies that they would tenaciously cling to their gables and manses—that they might make bluster and noise, but they would never proceed to extremities—that they would take good care to keep their money in their pockets. The charge of *schism* did not frighten him. He had once called upon a friend of his, a member of the Established Church, who was engaged in a controversy with the Church of Rome. He found him in a miserable state, fairly upset by the argument of schism. Luther, he said, and Calvin and Knox were all schismatics, for they had broken the unity of the Church. He (Dr C.) told him that the view he took of schism was this, that they were not the schismatics who left the Church; but they who imposed burdens which the Scriptures did not recognise and men's consciences could not tolerate—they were the schismatics. He said to his friend—if your neighbour were to run up a wall across your lawn, you would of course resist him; but in that case, not you, but your neighbour who attacked you, was the maker of the division. I see it plainly now, cried his friend—then the Church of Rome is the schismatic, and I am the Christian. Neither did he set much store by the argument, that the Church of Scotland had set the law at defiance. He had defended them against that charge before, not the first, but the second authority in the land. He said the Church of Scotland does not break the law,—it only demurs to a novel interpretation of the law. There was great force, he conceived, in that distinction. If it were not admitted, then Moses, and Daniel, and Jeremiah, and all the other men who felt it their duty to obey God rather than men, were guilty of defying the law; nay, with reverence be it said, the Saviour himself was put to death in consequence of a new interpretation of the law. He concluded his address by saying, When we see Popery in its rampant form,—when we see it coming forth in a Protestant garb, it would seem that the sacrifices which the Church of Scotland had made for high and holy Protestant principles, were essential not only for the preservation of these principles among yourselves, but for their preservation throughout the whole Protestant world. I thank you for the more than patience with which you have listened to me. Before concluding, allow me to remark that, on one occasion when I humbly endeavoured to defend the Church of Scotland, I was compelled to acknowledge before I commenced, that there was one point which I could not defend,—that while I would defend the principles of the Church of Scotland, I would not bind myself to defend the captivity of the Establishment. Although I cannot defend you as an Established Church now, I will give you the right hand of fellowship as a free Church, the chains of whose captivity have been thrown off, and I trust that God in his providence will never permit the hand of man again to rivet them.

At the suggestion of the Moderator, the Assembly joined in prayer, which was offered up by Mr Burns of Kilsyth.

The following ministers were appointed to preach in the Hall on Sabbath:—Dr McDonald, of Urquhart, in the forenoon; Mr C. J. Brown, of the New North, in the afternoon; and Dr Candlish in the evening.

Dr M'FARLAN, in the course of reading the order of business, adverted to one or two of the subjects. After reading the first subject to be taken up on Monday evening, relating to the report of the Committee for effecting the separation from the Establishment, he said—I will take this opportunity of remarking, that I trust none of my brethren, after reading the Queen's letter addressed to the General Assembly of the Established Church, will entertain any doubt whatever in respect to the course they ought now to pursue. The terms of that letter are such that all hope is at an end; and, therefore, whatever expectations we might have been led to entertain from the speeches delivered in Parliament, these expectations have been completely destroyed by the communication made by her Majesty to the General Assembly. And in these circumstances I trust that we will be prepared to submit the report of the Committee as to the manner and form in which we are to demit our status, and the rights and emoluments which we hold as ministers of the Established Church.

The Assembly, after again engaging in praise and prayer, adjourned till the evening.

EVENING SEDERUNT.

The Assembly met in terms of adjournment, at 7 o'clock in the evening, and was soon filled to overflowing, there being, as on former occasions, several hundred ladies present. Dr Patrick M'Farlan filled the Moderator's chair, *pro tempore*; and on the platform beside him we observed, amongst others, Sir Andrew Agnew, Mr Campbell of Monzie, &c. The Assembly was opened with the usual solemnities, after which the minutes were read.

After some preliminaries, the Moderator stated that the object of the present meeting of the Assembly was to state to the elders, deacons, probationers, and students of the Free Church, who had been invited to attend, the grounds on which the separation had been made from the Establishment. He took it for granted that many of them were present. He then called on Dr Buchanan of Glasgow.

As the speech of Dr Buchanan relates almost entirely to her Majesty's letter to the General Assembly of the Establishment, we present the letter in this place.

"VICTORIA R.—Right reverend and well-beloved, we greet you well. Faithful to the solemn engagement which binds us to maintain inviolate the Presbyterian Church of Scotland in all its rights and privileges, we gladly renew the assurance that we desire to extend to you the continuance and support which the General Assembly has long received from our royal ancestors.

"In other circumstances it might have sufficed to adhere to the forms which have been generally observed in our former communications to you, and to express our anxious hope that Christian charity will, as heretofore, abound among you, and restrain all animosities; but in the present state of the Church, and adverting to the discussions which of late have so unhappily disturbed its peace, we desire to address you with more than usual earnestness and anxiety.

"It behoves you to remember that unity in the Church is the bond of peace, but that schism and its pernicious effects may tend seriously to endanger that religious Establishment from which Scotland has derived inestimable benefits.

"The faith of our Crown is pledged to uphold you in the full enjoyment of every privilege which you can justly claim; but you will bear in mind that the rights and property of an Established Church are conferred by law; it is by law that the Church of Scotland is united with the State, and that her endowments are secured; and the ministers of religion, claiming the sanction of law in defence of their privileges, are specially bound, by their sacred calling, to be examples of obedience.

"The act ratifying the Confession of Faith and settling Presbyterian Church government in Scotland, was adopted at the Union, and is now the act of the British Parliament. The settlement thus fixed cannot be annulled by the will or declaration of any number of individuals. Those who are dissatisfied with the terms of this settlement, may renounce it for themselves; but the union of the Church of Scotland with the State is indissoluble, while the statutes remain unrepealed which recognize the Presbyterian Church as the Church established by law within the kingdom of Scotland.

"We cannot doubt that your anxious consideration will be given to various important matters connected with the welfare of your Church, which require immediate adjustment.

"The act of Assembly passed in the year 1834, on the subject of calls, has come under the review of competent tribunals, and various proceedings, taken in pursuance of this act, have been pronounced by solemn judgments to be illegal. It has not yet been rescinded by the Assembly; and a conflict of authority between the law of the land and an act of the Church, in a matter where civil rights and civil jurisdiction are concerned, cannot be prolonged without injurious consequences.

"The Church of Scotland, occupying its true position in friendly alliance with the State, is justly entitled to expect the aid of Parliament in removing any doubts which may have arisen with respect to the right construction of the statutes relating to the admission of ministers. You may safely confide in the wisdom of Parliament; and we shall readily give our assent to any measure which the Legislature

may pass, for the purpose of securing to the people the full privilege of objection, and to the Church judicatories the exclusive right of judgment.

“ There is another matter not less important—the present position of ministers in unendowed districts. The law, as confirmed by a recent judgment, has declared that new parishes cannot be created by the authority of the Church alone, and that ministers placed in such districts are not entitled to act in Church courts.

“ If it shall appear that the efficiency of the Church is thereby impaired, and that the means of extending her usefulness are curtailed, the law to which such effects are ascribed, may require consideration and amendment; but until it be so considered by the Legislature, and while it remains unaltered, we are persuaded that it will be implicitly obeyed by the General Assembly.

“ You will deliberate on such of these matters as fall within your cognizance, attentively and calmly; and we commend you to the guidance of Divine Providence, praying that you may be directed to the adoption of wise counsels, which shall promote the permanent interests and honour of the Church, and the religious peace and moral welfare of our people.

“ We have again constituted and appointed our right trusty and entirely beloved cousin, John, Marquis of Bute, K. T., to be the representative of our royal person in this Assembly; and we are certain that his prudence and approved merits, and his tried attachment to the Church of Scotland, will render him acceptable to you in the execution of the duties of his high office.

“ He possesses our full authority for the exercise of our royal prerogative in all matters relating to the present Assembly, in which, in obedience to our instructions to him, he may be called upon to act for us, or on our behalf.

“ We implore the blessing of God on your deliberations, trusting that He will overrule all events for the good of His Church, and for the spiritual welfare of the people committed to your charge; and we feel assured that Divine grace will not be withdrawn from the labours of the ministers of the Church established in this part of the United Kingdom, and so we bid you heartily farewell.

“ Given at our Court at St James's, the 15th day of May 1843, in the sixth year of our reign.

“ By her Majesty's command,
(Signed)

“ JA. GRAHAM.”

Dr BUCHANAN said,—Moderator, the motion which I have to submit is in the following terms:—“ That the Assembly do now invite the concurrence of the elders, and deacons, and probationers, and students of divinity, who have been requested to be present at this meeting, in following out the separation from the Establishment.” Moderator, the position which I occupy in submitting this motion to the house, I trust I don't need to say, is not of my own seeking. I feel deeply my utter inadequacy to discharge the duty which I am now attempting to perform; and that alone which comforts me in venturing upon it at all is, that the house is well aware that the motion is to be seconded and supported by one whose simple testimony on a question of this kind—a question of conscience and Scripture—would give to the motion to be laid before you, a weight which no reasoning of mine could pretend to impart to it. Sir, in announcing the business for which we have this evening assembled, you stated that our immediate object is to explain to those whose concurrence in our proceedings we are about to invite the grounds on which we have proceeded in the momentous step we have taken, and the circumstances under which that step has been adopted. You will not imagine, Sir, and the Assembly will not imagine, that I shall, in attempting to say anything in the way of fulfilling the design to which I have alluded, venture into the wide field of that great controversy through which we have been passing for the last five years. As was said by our reverend father who opened, or who at least was chosen the permanent Moderator of the Assembly, We have now passed, in great measure, through the stage of argument and discussion, and have come to that point at which we must deal, not in words, but deeds. If, therefore, I allude to the controversy at all, I shall do so only in the form in which the opinions of one of the great parties in this controversy have recently been placed before us—the opinions of the State as they have been embodied in the

most recent document they have issued, viz., the Letter addressed by her Majesty to the Assembly.

And, Sir, at the outset, in alluding to that important document, let me say that I have no feeling of delicacy at all in commenting upon it, as if in venturing to do so, I were doing any thing at all disrespectful towards her gracious Majesty, in whose name the Letter was issued. I look, and the Assembly will look, upon that document only in the light which the constitution of the country requires that it should be regarded—in the light of setting forth, not the opinions of the Sovereign, but the sentiments of her constitutional advisers. And, further, I will venture to say, that if we have purchased anything by the position we this evening occupy, and by the change we have made, we can at least speak of the sentiments of the constituted authorities of the country, without being suspected of any disrespect to constituted authority itself. Moderator, why are we now here separated from the National Establishment? Why are we no longer in the receipt of the emoluments, and in the position which belonged to us as ministers and elders of an Established Church? Why is it that these sacrifices, in themselves most important, have been made? They have been made, Sir, in deference to the law; they have been made in deference to the constituted authority of the country; and if there be any party in this kingdom entitled freely to comment upon the opinions of those in authority, I say we are those parties. We are entitled to comment, as free-born subjects of Britain, and as men made free with the truth which is in Jesus, we are entitled to speak freely and without hesitation of this important document which has been laid before the country.

Sir, I will say further, that the fact of the issuing of this document is in itself an interesting and important event in the history of this country, and in the history of religion in this land. Undoubtedly, what this letter professes to have for its object is competent, fairly competent, to the supreme power in the State. The professed object and design of this communication is to give counsel to the Church of Scotland. I repeat, that to do so is a competent and legitimate act on the part of the Civil Magistrate; and, Sir, it cannot but be interesting to men of thoughtful minds to consider the nature of this counsel which the supreme authority has thought fit to tender at this eventful period to a Christian Church. One cannot fail to be impressed, at the very beginning of any contemplation on this subject, with this somewhat striking fact, that while there are two Established Churches in Great Britain, the supreme civil power should, at this particular moment, be withholding all counsel from the Church of England, and reserving its counsel for the Church of Scotland. If the head of the Government of this country has, as undoubtedly the head of the Government representing the Legislature has, authority to counsel the Church of Scotland, it will not be denied that, upon the general foundation of Scripture, and especially upon the foundation of the statute law, the supreme power of the Government has still more authority to counsel the Church of England. The Sovereign is the head of the Church of England; and she has channels of communication with that institution more numerous and direct by far than those that connect her with the Church of Scotland; and will any one who has observed the progress of events in the southern portion of the united kingdom, pretend to say that the Church of England is not at this moment eminently in need of counsel? Is it not a fact worthy the notice of the Assembly—worthy the notice of the Christian people of this kingdom, and of every Christian Church in the empire—that while in the Church of England a fatal heresy is making vast progress, and like the small leaven, is leavening the whole lump—that, as a Church, it is in a state of transition from professed Protestantism to that Popery from which it was only partially reformed—it is not the fact that the supreme power of the State, with all its civil right, and all its warrant from God, to give counsel, is nevertheless silent at this moment in regard to all these matters affecting the Church of England. It is not only silent as regards these matters, but is actually passing through the Legislature measures for extending the power and influence of that Church, both over the young and the old, that it may be more completely master of the present generation, and of generations yet to come. Sir, this is a fact well worthy of notice, and which the country and future historians will not fail to observe,—at what time, and under what

circumstances, the counsel of Government has been especially reserved for the Church of Scotland. Had that counsel come sooner,—had it come eighty years ago,—at a time when, by the relaxation of the discipline of the Church, office-bearers, flagrantly immoral, were suffered to degrade the house of God, and prostitute the powers and authority which their office gave them,—if it had come, I say, at a time when many ministers, instead of teaching the pure doctrines of the Scripture as embodied in the Confession of Faith, were propagating “damnable heresies,”—heresies by which they denied the Lord that bought them,—then, and coming at such a time, the people would have been found to acknowledge, that to have counselled the Church would have been the righteous act of a servant of the Prince of the kings of the earth. But this counsel has come to the Church of Scotland at a time when it is admitted, even her enemies being her judges, that she was in the course of effecting, under the blessing of God, a happy and a glorious reformation. This counsel has come to her at a time when the pure evangelism of Christianity was by her influence spreading over the land, and when her discipline was becoming day by day more efficient,—it is at such a time as this that the supreme power of the realm comes to counsel the Church of Scotland.

And for what end does this counsel come? Does it come to strengthen the hands and encourage the hearts of the good and the faithful? Does it come to bid us God speed in the great cause of Christian philanthropy? Does it come to tender support to the Church in following out the great objects of Christian usefulness in which her energies were being expended? Sir, it comes to tell us that we are the objects of the State's displeasure. It comes to tell us that if we do not alter our procedure, we must forfeit the State's support. Sir, in speaking of counsel, as it is expressed in this document to which I have referred, I must take leave to differ entirely from a statement that was expressed in this place in a former part of the day, to the effect that this document was not easily understood. I believe, Sir, on the contrary, that it has no merit but one, which is the merit of being most clear and intelligible. Sir, I am far from pretending to the possession of the ingenuity and acuteness of the distinguished man who expressed the sentiment to which I have alluded. I must think that he has not had an opportunity of deliberately considering the document concerning which he has expressed that opinion. But I am bound to say for myself, that the thing of all others which has amazed me is the unambiguous and the unmistakeable clearness with which the Erastian doctrines in that document are laid down.

The counsel which this memorable document—for memorable it will be in the history of this kingdom, and in the history of the Christian world,—gives, is both general and particular. It sets out with a maxim, or with an advice, which is applicable to all times, and without reference to the circumstances in which we now stand. It warns us against the dangers of schism. It tells us of the infinite importance of “unity in the Church.” On this subject, the distinguished member of the Irish Presbyterian Church, to whom I have already alluded, spoke some important truths. He told you, that unity “in the Church,” is not that which constitutes the bond of peace, though, not her Majesty, but her Secretary of State, appears to think differently. The bond of peace can only be constituted by the Spirit of God enlightening the minds and sanctifying the hearts of men with God's truth. There can be no unity but a unity of the truth as it is in Jesus. And, Sir, are we to be told of the worth of unity as a mere outward form of external communion, when we know that within the bosom of the Church of which that Secretary of State is a member, and her Majesty the Queen is the head, there are standards which profess the truth as it is in Jesus, while in practice it is widely different, while the truth is trampled under foot and set at nought? Can we be expected to pay much respect to a mere external unity, in the face of facts like these,—when there are doctrinal diversities prevailing which threaten to destroy the truth altogether in that Church, which, though united outwardly, is disunited inwardly, and seems likely to fall into the hands of antichrist? As was stated by the venerable M' Crie, “Schism and separation are not identical.” There may be separations which are made, not to break, but to preserve the unity of the Spirit of God; and I solemnly believe that the separation which we have now made is a separation of this kind. What is it we have separated from?

We have separated not from the word of God, which we regard as the only infallible rule of faith and manners. We do not separate from the Confession of Faith, which we do truthfully and assuredly regard as the sound and Scriptural exposition of the word of God. We do not separate from the standards of the Church's policy, which we venerate as founded on and agreeable to God's holy word. These, Sir, are with us on the table of the Free Presbyterian Church. God's word is lying before our Moderator. The ancient laws and constitution of the Church of Scotland are here entire. We have separated from none of these. But we have separated from the civil power,—separated, because, while connected with it, we could no longer maintain our position except at the expense of trampling under foot what we regard as the immutable principles of truth.

In laying down the views of its composers regarding the position in which the Church of Scotland stands in relation to the State or the supreme civil power, expressions are used in the Letter, which, to say the very least of them, are of doubtful disputation. We are told, in the first sentence in this part of the document in question, that the "rights and property" of the Church of Scotland, as by law established, are conferred on her by the State. I admit that the property of the Church of Scotland is undoubtedly conferred by the State, and it is held by us to be entirely at the disposal of the donor. But the "rights" of the Church is a very ambiguous term. There are undoubtedly some rights held or enjoyed by the Church which unquestionably depend upon the civil power,—such as the right of having the decrees of the Church enforced by the civil authority; but the term rights, in the general and unqualified sense of the word, as here laid down, appears to bear a much more comprehensive meaning, and to lay down a doctrine of the most dangerous kind. I would not found much upon the expression if it had occurred alone. I would not attach much importance to a single word of the kind in the document, if it had stood by itself; but having in general and vague terms enunciated the proposition, the Letter goes on more particularly and specially to speak of the position in which, as the Church of Scotland, we stand, or rather, I should say, did stand yesterday morning. Now, in order that the importance of the language used in this part of the Letter may be distinctly understood, we must keep in view the circumstances under which the Letter was issued. You must remember that it is not an act which stands alone and by itself,—an act which in such a case it might be possible to interpret as attributable to the ignorance or misunderstanding of the authorities of the country. But after the very long controversy in which we have been engaged, and in the course of which the State has been again and again addressed on the subject of the state of the Church of Scotland,—after the presentation more recently to the Legislature of the Claim of Rights, and still more recently, after having had the principles of that Claim of Rights vindicated from the misrepresentations put upon it, unintentionally we must believe, in a former communication from Government,—and after the whole question having been lately discussed, in all its bearings, in the House of Commons,—after all these things have taken place,—after all these expositions of the nature of the Church's claim,—after all this, the Letter comes forth; and reading it in the light of these events, I cannot see how any one could by any possibility misunderstand its meaning. I apprehend the substance and meaning of the Letter, issued in the circumstances, and couched in the terms in which it appears,—I apprehend the substance of it to be this. The National Church of Scotland is wholly and entirely dependent on the civil power; it is what, in the course of the controversy, one of the courts which the State has confirmed in the jurisdiction which it has assumed, called a "creature" of the State. This is the general doctrine which the Letter holds as to the station which the Church occupies in reference to the civil power,—a creature of the State, having no power or privilege except at the discretion of the Civil Government. In the next place, I understand the meaning of the Letter as to the intention of the Government regarding the practical questions brought before them to be, that if any thing is to be done in reference to these questions by the civil power in order to their settlement, it must be on the footing of the general proposition, that the Church is dependent for any jurisdiction it possesses, or any privileges it enjoys, on the concession of the

civil power. It is, I apprehend, only on these conditions that any thing is to be done for the National Church.

Finally, the substance and meaning of the Letter in reference to what, even on the footing I have spoken of, the Government are willing to do, just amount to this,—possibly there may exist some doubt about the construction of the statutes regulating the admission of ministers. Lord Brougham and the whole phalanx of his confederates have declared, that the statute does not extend one jot or one tittle of more standing to the members of the Church of Scotland than to those of the Erastian Church of England, where the people have no standing at all. The members of her Majesty's Government do not think the statute quite so stringent as these legal authorities have declared it to be; and as there *may* be a doubt on the subject, her Majesty's advisers are not unwilling to listen to a respectful application, should the Church of Scotland desire to have that doubt removed, to the extent of admitting that the people have a right to make objections to a presentee, and that the Presbytery have a right and a power to judge of these objections! But as to the kind of objections which the people are to be allowed to make, the Letter is silent; and it is equally so as to which objections the Presbytery are to have the ecclesiastical right of judging of and enforcing. Lord Brougham himself admits that the people have a right to state objections, if against the literature, life, or doctrine of the presentee; and all the chancellors agree with him, that in such a case the jurisdiction of the Presbytery is exclusive. In addition, possibly, to the three points which I have already alluded to, it may be that something like an objection as to the suitability of a presentee may, under the Queen's Letter, be admitted. But if the people are confined to making objections, and the Presbytery to consider these objections alone (and the Civil Courts are to judge if the objections be competent), and in such a case only to have exclusive jurisdiction,—the exclusiveness of their jurisdiction would be held to be what one of the law Lords said it was,—the exclusive jurisdiction of a board of county magistrates, or of a police board,—confined to the length and the breadth of the little territory within which the civil power permitted them to move. As to the question of the *quoad sacra* ministers, and the power of the Church of Scotland to determine who shall be allowed to rule in the house of God,—as to the question of the privilege and prerogative of the Church of Scotland to decide whether she shall allow those whom she invests with the office of the holy ministry to discharge their proper duties,—to exercise discipline, so as to maintain a pure communion in the Church,—or to sit in the Church Courts, and take part in the Church's government,—whether the Church, by means of such agency, shall meet the exigencies of an increased and increasing population, and thus acquit herself of a responsibility which even her very name imposes upon her,—whether as a free Church, looking to her own duty, and to the will of Christ, and the exigencies of the people,—whether she should be allowed to do this, is said in the Letter to be a question which, if the Legislature think it really necessary in order to promote the Church's efficiency, they may possibly take into their consideration. At any rate, until the State choose to take the matter into consideration, the want of such a power in themselves must be admitted by a prostrate and degraded Church. I was aware that the convocation of the Church of England, when that Church had a convocation, was not permitted to entertain a single question of ecclesiastical reform, however much for the benefit of the people, till the sanction of the sovereign was obtained for taking it up. I was aware that this was the case under the temporal Papacy established under Henry VIII.; but I have yet to learn that this was ever the position of the Established Church of Scotland.

This, then, Sir, is the Letter which we were exhorted in so solemn a manner to wait for; and the measures which are therein indicated are the measures regarding which we were told by a noble peer in parliament, that we should not be able to answer to the God of truth at the great day, if we left the Establishment before hearing them announced. I believe that this Assembly, this marvellous Assembly, will long afford a memorable proof that the ministers and elders who adhered to the Convocation of the Church of Scotland were not misled by such a declaration. I do not wonder that such a solemn declaration

did stagger some honest minds; but I do not doubt that the reading of that Letter yesterday in the General Assembly of the Church of Scotland, deserted as it then was, I may venture to say, by the life and spirit of the Church,—that the reading of that Letter will do more to clear away the mist from every honest mind among the office-bearers and members of the Church of Scotland, than the most able arguments that could be used.

I fear I have too long detained you; but I cannot conclude without advertising, in deep solemnity of mind, to what I have long regarded as being an evident indication of the hand of God in ruling over, directing, and controlling all the steps of this most eventful controversy. The controversy began with a question which was simply a practical one; but at the root of that practical question lay a fundamental principle. We saw from the outset that if the controversy was to be settled consistently with the integrity of the Establishment, it must be by a settlement of the practical question, ere yet the principle had risen to the surface, and taken command of the scene,—we saw this from the outset, and we laboured by every means which human wisdom and energy could devise, while yet there was only the practical question between us; and whatever men allowing themselves to be carried away by the prejudices or passions of the times may say upon the subject, posterity will admit, and history will record, that the reasons for adjudicating on the practical question were such as, according to all human calculation, should have carried conviction to the minds, and obtained the assent, of even merely political men. It was in the face of their own interests, and in the face of the interests of all concerned in political matters, that the Government did not long ago agree to settle the controversy on the footing of the practical question, then the only point in dispute. But, however much we pressed upon them,—however near we were,—and we were often within a hair's-breadth of a settlement,—ever and anon some unseen hand, some invisible but mighty power, stepped in between us, and removed the chances of a settlement out of the way; and when about to step from the sea of controversy and contention to the firm and peaceful shore, we again found ourselves amidst the storms of the troubled sea, and still heavier clouds hanging over and around our suffering Church's head. And is it not a striking fact, that He whose ways are not as our ways, whose path is the deep, and whose footsteps are not always visible to the feeble ken of short-sighted man,—that He has driven us on to the point where not only the practical question, but the principle itself, comes up in all its magnitude, and we are compelled to face it, and to maintain it, or to suffer that principle to be overcome and trampled down. It may appear to many to be an impalpable, a shadowy, and evanescent form in which this principle comes out in the controversy which has been going on. The State is willing to allow us exclusive jurisdiction in spiritual things; but in regard to the question, what things are spiritual and what things are civil, they tell us they are to be the sole and sovereign judge. We know there was a time when the independence of our ancient kingdom of Scotland was at stake, and when its rights and liberties were endeavoured to be wrested from it by the power of England. Imagine, then, that after the Baliols, who were prevailed on to surrender their country's rights to England, had disappeared from the scene, and the heroic spirit of a Bruce had come up to the rescue of his country's liberties, and infused the spirit of patriotism into the hearts of his country's sons,—imagine that when Bruce had come to Bannockburn, and marshalled his host in front of the powers of mighty England, prepared to restore that liberty and those rights, or perish in the attempt to do so,—imagine that, then, while the two armies stood lowering on each other, ready to commence the deadly onset, England had sent her servants to Bruce with this intimation, “We do not dispute that there is a kingdom of Scotland; we will allow that Robert Bruce is Scotland's rightful king; that within it Bruce shall have exclusive jurisdiction; but if a question should arise as to the limits of the two kingdoms, England reserves to herself the sole right to draw the line, and to point out the boundary,—that question must be determined by England alone, and to that spot to which the truncheon of Edward points, that must be the limit of the Scottish kingdom.” Sir, what answer would Bruce have returned to an announcement such as this? He might, indeed, have looked around him, as we have often done in these eventful times, to see if,

in the sight of England's chivalry, there were any hearts failing for fear, and might have said to them, in language which has been rendered familiar by our national poet,—

Wha wad be a traitor knave?
 Wha wad fill a coward's grave?
 Wha sae base as be a slave?
 Let him turn and flee.

But, while I say that this might have been the befitting language of Bruce in struggling for the liberties of his country, it is not the fit language for the servants of Christ in maintaining the prerogatives of their Lord. It becomes not us to taunt any man with the name of coward. "Let him that thinketh he standeth take heed lest he fall." And if we know ourselves,—if we know our own frailty,—we will be ready to say, that by the grace of God we stand; and if any of our brethren have given way to temptation at this great crisis, we will not upbraid them, we will not aggravate the anguish which their own minds must feel, but in such circumstances will only pity them and pray for their restoration.

Dr GORDON, who was received with great applause, rose and said,—Moderator, I felt quite assured before my friend Dr Buchanan rose, that he would leave me little to say; but I must confess that he has left me far less than I had even *hoped* he would have left. He has exhausted the subject, in so far as he has expressed the principles and explained the grounds on which our proceedings of yesterday rested. The deep solemnity and painful nature of these proceedings all must have felt,—the momentous consequences none can foresee; but it is some, nay, abundant consolation to think, that whatever consequences that step may involve, we had no alternative. We had no alternative, because I cannot state it as an alternative to Christian ministers and Christian elders, to relinquish and abandon those principles which in our consciences we believe to be based upon the word of God. We had, therefore, no alternative, and nothing but principle, and the consciousness that we were contending for principle and for the word of God, could have induced us to continue the painful and harassing, and I may now at last say, the hopeless contest in which we have so long been engaged. I can say for my reverend fathers and myself, in opposition to all the charges that have been made against us, that we were leagued together in partisanship, that we were committed to no party, and never on grounds of principle could have abandoned our friends. It will not now do to say that we were actuated by partisanship, and that we were bound to each other as a party, and could not leave our friends; that would be a motive degrading even to the politicians of this world, and how much more unworthy would it be of Christian men and Christian office-bearers. We continued the controversy because we could not help it,—we could not surrender our privileges, because they were not ours to surrender,—they have been bestowed upon the Christian Church by its great Head. He has conferred them upon us, and they are not ours to retain or relinquish as we might find it convenient. But more than this, we believed these privileges to have been secured by the State when it took us into connection with itself; we thought that the State gave effect to our liberties and privileges; we believed that it put us on vantage ground, because the State believed we would do her service while we were serving our Lord and Master; and, therefore, as ecclesiastical courts recognised by the State, as an integral part of the constitution of this land, we would not surrender at the bidding of the civil courts what we believed the State had promised to protect us in. We refused to take the opinions of the civil courts, as determining whether or no the recognition of the State was to be continued or withdrawn. We would take no opinions from the civil courts on that question, till we went to the State itself, and asked the State whether she understood the condition of our Establishment to be what the civil courts had declared it to be. We went therefore to the State, and she told us that the statutes on which she founded should be interpreted as the civil courts had interpreted them,—that is to say, that the only conditions on which we could retain the advantage of an Establishment is this, that in the event of a collision taking place between the civil and ecclesiastical courts, the civil courts shall ultimately have the sole power of determining the question, not merely in their own matters, and to dispose of civil matters involved, but also over the ecclesiastical courts

themselves, so that the civil courts shall be entitled to coerce, by pains and penalties, ecclesiastical courts. This is the decision we have got. Now, the decision of the State does not alter our relation or our responsibility to Christ. The authority of the State does not authorise us to transfer to civil courts those privileges and that power which He has bestowed on the office-bearers in his Church for the government thereof, distinct from the civil magistrate. And therefore, if the State says that the only condition on which we can retain the benefits of the Establishment is on the principles they have laid down—I say we have no alternative but to relinquish the connection. Sir, it is a most miserable subterfuge I have heard pled, that we might have remained in the Established Church, and there retained intact our theoretical opinions, and that we might have there risen solemnly to protest as often as the civil courts actually interfered with ecclesiastical procedure, and that in this way our consciences might have been satisfied; yes, that subterfuge is one that I tremble to think of a Christian man allowing himself for a single moment to entertain. Why, the very fact of our drawing our stipends after the declaration which the State has made, is on our part, a solemn promise, as honest men, to the State, that we never will make such a declaration, and is an acquiescence in the principle; and a protest after that would be a dishonest, a hypocritical protest. There is no other alternative. The conscience of every one of us has shut us out on both sides. On the one side, if we had remained in the Establishment, and held by our principles, to protest would have been dealing falsely and dishonestly with the State. We would have been taking the benefit on a totally different ground from that on which the State said it would give it. On the other hand, if we had remained in the Establishment, and submitted, we must have abandoned our allegiance to the great Head of the Church. This I feel to be my position, or rather felt it to be my position; but, thank God, I breathe in a purer atmosphere than I have done for years back. I was not insensible to the taunt with which we were everywhere met,—the taunt that, as honest men, we should leave the Establishment. It was very wearisome and fatiguing,—very exhausting even for the ablest of our men, to be day after day defending us and ourselves from that charge. It was still more painful perhaps for many like me, who had not the power nor the qualifications to make that defence, to be remaining in silence, and hearing ourselves treated as men rebellious against the powers that be. We were all conscious of the injustice of this charge; we had the *mens conscia recti*, and that was our consolation. Still the trials were severe. But I feel now that *I am a free man*. Nay Sir, I am not only a free man, but I am entitled to say to my adversaries, who have twitted me so often with dishonesty—and whatever they may think of the bearing with which I say it—I say it with a very humble heart, and full of gratitude to Almighty God, I can say to them, I am an honest man. I have given what ought to satisfy you at least, that I am an honest man; I have sacrificed my all, except the promise of my heavenly Father, who will bring me support for myself and my children through the beneficence of his own people, who have been turned from darkness to light. The enemies who have twitted us with dishonesty, have no notion whatever of any trial of principles, but simply this, whether we will forego worldly advantages. By God's grace we have done that, and therefore we might say to them, "You must admit at least that we are honest men, though we may be very weak." There is just one other point to which I would advert, and it is one that fills my heart with many bright anticipations. I am beginning to feel, with many others of my fathers and brethren around me, that advancing period of life when the little energy I might have had is beginning to flag, and when various intimations are given me that, at no very distant period, my labours must come to an end. In looking forward to such a time, I am cheered and comforted with the thought that God, in his great grace and mercy, is raising up a noble array of our young friends, ready to occupy the places which we must soon quit; and while I cannot but feel the deepest sympathy with my young friends in the prospect of the difficulties with which they must enter on their labours, compared with the peace and quietness with which I entered on mine, yet I do feel assured that the same gracious God who has enabled them, in spite of that hope so natural to youth, and which is far more calculated to lead away the mind than even the enjoyment of any of the good things of this life—that God who has enabled them in the early part of their life to forego all the advantages to which they might natu-

rally have looked forward, and to cast in their lot with their aged fathers and brethren, to comfort and cheer our spirits in the decline of life,—why, Sir, when I think of that, I feel I should be chargeable with a distrustful and most ungrateful faithlessness to the Head of the Church, if I did not look forward to bright days for this land, though they may be days of suffering and sadness; yet bright days, through the gathering in of multitudes, who shall be to them a crown of joy and rejoicing in the day of the Lord Jesus. I believe that the trials through which they will have to pass at the commencement of their warfare will only have the effect of training them to that hardness which, as good soldiers of Jesus Christ, they will have to maintain when they are brought into the field. I congratulate my young friends on the prospects before them, and I would call upon them to be humble-minded, not to be carried away by the mere feeling and excitement of the moment, but to make it matter of thanks to God that he has enabled them to throw in their lot, and to be ready for any service he may be pleased to call them to. The deepest solemnity pervaded the Assembly during the delivery of the above address.

Dr GARDNER was introduced to the Assembly, and read the following Memorial from the probationers:—

“Deputed by nearly two hundred of our fellow-probationers, we take the liberty, in their name, of expressing to you, Sir, and this venerable Assembly, our entire and cordial concurrence in those high and holy principles, in vindication of which you now deem it your solemn duty to renounce connection with the Established Church of the land. Privileged as we have been to preach the gospel in connection with that Church, and looking forward to permanent employment as ordained ministers within its pale, we feel it undoubtedly a sacrifice; but nevertheless, a sacrifice which, at the bidding of our Lord, we cheerfully make, to cast away from us those prospects; and now we resolve, in dependence on God’s grace, to dedicate ourselves to the service of our Divine Master, in connection with a Free Church, unfettered and uncontrolled in its internal actings.

“We beg, therefore, Sir, most respectfully to assure you and the judicatories of the Free Presbyterian Church, that we shall recognise them as those to which we owe obedience in the Lord, and to their decisions it shall be our uniform anxiety implicitly to bow.

“Our simple desire is to serve God in the gospel of His Son; and we feel, therefore, that, in a crisis so momentous, and in a state of affairs so unprecedented, it is incumbent upon us to assume that position, and occupy that station in the Lord’s vineyard, in which our fathers and brethren shall consider us each, according to the talents which God hath given him, best fitted to advance the cause of the Redeemer.

“In such a season as this, Sir, we feel, that individual partialities and predilections must be merged in the all-absorbing desire, that in us, and by us, Christ may be glorified.

“Viewing you, therefore, Sir, and the Venerable Assembly, as having displayed your banners in Christ’s name, and for Christ’s crown, we thus publicly avow our adherence to the same great Scriptural principles which you have so nobly and disinterestedly maintained.

“We cast in our lot with yours, and we solemnly declare, in the presence of God and this Assembly that henceforth your people shall be our people, and your God shall be our God.”

“In the name, and with the concurrence, of the meeting of the adhering probationers, held at Edinburgh this day, 19th May 1843.

“JAMES GARDNER, *Chairman.*”

Dr CANDLISH said—Moderator, before submitting to this Assembly a motion recognising our obligations to the probationers who have now come forward with this Memorial, I would submit, that we endeavour in some way to bring out, either directly or indirectly, the views and sentiments of another class of our young men who may be supposed not very ready of their own accord to come forward here. I refer to the students of divinity, and those who are looking forward to the ministry of the gospel. (Here Dr Welsh, at Dr Candlish’s request, stated, that ninety-three students at the Edinburgh Hall, had declared themselves in favour of the Protestant Church, and that a similar spirit was manifesting itself in the lower classes. It was likewise

stated by Sir David Brewster, that a majority of the St Andrews students held the same views.) Dr Candlish then proceeded—I am glad to be able to state, on the information of those competent to tell me, that in Glasgow,—though I must take the liberty of saying, in passing, that it has not those advantages which the University of Edinburgh possesses, yet, even in Glasgow,—nearly *four-fifths* of the students of divinity are decidedly of the same mind with those of Edinburgh. And that this mind extends beyond the precincts of the Hall in that College, is proved by the fact, that in the recent contending—which those who, like me, can claim Glasgow as an *alma mater*, will look back upon with the interest of old recollections—in the annual contending for the election of the Lord Rector, a large majority of all the four nations elected a Rector on the sole ground of his Church principles. Not only so, but I believe I am correct in stating, that in the northern University of Aberdeen there is also a majority of the divinity students on the side of our Protestant Church. Now it is unquestionably one of the tokens that this cause in which we are engaged is the cause of God and of His truth, that, on the one hand, we see arranged among the supporters of our principles those whose hairs are grey, and whose feet are tottering on the verge of the grave; while, on the other hand, we see arranged on the same side, and preparing themselves for coming contest, those who are upheld by all the brilliant hopes of youth. It cannot fail to have struck those who have been recently called,—as we think, in the discharge of duty,—to visit various districts of the country, that this feature is not confined to those who are professionally engaged in the work of the ministry, or in preparation for it. This is a singular feature, which all of us must have observed, that wheresoever we went, we found a large proportion of the youths of the population arranged on the side of free Presbyterianism. This is one of the evidences that the cause in which we are embarked is not a sinking, but an advancing cause. It is a cause which we may hope to transmit to generations yet to come, and in the support of which we need have no fear but that God will raise up those who may better sustain the contest we have endeavoured to maintain.

In these circumstances, it is with great satisfaction that I propose, for the adoption of this Assembly, a resolution acknowledging the Memorial of the probationers, and expressing our joy and gladness at the prospect of so many being ready to enter the new field of labour, which I doubt not will be opened before us. In doing so, one cannot help contrasting the position of these our youthful friends, aspiring to the ministry, with our own position when we were at a similar stage of our progress. My venerable father has adverted to one point of the contrast between our position when entering on the ministry, and that of those who are looking forward to it now. He has pointed out the contrast between the comparative peace and quietness of our position when we looked forward to a peaceful place in the vineyard of the Lord, and the troublous times reserved for our successors in the work, who are now girding themselves for the warfare. Now, while in one point of view this contrast calls forth our sympathy and compassion, yet, in another point of view, it is a matter of congratulation; and from the bottom of my heart I do congratulate these men. When we look back to the time when we made up our minds to study for the ministry, —when we entered the Divinity Hall,—when we received licence,—yea, even when we were set apart by the laying on of the hands of the Presbytery to the work of the ministry,—oh! is there one of us who can at this moment abstain from humiliation, when we remember the sordid and worldly motives which mingled with our aspirations? We all have to feel and acknowledge, that at that important stage of our lives, we were too much under the influence of merely professional motives, the highest of which might be the comparatively honourable motive of professional ambition. I congratulate our young friends that they are entering on the office of the ministry, and preparing for it, in times which stir men's minds to their utmost depth. We were accustomed to contemplate the pastoral charge as a state of ease and a haven of rest; and as if we could say, in the language of the poet,

“ Post tot naufragia tutus,”

we looked for benefices in which we could take our rest, and be quiet for the remainder of our lives. It is good for us that the Lord has been driving us out to

sea again; and no doubt, by the outpouring of His Spirit, it is good for our younger brethren, in looking forward to the holy office, that they can look forward to it in times when indifference is impossible,—when no heart that feels, and no mind that thinks, can look forward to the office of the ministry merely as a means of making one's bread,—when we all must feel that we are entering into a great struggle, and must gird up the loins of our mind, and come forth, not to enjoy quiet benefices, but to labour, and toil, and suffer in the cause of Him who died for us.

Now, Sir, I feel that on such grounds I may congratulate my young friends, even as I am disposed, on similar grounds, to congratulate, at this moment, my fathers and brethren. Sir, when I look back on the events of these two eventful days, I feel as if I might be lifted up, amid all that is humbling in the disaster that has overtaken us, with a feeling of pride. My reverend father has spoken of the enlargement and freedom which he now experiences in this our Free Assembly. In such a feeling there can be no sin. The more free we feel ourselves as the servants of God, the more freely are we prepared to serve Him. But I own that on looking back to the events of these two days, as the result and issue of a long and painful struggle, which has cost us laborious days and sleepless nights,—when I consider that we have attained to the highest measure of success which any heart could have anticipated,—not the success of worldly aggrandisement, but the success of triumphant principle,—when I think of this, I own I am tempted to be elevated above measure. More especially when I look to the various circumstances which have occurred in the proceedings of these days—proceedings to which we looked forward with great anxiety, not merely lest some should grow faint in the day of trial, but also lest our proceedings should be conducted in a manner dishonourable to the cause, and to Him whose cause it is. And when I think of the quietness—when I think of the order, the tranquillity, the peace, in which God has permitted us to make this transition—to pass from the Assembly enslaved under the yoke of Erastian tyranny, to this Convocation, where we are free to serve the Lord alone,—I cannot but feel that we have reason of exultation and triumph. The enemies may think they have obtained a victory over us. The ungodly world may regard our sacrifice with derision, and pronounce us fools for making it. But we have been enabled to make such a sacrifice; and we have been permitted to make it in such a manner, that I must say that it is to me more elevating and exciting than would have been the triumph of our cause in the courts of princes or the halls of senators.

But there are some counteracting influences, which do, I think, tend to prevent undue exultation of feeling; and suffer me to advert, fathers and brethren, and especially my young friends among the probationers and students, to some of these remarkable circumstances. And one of the most remarkable of all is, that in these two days' proceedings I feel myself constrained to recognise the answer to prayer, I feel humbled, Sir—I am very sure that those who have been enabled to take part in these transactions do feel humbled—by this manifest token of the presence of God, that the things which have befallen us, have befallen us in answer to prayer. Sir, I believe there is not a man among us, who retired to his quiet rest at the close of yesterday's proceedings—not one of us addressed our Father in heaven, before we lay down to sleep, without the present impression that of a truth the Lord is the Hearer and the Answerer of prayer. Sir, we might in the strength of human virtue, we might in the strength of human resolution and in the spirit of pride, and because we had committed ourselves, and lest we should be degraded in the eyes of men—for various reasons of that nature, having gone so far, we might have felt compelled to go the whole length to which our principles carry us; and it is possible that those who were committed before the world might have felt it impossible to draw back, and might have made the sacrifice; but that this sacrifice should have been made in such a way—that the events of Providence should have been so ordered as to permit us to take our places in this Assembly so quietly—that the minds and hearts of adversaries should have been so stilled and solemnized—that our own hearts should have been so impressed—that with mingled tears of joy and sorrow we should have made our way through the streets and entered this hall—and that such a devotional outpouring of

the Spirit of God should have been vouchsafed to him who conducted our exercises—and such counsel should have been put into the heart of our venerable father to address to us—and such a spirit of mutual brotherly love should have been manifestly shed abroad among us—and such fervour should have been poured out in our song of praise to God—all these betoken more than human resolution—yea, more than Christian resolution—betoken that in very deed the Spirit of Christ Himself has been in the midst of us. A man may feel proud of what he is enabled to do in the strength of his own resolution. A man may feel exalted by the sacrifice which he is enabled to make, by virtue of his own courage; and if any of us felt that these proceedings had taken place merely through the determination of committed and pledged men, we might be proud of our faithfulness and courage. But no man will be exalted above measure by a sense of the presence of the Spirit of God. No one need fear, lest his pride should be roused, when he is constrained by the feeling, that “surely the Lord has been in this place, and we knew it not.”

Then, Sir, there is another consideration, which cannot fail to counteract any unduly exciting or elevating emotions of soul. Besides the manifest tokens of answer to prayer—to prayers which we know to have been breathed forth by many thousands of our godly countrymen—besides the manifest tokens of the presence of God and the Spirit of God,—this other consideration is fitted to humble us perhaps still more, that it is surely the Lord's doing, as it is surely for the Lord's own end. This is to me a proof, more convincing still than that afforded by the merits of the controversy and the magnitude of the result, and by the fact of so large a number having sacrificed all for the sake of principle—I say it is a proof more convincing still, that God has great ends in view, in sending us abroad as He is doing this day. He has manifestly been in the midst of us during our recent proceedings. It is the Lord's doing, not merely in the grace vouchsafed to His servants, but also in the leadings of His Providence, in bringing us safely, and decently, and in order, into this our quiet state, and evidently for the Lord's own purpose. What that purpose may be, human wisdom cannot discover—human foresight cannot anticipate; but we may rest assured, that it cannot be for nothing that the Lord has done such great things for us. It cannot be for nothing that the Lord has brought us out “into a large place,” and that the Lord is now putting it into our hearts, as I believe He is putting it into our hearts, to devise liberal things for the advancement of His glory, and the conversion of souls. Now, in our present circumstances, we are disposed, all of us, not to look back; but to look forward. If there be any man still casting a longing eye behind him, and seeking to return again to the flesh-pots of Egypt, “let him that is faint-hearted among us return.” But I feel assured that neither in the spirit of longing after what we have abandoned, nor in the spirit of bitterness against those who have forced us to the sacrifice, do we now look back. I trust that we have now made up our minds to look only to the great prospects before us, and dismissed from us all bitterness and wrath; and that in all which has occurred, we now recognise not the instrumentality of man, but the doing of the Lord. In the heat of controversy, bitterness might be inevitable, through the frailty of human nature, and the excitement of human passion. But even on heathen principles, even on the principles of natural courage,—whatever angry passions the heat of battle may call forth, they should all pass away when the battle is lost or won. Even on the principles of natural morality, whatever excitement may have arisen in the heat of debate and discussion, now that all is over,—now that we pass from the field where we have been wrestling with our adversaries, now it would be unmanly to cherish one feeling of resentment or revenge. But we have not learned morality in the school of heathenism: we have learned it in the school of Christ; and while, having learned it in that school, we never can cease to denounce, as our Master did, all sin and all error,—while we must speak plainly, as He did,—while we must rebuke sin sharply, as He did,—let it not be in the spirit of human wrath, but with all the solemnity of our Master himself. And let us remember, that the time for regret and reflection on the past is now over. We may have many causes of regret. So far as they relate to our own sins, let us humble ourselves under the mighty hand of God. So far as they relate to our wrongs,

let us commit our cause to God, who judgeth righteously. But for ourselves, let us remember that we have turned our backs on what is past, and we now stand forth in the attitude of those to whom God, we trust, has forgiven their iniquity, when we say unto him, "Lord, here are we, send us;" "Lord, what wouldst thou have us to do?" Sir, the prospects before us, though dark, perhaps, in the eye of the world, and though we may be compelled to feel them darker still than we now apprehend, yet, in the eye of faith, the prospects before us are great and noble,—so great and so noble that it is enough to crush us to the very dust,—enough to overwhelm us before our God,—when we think that He should employ our instrumentality, and that it should be given to us both to believe, and to suffer for His sake. The magnitude of the principles which we now maintain,—their near and direct bearing on the Mediatorial crown of our risen Saviour,—their intimate connection with the saving of lost souls, which never can be saved until they submit to the sovereignty of Christ the King,—and the effect which the promulgation of these principles, and our proceedings in their defence, must have on other Churches of Christendom,—awakening them from their slumber, and rending them, it may be, asunder,—these are the prospects before us, and the considerations which are now hanging upon us, and which make us feel deeply that we have cause to wonder at the condescension of the Lord in having counted us worthy to bear such a testimony before Christendom.

But let us now address ourselves, as this Assembly, I trust, will do vigorously, to the work in hand. Let us consider what our Lord has for us to do; and let us bear this in mind, that, especially in our beloved land, a very weighty responsibility lies upon us. We have taken a position in our country which we are pledged to maintain, else we shall be guilty of the sin of having awakened a thirst which we did not satisfy, and excited a commotion which we did not control. We have been agitating the country, it is said. A great question has been agitating Scotland, Sir. It has got a lodgment in the minds of men,—it has excited inquiry,—it has awakened interest; and there are laid upon us now two very solemn considerations in reference to our own countrymen. One of these has been impressed upon us by our reverend father at the opening of this Assembly. May I be pardoned for adverting to it once more. It is the duty of all of us to guide, to regulate, and to control the agitation which we have been the instruments of calling forth. Sir, there are some parts of the country which will require our strenuous labours for this purpose; for let us not forget, that there are persons in this country who are not animated by our principles, who are yet ready to take advantage of our commotions,—persons who are not on the side of the Lord, yet who are ready to take advantage of the Lord's controversy. Let us throughout the land disown all such auxiliaries, and impress upon our own people a sense of their imminent danger. But above all, we owe to our people a duty in reference to the preaching of the word of God. We have been instrumental throughout all the land in exciting a thirst for the preaching of the gospel; and if now we shall slack our exertions, and fold our hands, and grow weary,—unquestionably we shall incur the heavy responsibility of leaving the fields which are now white to the harvest, unreaped and ungathered.

And not in our own country only, and in our own Church, but in reference to other Churches and other countries, the Lord has a great work for us to do. There is unquestionably a danger, that when the excitement is over, we shall settle down into a mere Scottish protesting and seceding sect. There is danger that after a period of excitement, there shall come a period of inactivity, of indolence, and repose. The reaction from an exciting controversy to such a state of quiescence, is what we are afraid of; and there is some danger that, having been compelled to give up the struggle in the Establishment, and retreat from its corruptions, we shall quietly settle down into a mere Scottish religious sect. Oh, Sir, let us never forget the high position we have occupied in this controversy. We are destined, if we only prove faithful to ourselves, and faithful to our Head,—if we do not allow ourselves to sink down into coldness and indifference, and if we do not lose our first love, and continue to maintain our trust in the Lord,—we are destined to do great things. Do not the events of this day prove it? Do they not show us that we are destined to be the rallying point of Protestantism, aye, and of Christendom? We have only to

prove faithful to ourselves and our great living Head,—to rally the broken ranks of Protestantism throughout the Christian world against the Man of Sin. I cordially go along with the sentiments expressed by our reverend Moderator respecting the danger of our letting down our high testimony, in order to conciliate the powers of this world on the one hand, or to conciliate numbers on the other. I trust we shall be enabled, both in our Assemblies, and, if possible, in our outward and tangible acts, to maintain uncompromised our principle of a religious establishment. I trust we shall resist every notion or proposal of an incorporating union with any Church that differs from us on that point. But, Sir, the great source of Protestant weakness, I believe in my conscience to be this, that while it has repudiated the Popish and slavish notion of unity,—of mere uniformity,—it has set up no other tangible unity which might constrain the homage of an unbelieving world. Beyond all doubt our Saviour thought that the unity which is to convince an unbelieving world is a unity to be seen, recognised, and read of all men; and it has been the weakness of Protestantism, that what it denounces in Popish error it has been seeking in another form,—namely, a unity in some kind of uniformity. Now, Sir, we are in the position of a Church which, from her principles, and history, and present attitude, is enabled to hold out to the Protestant world the flag of unity,—unity, however, not based upon any slavish uniformity or latitudinarian compromise, but based on the recognition of common truths, and the protest against common errors. I own I have an idea of this unity, which I trust is not beyond the possibility of being realised, between Churches which may nevertheless shun the danger of incorporating unions. If the Church has sometimes been blessed by such unions, as in the case of our Irish brethren, and, I trust also, in the case of our own union with our seceding brethren some years ago, still I feel convinced that incorporating unions are dangerous matters to handle, or arrange, or manage; and the notion of Christian unity among Protestants, consisting of such incorporating unions, has, I think, been a great drawback on the progress of the gospel. Why not recognise churches, separate and apart from our own, each conducting its own counsels, and managing its own affairs? Why not recognise a common brotherhood with other churches, meeting from time to time to bear a common protest, and consult together for the good of our common Christianity?

But I must return again to the subject of the motion. I have spoken of our position as being interesting to all Christendom; I have spoken of ourselves as a spectacle in the eyes of all men. I believe that if we had given way in the hour of trial—if we had compromised the rights of Christ's crown—we should have sent a thrill of disappointment and sorrow, not only through the hearts of our own believing people at home, but in distant lands, even amidst the darkness of Popery, and on the wide western continent; and many would have believed that the last stronghold of Protestantism had given way. But if we now fail to fulfil the promise of our high calling, the disappointment of Christendom will be greater still. Our young friends must help us to fulfil the duties of our present calling. They must enter into the office of the ministry, not, as many of us did, with their eyes fixed on some quiet settlement at home, but they must be prepared to go wherever the Lord sends them, to the remotest Indies, or even to the ends of the earth. They must “lay aside every weight,” dismissing all other care, and, trusting to the protection of Providence, must be prepared to labour, whether at home or abroad, in ships or on the barren heath, in humble cottages or lonely tabernacles, proclaiming wherever they are sent, the unsearchable riches of Christ. And for their encouragement and my own, suffer me, in concluding, by way of stirring us up to greater energy and zeal, to remind my friends,—and let me remember myself,—that the end of all things draweth near,—surely “the Lord is at hand.” Those events which have befallen us within the last few years,—years comprising, in the short space of one *lustrum*, the events of eventful centuries—the events which have befallen us in this country, and which have fallen out elsewhere—the reviving of ancient controversies—the rallying of the troops of the Man of Sin—these things betoken that we have fallen on the latter times. The Lord will make a short work on the earth. The time given us to work is drawing to an end. What eventful history may mark the years now before us, who can tell? If the interpreters

of prophecy, if the observers of the signs of the times have been enabled to judge aright, trial and persecution may be expected; but, if they have judged aright, trial and persecution, with joy and not with grief. The present event in Scotland—if we may read history now in the light of past experience—the present event may, for aught we know, within these few years, convulse the empire,—as the only event in Scotland that can be compared with it, did two centuries ago; and we may see in these latter times the bringing out of all the powers of darkness and light, for their final struggle on the stage of the world. But when these things come to pass, we may “lift up our heads, for our redemption draweth nigh;” and as the work of the Lord may be both sharp and short, what remaineth, fathers and brethren—what remaineth but to gird up the loins of our mind, to watch with prayer, labouring to win souls unto Christ, and coveting nothing as a recompense for all the sacrifices we have been enabled to make, but that ours may be the glorious reward of those who have turned many to righteousness? The Rev. Doctor concluded by moving,—

“That the Assembly thankfully acknowledge the Memorial now presented, so honourable to the probationers who have cast in their lot with the ministers and elders protesting against the Erastianism of the Establishment, under circumstances in which every motive but a love of the truth, and devotion to the service of their Lord and Master, would have led them to adopt a different course: They recognise in it a token of good for the future prospects of the Church, and they trust that the probationers, in reliance on God’s grace, will persevere in the path they have entered upon, which, though beset with difficulties, will lead to a field of usefulness in the vineyard of the Lord.”

The Assembly, when Dr Candlish had concluded, and after engaging in devotional exercises, adjourned till Saturday, at twelve o’clock.

SATURDAY, *May 20*, 1843.

The Assembly met this day at twelve o’clock. The immense hall was filled before the hour of meeting. The entrance of the Marchioness of Breadalbane, accompanied by Lady Hannah Thorpe, and Mr Campbell of Monzie, called forth the enthusiastic plaudits of the whole assemblage.

The meeting was constituted with devotional exercises; a portion of the 72d Psalm being sung, and the 60th chapter of Isaiah read, after which the Moderator offered up prayer.

The minutes of the previous sederunt having been read, the Clerk called for the report of the Business Committee, which was given in and read.

In reply to a remark of the Rev. Mr Guthrie, that in the published list of ministers, not members of Assembly, who had adhered to the Protest, his own name was not included,—

Dr CANDLISH suggested that the events which had lately taken place were far too important to be announced to the different parishes through the medium of the newspapers alone, and that some other method of sending the requisite information should be adopted. He did not mean that they should merely issue a pastoral address, but a simple gazette, as it might be called, setting forth an account of the late proceedings. Such a communication might be published, as those already issued in the name of the Assembly, containing a report of the proceedings of Thursday, especially the Moderator’s address, and a correct list of the adhering ministers and elders. The facts were too important to let them grudge the trouble and expense of publishing them. That would supply the omissions or deficiencies in the reports of the ordinary newspapers; and he begged to move that it be remitted to the clerks, or to the committees of which they were members, to furnish correct lists of the adherents.

The Clerk said he had reason to fear that many more ministers were in the same situation with Mr Guthrie. The names had at first been written upon small slips, and had to be signed over again. There were some ministers, however, who did not

sign a second time, and he (Mr Pitcairn) had forgotten to insert the remaining names. He therefore owed them an apology.

Rev. W. K. TWEEDIE read a communication from Mr Bruce, St Andrew's Church, Edinburgh, giving in his adherence to the protest, which was received with loud cheers.

The Clerk then called for the reports of the different sections of the Provisional Committee.

BUILDING SECTION OF PROVISIONAL COMMITTEE.

Mr A. DUNLOP rose to give in the Report of this section. He said—As convener of that section of the Provisional Committee entrusted with the oversight of the building of churches, I have now to submit an interim report on the subject. I shall make the statement as short as possible, first, because it is only an interim report; second, because a deliverance on the subject has been already laid before the public in one of the circulars issued by the Provisional Committee, so that the public are pretty well aware how the matter stands; and, further, I am unwilling, on this the least interesting branch of the subject, to occupy time which will be better employed in hearing the reports of Dr Candlish and the Moderator, who are to follow me. The object of this Committee was to make preparation, in case of a separation from the Establishment taking place, for procuring places of worship, so that when that event did take place, we might not be thrown adrift, but have places of worship ready for our reception. The two objects which the Committee most particularly had in view were, that the buildings should be erected with as little delay as possible, in order that those congregations who came out from the Establishment might be supplied with places of worship, and that they might be erected at as little expense as possible consistently with comfort. It was necessary, in following out this plan, that in those places which, from their size, and the number or the wealth of their inhabitants, might be able to supply themselves with more splendid erections than those contemplated and recommended by the Committee, a considerable degree of self-denial should be exercised, until such time as necessary and comfortable shelter has been provided for all those in country districts who require it; and I feel assured, that nothing will tend more to promote the comfort of our brethren throughout the provinces and country districts, than that their brethren and the ministers in large towns should not expend their funds upon their own comfort, or give way to the very natural desire to have the house of God in an ornamented condition, till all their brethren have, equally with themselves, decent places of worship. I trust this system will be acted upon everywhere, and that we shall not be actuated by any such feeling of selfishness,—if I may give it that name,—so long as there is a single parish throughout the country in which a decent place of worship has not been provided.

In following out this object we have obtained plans, of which a specimen is to be seen in the Lothian Road. Though, from the novelty of this kind of erection, the supports being chiefly wood, with connecting screens, it has been said that they will not be sufficiently safe, yet we have the fullest assurance, from architects of reputation, that there are not the slightest grounds for apprehension, but that they are equally secure with others, and that they last a much longer time than from their appearance we would be apt to imagine. There are districts of the country in which, from the situation, the wood pillars and brick screens would not answer; and to suit these circumstances stone buildings will be required. Plans have been obtained of different descriptions. The principal of these have been furnished by Mr Cousin, a very able architect of this place, and an ardent advocate of our cause. We have also received another plan from Mr Westmacott of London, who is architect to the Building Committee of the Privy Council, and who has had a great deal of experience in the building of schools. He suggests that we should build ours like the old English parish churches. There has been another artist whose plans have not yet been received,—Mr Hay of Liverpool,—the principal feature of whose plan is that

the roof is to be arched, instead of being supported by beams. There is one point which deserves our especial attention, and that is a plan for securing a cheap and perfect ventilation. We have had the advice of an eminent individual, Dr Reid of London, formerly a citizen of our own, who is of all others the best calculated to give advice on this subject, and who is now employed in superintending the Houses of Parliament, particularly in reference to the ventilation and heating; and who, notwithstanding the great press of business on his hands, has volunteered, as his contribution, the supply of plans for this very necessary purpose. As a proof of the necessity of ventilation, and the success which had attended Dr Reid's plan for supplying it, Mr Dunlop said, that the building in which they were now assembled was very low in the roof and badly ventilated, and that Sir David Brewster had stated it as his opinion, when entering it on a previous occasion, that within half an hour, or at most an hour, some two or three would have to be carried out in a fainting condition; yet that, from the precautions taken, in accordance with Dr Reid's principles, but under great disadvantages from the total absence of any adaptation in the structure of the building for this purpose, they had sat there with the utmost comfort without the slightest feeling of oppression.

He then went on to say, that there were some districts subject to a painful state of matters, in which a place could not be found where God could be publicly worshipped. It was matter of great surprise, as well as of deepest regret, that, at this period, when the doctrines of toleration were supposed to pervade all mankind, or at least all in this country, they should find landed proprietors, though not differing from their people in matters of faith or doctrine, though admitting the efficiency and devotedness of their pastors, and the good effected by their labours,—refusing to allow them a foot of ground where they might erect fabrics in which to worship God, and hear the word preached,—taking credit to themselves for allowing them to leave their estates,—for admitting that they were not *adstricti glebæ*, slave bound to the soil,—though they attempted to put chains on the people's consciences. They might leave the homes of their childhood and the places of their father's graves, but they should not have a place to worship their God. He ardently hoped that this course would not be persisted in; but if it should, they had made provision for it.

There were two plans by which it was proposed to obviate this difficulty. The first was, that large tents had been provided, which could hold about 500 people, and which did not weigh more than four hundred weight,—so that they might be carried from place to place in a small cart or boat along the sea-shore, from farm to farm, so that when driven from one quarter, they might escape this tyranny by transporting them to another. In other places, it was proposed that some old vessels be anchored off the shore, in which the gospel might be preached as occasion served, so that if not in the queen's highway, yet in the world's highway, they might be allowed to hear the gospel declared, and then at least the proprietors could not take away the shelter of the promontories and little bays along the coast. His reverend friend (Dr Macfarlan,) who sat beside him, had just told him, that in Greenock they were on terms for the purchase of such a vessel. He could not think that this state of things would last, now that this had taken place. He could not believe that any man with a heart, any Scotchman, would persevere in such a course of conduct. It would bring down the indignation, not only of our own country, but of the world. And even were it so, he did not believe that the Legislature would allow such tyranny to be persisted in. This nation had thought it sufficient cause for war that the Ameers of Scinde, acting on the principle that they had a right to do what they pleased with their own, had depopulated whole districts of country, turning it into a wilderness, for the purpose of rearing wild beasts for their hunting-ground, thus obstructing the passage of the Indus, and the commerce of this world's goods; and would they allow their landed proprietors to turn their own country into a moral wilderness, and obstruct the transit of heaven's riches on the great river of a preached gospel? He trusted this would give way, and that an outbreak of public opinion would protect the people from tyranny so galling and so oppressive.

STATISTICAL SECTION OF PROVISIONAL COMMITTEE.

DR CANDLISH then rose to give in the report of the Committee on the Statistical or Ecclesiastical Section of the Free Church. He said—You are aware that this Committee has been engaged in its labours since the meeting of the Convocation, and that throughout these last four months, the correspondence which it has managed has been considerable. We addressed circulars to various parts of the country,—to all adhering ministers,—putting a series of questions bearing on the disruption of the Church, which was then anticipated, and has now taken place. These questions had reference to the best manner in which the means of grace could be supplied to the adhering population throughout all the land; for it was laid down by us as an important principle, that in the event of the disruption taking place, the adhering people everywhere should, if possible, have the means of grace in connection with that Free Church, regarding which we had for some time been giving them information. We have been awakening them to the vast importance of the principle now at issue. We have been convincing them, and to a large extent they are convinced, that the grounds of variance are not on little differences, but on vital points; and it is now felt over the country, that if the reasons for separation are so strong as to break up our communion, they are also of sufficient importance to break up the Establishment. Now, we feel a great anxiety that, if possible, from the commencement of the new state of things, the people adhering to the Free Presbyterian Church, should not be left without the means of grace, and not subjected to the risk or necessity of seeking ordinances any where else but in the bosom of that Church. We hope we have been instrumental in awakening our people to such a state of feeling, that they must receive religious ordinances somewhere or other; and it is of vast moment, as I have said, that they should not be left to the chance of continuing to worship within the walls of the Establishment, or to the necessity of seeking supply from other Christian Churches; for they have adhered to the “Free Church,” believing it to be, what with the blessing of God, it will be, in truth and reality the Church of their fathers. They have adhered to it, believing that, though the Church has been driven forth into the wilderness—though it is driven from the halls of the great, and the countenance of the state—though it is driven from the church and church-yard, where the bones of their fathers sleep—yet she is in verity the identical Church which their fathers founded, and which was reared by their prayers, their sufferings, and their blood. Our people have been taught to feel the importance of the question put by our admirable friends from the other side of the water (the Irish deputation), when they asked, “Where is the Church of Scotland to be found?” We answer, she will not be found basking under the smiles of the great, but she is to be recognised once more, as in days of old, by her sufferings and her tears; and never at any time have the hearts of God’s people been more strongly drawn out towards the Church of Scotland—the Presbyterian Church of Scotland—than when they have had to know and recognise her by this mark, that she was a Church suffering affliction for the cause of God and His truth. But having thus endeavoured to convince our people that we are justified in the great step we have taken—that we are compelled to take it—that the principle is vital and fundamental—that we are warranted in expecting the blessing of God on the means and ordinances of grace, unless we own His Headship, and maintain it,—having convinced them of this, it is next of consequence that the people over all the land should have regularly the means of grace and the dispensation of ordinances, in connection with our Free Church.

I do not intend, Moderator, to trouble you with the details of what was done before the Assembly met, and before the brethren came to town; but it is known to most here, that since they arrived in Edinburgh, the Committee to which I have alluded, have been holding regular meetings every morning from eight to nine o’clock. In this way, meeting with the Synods of the Church in succession, we have had conferences, first, with the Synod of Glenelg; second, with the Synod of Ross; third, with the Synod of Moray; fourth, with the Synod of Argyle; and fifth, with the Synod of Aberdeen, which we met this morning. The details of the valuable and interesting information which we received at these conferences I

hold in my hand; but I will not now trouble you with them, especially as an opportunity will occur of giving in a full report before this Assembly rises. Our object in conferring with them, and taking up Presbytery by Presbytery, was to receive statements as to the wants, and as to how such and such a parish or district was to be supplied, and whether they should be supplied through the medium of a fixed charge, or by missionary expedients. There have been various interesting facts brought out in these communications,—facts that must go, as far as facts can go, to convince an ungodly world of the reality and power of Christian principle. I cannot but repeat here what I have stated at other and smaller meetings, that it is humbling to those whose sacrifices are comparatively insignificant—humbling to witness men making up their minds to leave the homes where they have dwelt in love and peace for years, and not merely to remove to some other town, or street, or cottage, but to be under the necessity of sending their families 60 or 70 miles from them, while they themselves must look out for some “prophet’s chamber,” and occupy it in solitude, that they may still be near, and minister among their flocks. What more convincing proof of the sacrifice can be given than this, that for the purpose of visiting his people, we find a man making his home in a yacht, in which a cabin has to be fitted up, living apart from his family,—sailing from island to island, and from bay to bay,—having no home upon the land, but compelled to live upon the bosom of the deep? And yet these men make up their minds to such a sacrifice for the sake of the truth; and the marvel is, that they seem unaware themselves of the sacrifice they are making; and that they speak of these arrangements, just as they would speak of removing their houses from one street to another,—they speak of them with the same coolness and the same indifference with which you and I would speak of removing ourselves and our families to another part of the town. This is a specimen of the high and holy principle with which they are actuated,—this calm determination to meet and overcome every difficulty which is interposed in the path of duty. In our recent conferences with our brethren of the different Synods, we have endeavoured to come to an understanding as to the way in which their parishes may be best supplied; and in the great majority of instances, we are anxious that the ministers should remain in their present charges, and provide for the religious instruction of their own congregations. But we have found instances in which this is impossible, and in which not even the contrivance of a yacht can be available to continue the constant access of a minister to his people. In these cases it will be necessary that he should be transferred to another place, from which he may occasionally visit his people, and supply their wants by a succession of missionary tours. We shall be necessitated to fall on such plans, as shall enable a minister not only to supply his own people, but to move to different parishes around him, and afford to the population, as far as possible, the means of grace; and we hope to be enabled to show how all the people adhering to us in this country may be supplied with ordinances by ministers specially entrusted with the duty. A minister, for instance, will in many cases not only have charge of his own people, but of many others around him, and, with the addition of a preacher assisting him, will afford supply on Sabbaths as regularly as possible.

Here it may be right that I should mention a suggestion which has been made, and which, when duly matured, may be of vast practical importance and utility. In the Highlands especially, we find a universal opinion prevailing amongst our brethren, that it is indispensable that we should immediately take steps for reviving the order of readers or catechists, to whom might be entrusted the duty, under proper superintendence, of supplying occasional religious services. This, according to their report, will often be a more effective way of providing the means of grace than we could otherwise hit upon by the employment of all the probationers in our service. In particular, I may mention, that in some of those districts the employment of readers or catechists is rendered all the more desirable, because of the religious movement which has there begun, and which appears to be a manifest symptom of the outpouring of the Spirit of God in the revival of His work; and there are some of the brethren whose labours God has signally honoured. Amongst others, I cannot forbear the pleasure of referring to one of our brethren, whose exertions, both in his present and his former parish, God has signally owned, and who, while con-

ned with the Establishment, endured not a little persecution on that account. I allude to the former minister of Snizort, now the pastor of Bracadale. We have been accused of agitating Scotland by our tours through her different districts; but I hold in my hand evidence,—if faithful testimony be of any weight at all,—that while this holy man, and others purely minded like himself, have been labouring largely in the different districts of the Highlands, and have been instrumental in bringing people to the Free Church, they have been still more instrumental in awakening them to the truths of Christianity. In these tours, Moderator,—in these missionary excursions,—which our brethren have been making, we have a specimen of what we must all do in our state of freedom. These are the results which, by the blessing of God, we may expect to follow on our labours. This testimony comes from entire districts in the Highlands; it comes from entire presbyteries; it is their testimony, and it is enough to overbear all we have suffered, and all we have lost. It is their testimony, that the breaking up of the Establishment is the dawning of the bright day of gospel light on a people hitherto in darkness. The etiquette of parishes is no more to be observed. All that is valuable in the parochial system will be maintained, but we will have a better parochial economy. We will revive the order of deacons, and with our other means cultivate the country piece-meal; and one glorious result of this abandonment of parochial subdivisions is that the man of God shall go freely forth over the country, without asking whether he trenches on a Moderate district or no, and proclaim to all the gospel of Christ. We shall send forth our evangelists in the spirit, and on the errand of Timothy and of Titus, to plant our churches.

I have only another remark to make; for, as I have said, this is not the time to enter into minute details. We have been endeavouring, as we went along, to arrange, not only as to the demand, but as to the supply which can be provided for the various districts; and for this purpose we must ascertain the number of preachers who are available in them. In considering this subject, we have found that some ministers may be employed with great advantage. For instance, we have found that there is a great want of Gaelic ministers in the Synod of Argyle, and we propose to let loose upon it some of the Gaelic preachers from other parts of the Highlands. We have endeavoured to take a note of the available preachers, and we find that in various Presbyteries where there is a great demand, there is a scanty supply; and it is absolutely necessary to put our hands to the work, to relieve all our available preachers from their present occupations and entanglements, and set them to work in preaching the gospel of Christ over all the land. There is only this consideration, that some of these preachers, and some of the most devoted amongst them, hold the situation of *parish schoolmasters*. We have had the position of the parish schoolmasters under our most serious consideration, and a committee was appointed on schools as well as on colleges, to inquire maturely into the matter. But in the mean time it does not seem desirable that parish schoolmasters, adhering to our principles, should take any precipitate steps in quitting their present position. It is not clear they can be compelled to do so. Unquestionably they lie under no moral obligation to do so. Their adherence to our Church does not amount to a forfeiture of their situations; and even though it did, they should wait at least till the arm of the law is brought to bear on them; for it is not our duty lightly to take any steps that may throw the education of our youth into the hands of those whose principles we have condemned. On this account I would greatly regret that even the exceeding demand for preachers were to cause our schools to be thrown vacant, until we have made some provision for Christian education, connected with our Free Church, being supplied to those whose teachers have removed. Were we to act otherwise, it would be a mere founding of schools for those who might be able to think and act for themselves, at the expense of leaving to the wolf those whom we ought most carefully to guard and protect. It is our paramount duty to care for the young; and for my part, rather would I increase the labour of the minister, and leave him a larger district to travel over, than supply the demand for preachers, by calling on the schoolmasters to leave their present occupation, until provision is made for their places being supplied. But there is another point worth the consideration of the Assembly, and I hope it will be well

considered before its rising: I refer to the propriety of expediting the trials of such of our students as are ready for the ministry. We have at present, in the Presbytery of Edinburgh, before us, on probationary trials, eight adhering students,—eight, the very flower of our students, who have passed their probationary examinations,—who have passed the Synod at its last meeting, and who, after undergoing their remaining trials, may well be licensed in the face of the Assembly. I see no reason, under the present circumstances of the Church, why students, who are so far advanced as they are, may not be licensed, so that they may at once go forth, clothed in the authority of preachers of the gospel. Another practical point to be attended to is, that in addition to these eight, I have been informed that there are six to come before us this summer for probationary trials. Now, we cannot afford the delay which would be occasioned by the forms which have hitherto been observed, of awaiting the consent of the Synod before procedure. We might be permitted to expedite their trials at once; and I think the Presbytery should be allowed to do so, under the circumstances of the Church, without waiting for the usual delays. I think it is worthy of consideration, whether we might not employ these students in some way or other with advantage, when they require only one session to complete their course. The harvest is so plenteous, and the labourers so few, that we must remove all obstacles out of the way of those who are assigned to the work. We must facilitate their entrance into the Church,—we have no time to wait. We must take advantage of the present opportunity. Let us not say,—There are yet four months. Our fields are already ripe unto the harvest. These suggestions, I have no doubt, will be maturely considered in connection with our ecclesiastical arrangements.

FINANCIAL SECTION OF PROVISIONAL COMMITTEE.

Dr CHALMERS then vacated the chair, which was taken by Dr Welsh,—and said, —I believe it now falls to me to deliver a very brief *interim* report on the part of the financial section of the Provisional Committee. I was not made aware—indeed I believe it was not resolved upon,—that an interim report should be presented to-day, till about this time yesterday,—and my whole time since has been so entirely taken up with jotting down the various *notanda*, or most essential points of information, so as to make out something like a report—that I have not had time to call the members of the Committee together, to receive the sanction of the body over which I have the honour to preside. But I beg now to make the announcement, that previous to the preparation of the full and finished report, it is intended that the members of Committee shall have full and frequent meetings—and I propose for that end, that they should meet every morning at the Rooms, 7 North St Andrew Street, as early as possible after ten o'clock, and not later, if possible, than half-past ten, so that a full hour may be given to the work every morning, and that by means of successive meetings, we may reduce to order the various and complicated matters which constitute the business of the Financial Committee. We should feel the task greatly too ponderous, did we not confine our attention for the present to a few general items or heads; not enumerating all the various sums received, but presenting you only with a statement of the aggregates of the various items, which I will now gladly do, as succinctly and comprehensively as I can. There is a complexity in the diagram of our operations, which may afterwards come to be avoided, but which will require your attention to the following statement which I am about to submit to you.

The Central Fund in Edinburgh, now formed, or rather in the process of forming, is made up of contributions from two distinct sources, or rather in two distinct ways—either such as are directly made in the shape of donations or periodical subscriptions, or such as are made through the medium of local associations. Now, the sums received from the first class of contributors—as these are stated in the circular which is known pretty extensively now as Circular No. 1, of which we have thrown off five different impressions, just as the contributions came in—and these, recollect, are quite distinct from what comes to you through the associations—I say that, from the first class of contributors, we have to report, as the total amount of our direct offers from individuals—I call them offers, not actual gifts, because they are not lia-

ble to be called up till after the disruption; but now, indeed, the disruption has taken place, and will soon be completed—the amount of direct contributions given in the name of individuals, or, in some cases, anonymously, inclusive of those from Glasgow, which are not yet printed, but which will occupy the sixth list, to be appended to a new impression of Circular No. 1—the direct donations amount to L.61,675, 5s. 3d. Then, you will observe, there is another channel through which donations come to us—they come to us through the medium of the auxiliary associations which are planted and planting in all parts of the country. I shall give an account of the state of these associations presently; but, as I have mentioned that the donations are kept distinct from the annual contributions, I may here intimate, that in the matter of donations we have received, through the medium of these associations, the sum of L.28,523. Then comes the produce of what we call the “collecting week,” which we have ascertained amounts to L.14,578. Then summing all these into one, we find that the total of the donations actually reported amounts to L.104,776, 5s. 6d. This, you will remember, is for the Building Fund, except in some few instances, which have been most carefully marked, where the donations go to what we call the Sustentation Fund, which is distinct from the Building Fund; but the general rule is, that the donations go to the Building Fund, and the termly payments to the Sustentation Fund. Before stating the amount of the offers which have come to our knowledge in the second of these forms, that is, through the medium of associations, let me first observe, that the number of these associations, according to the latest information, is 687—687 associations in various parts of Scotland. Of these, 239—and the reports are coming in very rapidly—of these, I say, 239 have reported their termly subscriptions; “termly,” I call them, because they may be given yearly, or half-yearly, or monthly, or weekly—all of which go to the Sustentation Fund; and they, it is found, amount, putting them together, multiplying by 52—the weekly with the annual sum—these 239 associations have reported, as the total of their subscriptions which go to the Sustentation Fund, the sum of L.17,525. Again, 264 associations have reported their donations to the general Building Fund, amounting to L.28,523. I have already stated, with regard to the Building Fund, that it consists of three distinct items—the direct donations made to the Committee—the donations given through the medium of the associations—and the produce of the collecting week—which altogether amount to L.104,776, 5s. 3d. Whereas the amount of the direct contributions going to the Sustentation Fund, and inclusive of those from Glasgow, come to L.22,606, 1s. 8d., and of those coming through the medium of associations, as reported, L.17,525, giving a sum total actually reported, of L.40,131, 1s. 8d. Now, recollect that reports are daily pouring in upon us—that of these associations, some are not above two or three weeks old—and that some reports which have come in, give no return at all—for they say, “we will not give in a return till we have thoroughly canvassed our district,”—so that the great majority of these associations—upwards of three hundred of them, all yet busily at work, have not made any report whatever, either of donations, or of annual subscriptions. And, therefore, it is necessary that we should advert to those associations which, although in existence, have not yet reported; and in doing so, we shall take as the ground of our calculations, the average of those which have actually reported, multiplying that average by the number which have not yet reported, which will give us the whole sum which we are warranted to expect from all the associations now in operation. The number of the associations which have not yet been reported, is not, I think, to be wondered at, if you consider, in many instances, their recent formation, the time required for going through and thoroughly canvassing a neighbourhood, and the efforts which have to be made in raising the money which has been tendered. But to proceed with our calculation. L.28,523 of donations, from 264 associations, will give rise to an average of L.108 from each association. Then there are 239 returns from associations in behalf of the Sustentation Fund, and these amount in all to L.17,525, an average this of L.73. Therefore each association contributes L.73 a-year, and also presents a donation of L.108—and this supplies sufficient data for computing the whole amount of donation we may expect from the associations now in existence, and also the amount of their annual produce. And in order to remove any impression from your minds, as if in all probability most of the richer associations

had already reported, being nearer at hand, and that it is only the poor associations that are in reserve,—let me assure you that the truth is very much the reverse. We have got our reports chiefly from the village associations, and from the associations in agricultural parts of the country—indeed, upon making inquiry this morning, they told me that only one or two returns had been received from Edinburgh; only two from Greenock; only one or two from Glasgow; and the same from Aberdeen. So that we have reason to believe, the average will be fully sustained; it is, indeed, continually fluctuating. We have an average struck every morning when the returns come in. The first average was as low as L.65, and in course of time it came as high as L.78, but there has been a little regress since, it being now L.73. We expected yesterday the return from the High Church, which would have increased the average considerably, but it has not yet arrived; but the returns from all the various associations will, I doubt not, be sent in as fast as possible, so as to enable us to present a far more complete and distinct report, before the conclusion of this Assembly. I confidently anticipate, however, that the average will be fully sustained in the returns of the associations that are to follow—for experience has already made it palpable, and is making it more and more so every day—that these associations will prove the sheet anchor, as it were, of the financial prosperity of our Protestant Church—their individual contributions may be small, but the aggregate produce of them all will come to a much mightier sum than you will arrive at by casting up all the donations which the rich throw into the treasury. Well, then, taking the average donation of the associations which have already reported as the ground of our calculations, we find that the total amount of donations to be expected from all the 687 associations now at work, is L.74,080, from which, if you subtract L.28,523 already reported, you have in prospect L.45,565 not reported. Then the total of the yearly subscriptions which, on the same principle, you may reckon on from these associations, is L.50,078, from which if you subtract L.17,525 already reported, you may yet fairly expect L.32,553 from these associations, busily at work, but which have not yet reported. This calculation enables me to present the following summation of the whole. First, L.45,565 to be added to what is already reported, viz., L.104,776, 5s. 3d. of donations for the Building Fund, will present a grand total of L.150,341, 5s. 3d. Then by adding the sum of L.32,553 to be expected in the form of annual receipts not yet reported, from associations which have as yet sent no returns,—adding that to the sum already reported of L.40,131, 1s. 8d., will give us the grand total of annual receipts, L.72,687, 1s. 8d. I know that some are fond of slumping the one of these funds with the other; but it is better to keep them separate, for they are quite heterogeneous—the one being a mere donation, the other an annual subscription, and of far greater consequence in point of value. But as a proof of the zeal of the country in our cause—and remember we have only been a few months in operation—let it be understood that the application which we have made to a generous population, has been responded to with an intensity and force to which we can give a numerical expression; for by adding the one sum to the other, we are able altogether to present you with the truly magnificent sum of L.223,028, 6s. 11d. Now, that this average, and therefore the total amount will not only be upheld, but greatly increased, we are warranted to hope from two considerations: first, because within the sphere of each Association already formed there are so many individuals, more or less, and, in some instances a very great number, who have promised either to begin their subscriptions for the first time, or to subscribe far more liberally than they have yet done, in the event of the disruption taking place; and, secondly, because we have reason to expect, with equal confidence, that the incredulity which has kept so firm a hold of so many understandings, shall at length be overborne by an ocular demonstration of the actual reality which it can no longer withstand, and it is thus very likely that you will not only get an increase in the amount of your subscriptions from the Associations already in existence, but also from the great positive increase in the number of Associations, seeing that the country may be said to be still little more than half organised. We have further to add, that besides the sums which we have had it in our power to report, we have been made aware of the exertions which are making in many different localities, and of the liberalities there received for the sustentation

of the ministry. There is a great deal done that does not come our way at all—a great deal that we do not hear of, and which, not being formally communicated to us, is not entered as a constitutional part of our general fund. We can have no doubt that under the strong impulse of an affection for the Christian good of their own neighbourhood, and, let me add, of a natural as well as a Christian affection for their own ministers, there have occurred many instances of generosity which are not yet reported, and which will, in all probability, remain untold, until that day which shall reveal all hidden things—that day on which we must all stand before the judgment seat of Christ, and be reckoned with for the things done in the body, whether they be good or evil. I will not enter at present, and I am not prepared for doing so, on the matter of practical suggestions; that I will defer till our final report is brought up, after the various meetings of Committee which I have already mentioned.

I beg now to detain the Assembly with one general observation. Had the goodly result which I have to-day presented to you, been a few months ago spoken of as either possible or probable, the anticipation would have been regarded, as in fact my expressed conviction at that time generally was regarded, as a vision of Utopia. We know not what the feelings of such are when, instead of presenting the matter to the eyes of their understanding, we now place it before the eye of their senses. Sure we are, it was far easier practically to do the thing, than to convince the people that the thing was practicable. The difficulty lay not in the doing of the work when begun, but wholly in getting it begun—not in the execution of the process after its commencement, but in overcoming the incredulity which stood as a barrier in the way of its commencement. It was in virtue of this incredulity and consequent inertness, that a whole quarter of a year was lost to the cause, in the way of postponing preparations. And though now we are entered on the work, and have advanced so far with a gathering and growing prosperity, there is not one instance, we believe, of any man having made what he himself feels—though others may think so—to be a romantic exertion, and very few have the feeling of having made a romantic sacrifice. The whole result has been arrived at by a series of the easiest and most practicable stepping-stones; and let us hope that, seeing it is so, many of the incredulous may henceforth obtain a great enlargement of their practical wisdom, nay, learn to discriminate for the future between a vision of Utopia on the one hand, and a practical experiment on the other, and how to pronounce aright between the utterances of a sanguine imagination, and the words of truth and soberness. I doubt not, there are a good many here who heard me predict such a result as that which I have to-day laid before you; and I trust you will forgive me for stating, though I am not a professor of physiognomy, that when I chanced to lift my eyes off the paper to the countenances of those who were before me, I observed in them a good-natured leer of incredulity—mixed up, no doubt, with a benignant complacency, which they cast on the statements and high-coloured representations of a very sanguine Utopian. In order to overcome this incredulity in my own little sphere, and in a parish where eight-ninths of the aristocracy of the soil are against us, I did begin a little Association,—I mean the parish of Morningside. But we remained for six whole weeks in a state of single blessedness—we had not a single companion, but stood as a spectacle to be gazed at with a sort of gaping wonder, till we actually felt our situation painful—felt as if we stood on a pillory; but now that we have been followed by no less than 687 Associations, our singularity, we begin to feel, sits rather gracefully upon us. At the hazard of being regarded as a Utopian this second time, and at this new stage of our advance, I will make as confident an avowal now as I made then, that if we only make a proper use of the summer that is before us, in stirring up, I don't say the people of Scotland, but that portion of them who are the friends of our Protestant Church,—if we do what we might, and what we ought, we will not only be able to repair the whole disruption, but will get landed in the great and glorious work of Church Extension. For you will recollect, that though the application of the first portion of the funds goes towards, I will not say the support of the ejected ministers, but towards the upholding of the continuance of their services; yet after that is secured, and after the *maximum* has been attained, the sums over and above contributed will go, not to the augmentation of ministerial income, but to the augmentation of minis-

terial services—not to the increase of the salaries of the ministers, but to the increase of their numbers; and we shall not stop short, I trust, in our great and glorious enterprise, till, in the language you have already heard, “the light of the gospel be carried to every cottage-door within the limits of the Scottish territory.” You are familiar with the liberal, the large-hearted aspirations of John Knox, when he talked of a college for every great town, and a minister for every thousand of the population. I will not specify at present any limits to our ministerial charge; but there is an indefinite field of Christian usefulness before us, and we must not let down our exertions, till the optimism of our condition as a Church be fully realised.

Really there is danger of our taking up impressions hostile, I think, to what is practically sound. The hostile impression, at the outset, was the idea of the impossibility of raising so large a sum; and by this some were paralyzed, as it were, into despair. But now that so large a sum has been reported, there is another impression, grounded, I doubt not, on the same mental tendency—an impression to the effect that these sums are so magnificent, that nothing more requires to be done. Now, I am still more anxious to dislodge this impression, than I was to dislodge the former. Our revenue has not yet arrived at the *maximum*; but I know my brethren in the ministry too well to suppose that they will for a moment think of waiting till it be attained, and not break forth at once in their course of Christian usefulness, with such agency as may be at their disposal. But it is of the utmost importance, even before the *maximum* is attained, to have as large a surplus as possible for the employment of probationers, the multiplying of preaching stations and churches, and, if necessary, for the proportionate compensation of those schoolmasters who, in virtue of some at present unanticipated legal decision, may have to quit their parochial charges, for I maintain that we are as much entitled to regard them as parish functionaries, as we are to regard the ministers as such, and that they are entitled to the same proportional compensation out of a general fund. Well then, we have all this to do, and it will require no small exertion to do it.

And here I must say, I do sincerely hope that those hostile to our movement, of whom we have already heard, who have practised such severities on the friends of our Protestant Church, will see it to be advisable to cease their persecution. I am aware, and you may have heard, of some instances in which, not parish teachers, but private teachers, most efficient teachers besides, have been dismissed from their employment, and turned adrift with their families on the wide world, for no other reason than that they approve of our principles. Such cases, I think, fairly come within our cognisance; it is our duty to provide for them. We can get teaching for schoolmasters, I wish we could devise some equally good and suitable relief for footmen and laundresses, for I understand the work of persecution is carried on even there. Indeed, I have personal knowledge of cases, in which it has been expressly stipulated that they shall be taken into service only on condition that they have no connection with us. Really, I trust a better spirit will yet come over the higher classes of society. I was delighted to understand that we are to receive no molestation from the constituted authorities of the land. I trust that a similar spirit will yet actuate the higher classes, and that they will suffer us to prosecute our peaceful labours, and preach our Master's gospel among the people of the land. But, to return—it will, indeed, be a noble thing, if, after having knocked at the door of two successive Governments, I found no response whatever to our appeal for the means of extending religious instruction to the poorer classes of society, it shall be found that the collective will of the country itself—the combined energies of the people—have enabled us to accomplish that for the accomplishment of which we implored in vain the aid of two successive Governments in this country. You have made your appeal—you have knocked at the door of the population for not so great a number of months as you did of years at the door of the Government. From it you received no response whatever. Something, indeed, was spoken of,—a sort of cheapening, a sort of higgling, was going on,—some talk of L.10,000 a-year. It is not two months yet, and the effect of your appeal to the generosity and collective mind of the country,—from people of all ranks and classes,—from some instances of landed proprietors and grandees, down to the humblest of the population,—the response is a gift of upwards of L.200,000 to the great cause of moral and religious instruction in the country.

Dr CHALMERS again rose, and stated that, as a specimen of the way in which they carried on their operations, and of the increase daily making in the amount of their funds, he would read an intimation from the Finance Committee, giving a statement of the subscriptions for the morning. The amount of the sums subscribed by associations for the Building Fund was now as under,—

From 309 Associations	L.33,226
Making the average of each L.106.	
For the Sustentation Fund, from 286 Associations	L.20,360
Making the present average L.71.	

The Rev. Doctor expressed his confidence that the average would continue to be sustained. He then stated that a list of 629 Associations had been printed for the benefit of the members; and if any gentleman present knew of any omissions or additions, they would feel obliged by his calling at the Provisional Committee's Office, and making the additions.

Dr M'DONALD of Urquhart moved a vote of thanks to Dr Chalmers, and the other conveners of the sections of the Provisional Committee, for the admirable and eloquent reports which they had made to the Assembly. This was carried by acclamation.

CONVERSION OF THE JEWS.

The CLERK then called for the report on the Jewish Mission.

Dr KEITH said, as this was a very important subject, and as it would be necessary to enter at some length into the grounds of the conclusions to which the Committee had come, he did not think it would be advisable, after so long a sederunt, to proceed at present to read the report. He would, therefore, in the mean time, merely lay it on the table.

Mr DUNLOP read the names of the members of the various Committees, the formation of which he had moved on Thursday; after which he proposed the reserving of certain seats for the ministers, at present in Edinburgh, from various churches in England, Ireland, and the Continents of Europe and America. He also proposed that the Committees should ask the valuable aid of the brethren of the Presbyterian Church of Ireland; that Professor Killen and Mr McClure should be requested to attend the Committee on Theological Education; that Messrs Denham and Dobbin be requested to attend the Committee on Statistics; and that Messrs Haslett and Ferrier be requested to attend the Committee of Administration. Agreed to.

The Assembly was appointed to meet on Monday in Lothian Road Church, at twelve o'clock noon, and in Canonmills Hall at seven o'clock evening. After engaging in devotional exercises, the Assembly adjourned at half-past three o'clock.

MONDAY, May 22.

The Assembly met to-day at twelve o'clock, in Dr Candlish's new church, Lothian Road. After singing the first four verses of the 27th Psalm, and engaging in devotional exercises,

The Clerk read the minutes of the former sederunt, when the names of the following ministers and elders were given in, as adhering to the protest:—

Ministers.—Dr Robert Lorimer, Haddington; Dr N. Paterson, Glasgow; the Rev. Messrs Gaven Parker, Aberdeen; Hugh M'Kenzie, ditto; John Stephen, ditto; John Allan, ditto; M'Lauchlan, Cawdor; Carment, Rosskeen; Davidson, North Ferry; Kennedy, Dornoch.

The MODERATOR read an extract of a letter from a clergyman in Orkney, announcing that he had got a donation of a church ready to be opened, capable of containing 450 individuals, from a young proprietor in Orkney.

The following are the names of the elders given in as adhering to the protest:—Mr Buchan of Kelloe, a commissioner to the Assembly, Mr Wilson of St Paul's session, Glasgow, and James Craufurd, Esq., advocate, also a commissioner to the Assembly.

The Clerk then read an extract from the minutes of a meeting of the London Lay

Union, held for the purpose of appointing a deputation to the Assembly of the Free Presbyterian Church, and expressing their sympathy and concurrence with the principles of that party.

On the suggestion of Dr CANDLISH, it was agreed that the deputation should be heard along with other deputations of a similar character, to morrow evening, (Tuesday.)

A memorial from the Paisley Young Men's Evangelical Society, signed by David Murray, president of the Association, was also laid on the table, expressive of the warm interest taken by the Association in the proceedings of the majority in the Church, and their concurrence and sympathy in the step they had taken.

Dr MAKELLAR said, he begged to give notice of a motion for to-morrow, to the effect that the roll of the Assembly be then held as made up, and a committee appointed to report on applications for admission of members thereafter making application. They did not wish to canvass for additional members; but still it was requisite that no obstacle should be put in the way of those anxious to join them; and he considered that the committee of which he would move the appointment, would give every facility to those anxious to join them, to have their names put upon the roll.

Dr CANDLISH stated, that from the numerous meetings which were required to be held with the different synods of the Church, it was necessary that more time than they could at present command, should be set apart for that purpose. The greater part of the business coming before the Assembly was the work of committees, and it was necessary that these committees should be allowed more time for deliberation. He would therefore submit, that after to-morrow, the Assembly should meet in this place at one o'clock, instead of twelve. This would give more time for the committees to go through their business. He then intimated the hours of meeting with various Synods.

Mr CAMPBELL of Monzie then rose and said,—Moderator, I will not destroy the effect of the announcement I am about to make, by a single remark of my own, as I am sure it requires no commendation of mine to preface it, to ensure your cordial approbation. I am at liberty to say, that the Dowager Marchioness of Breadalbane has just ordered the magnificent sum of one thousand pounds to be placed at the service of the Free Presbyterian Church.

BICENTENARY OF WESTMINSTER ASSEMBLY.

Dr CANDLISH.—Moderator, I trust the Assembly will excuse me for making at present a verbal report, on the part of the Committee appointed by the Commission in reference to the Bicentenary of the Westminster Assembly. An interim report on this subject was given in to the meeting of Commission in August or November, and another report was prepared, which would have been given in to the ordinary meeting in March; but there was no quorum, and the Commission did not sit. I think a verbal report on this occasion will probably suffice, because it appears to me, that what the Assembly has to do in the circumstances is very simple. There are two views which occur to me, in which the Westminster Assembly might, on this occasion, be commemorated. In one view, the Churches of Christendom might be asked to commemorate the great event of the sitting of that Assembly, as an event generally fraught with good to the cause of truth and righteousness, and in such a commemoration many might concur who consider that the sitting of the Westminster Assembly was a great benefit to Christendom, even although they did not altogether approve of the results to which it came. On the other hand, the commemoration of the Westminster Assembly, strictly and properly so called, can be made by those who adhere to the Westminster standards. Now, in the first point of view, this Assembly will probably remember, that the report which was laid before the Commission, contemplated as a possible thing the commemoration of the Westminster Assembly on a large scale, admitting of the co-operation of various bodies of evangelical Christians, even although they did not in all particulars adhere to the Westminster standards,—it being assumed that various evangelical bodies, although they did not altogether approve of the Westminster standards, might yet hold the sitting of the Westminster Assembly to have been, upon the whole, a signal boon to Christendom, and might have concurred in a glad, and joyful, and grateful remembrance of it. I do not propose now to call the

attention of the Assembly to the scale then suggested in that report;—not that the Committee have abandoned the opinion they then entertained as to the practicability of some such union for consultation in churches differing from one another on minor points; nor have I changed my mind as to the extreme desirableness of some such meeting of Churches for mutual conference, but without interference with the affairs of any of these churches. But I believe that this subject will be best brought forward through a Committee in reference to communion and co-operation with other evangelical bodies. I trust the very firmness through which we have adhered to all the principles which we have been maintaining for years past, including the principles of a national establishment of religion, as well as the principle of the sole Headship of Christ in His own Church,—I trust the very firmness with which we have adhered to these principles will make it all the more easy for us to meet together on terms of friendly consultation with other Churches which differ from us in the great principles which we still hold sacred,—the principle of a National Establishment; and that, taking advantage of the distinction which you, Sir, adverted to on Saturday, and avoiding in the meantime, or not waiting for, an attempt at incorporating union, we will yet recognise some plan for brotherly communion with other Churches, on the principle of a great meeting of representatives for consultation regarding the common interests of Christianity. But, in the mean time, the Committee were prepared to recommend to the Commission, and are prepared to recommend to this Assembly, that, in the first instance, and in reference to the commemoration of the Westminster Assembly at the beginning of July, we should confine ourselves to those bodies who hold the Westminster standards,—that is, we should contemplate the commemoration of the Westminster Assembly by those Churches, whether here or abroad, which hold the great principles of Calvinism in doctrine, and Presbyterianism in government,—understanding by Presbyterianism, Presbyterianism rightly and thoroughly understood as implying, not only parity of office among ministers, but also the entire exclusion of the element of civil control in the internal affairs of the Church. The Committee would suggest, and I for one thoroughly concur in the view, that, in the first instance, we should contemplate the commemoration of the Westminster Assembly by those Churches which thoroughly and out and out hold the Westminster standards, and who are Calvinists in doctrine, and Presbyterians in government. This, of course, will embrace several bodies of Seceders. It will also embrace the Presbyterians of England, the Presbyterians of Ireland, the Presbyterians of Canada, and the Presbyterians of the United States of America,—I mean the Presbyterians there of the old school, with whom alone our Church has hitherto had communion. Whether it may embrace other Presbyterian bodies, or whether other Presbyterian bodies may be enabled to send representatives to such a commemorative meeting, I cannot say; but we should commence by proposing a commemoration of the Westminster Assembly on a basis of a concurrence in what the Assembly did, and in the standards which that venerable Assembly prepared. Now, Sir, there are some questions of detail which should arise, as, for example, in regard to the place where this commemoration should be held. Of course, the very place where the Assembly sat would naturally occur to all of us as the place where it would be most desirable to have the Assembly commemorated; and such, I acknowledge, was my view when first turning over in my own mind the plan of commemoration; and I would not altogether give up the notion of our holding some commemorative meeting in reference to the Assembly, in the very place where the Assembly sat. But I confess it does appear to me that there are reasons connected with recent events, and connected with the present position of Scotland, which would suggest that Edinburgh, in the first instance, ought to be recognised as the capital of Presbyterianism, and that, possibly, in the first instance, the commemoration of the Westminster Assembly should begin here. But I would propose that on this point the Assembly do not come to any fixed or positive determination. What I would take leave to suggest is, that for that purpose, and for the purpose of making other arrangements, the Assembly, before it rises, should appoint a large Commission of its members, and should generally give instructions to that large commission to correspond with similar committees, appointed by other bodies of Presbyterians, or deputations named by other bodies,—to make preliminary arrangements, and meet with them on the occasion of the commemoration, at a time and place that may be agreed upon after such consultations.

I rejoice to say, that I understand some of the other bodies of Presbyterians in this country have already moved in this matter, and that they have appointed large committees of their number, who are ready to correspond with any commission or committee that may be appointed, and to come to a common understanding as to a common commemoration of the Assembly; and I doubt not, that the Presbyterian Church in America, and the Presbyterian Churches in England and Ireland will promptly join and concur with us in having deputations or commissions of their number to meet with us when the day comes round. I do not feel it necessary to trespass longer on the Assembly with this subject. The views and principles we hold in reference to communion with other bodies, will be brought out at a subsequent stage of our proceedings; and, really, so far as the commemoration of the Westminster Assembly (by Churches holding the Westminster standards,) is concerned, there is no practical difficulty. Several Presbyterian Churches have already named deputations of commissioners of their number; and by previous correspondence or consultation, all the necessary plans may be concocted and matured for the great meeting by which the Assembly is ultimately to be commemorated. I therefore move that this Assembly resolve to appoint a commission, or name a committee to correspond with commissioners named by other Churches holding the Westminster standards; and to make arrangements for a meeting or a series of meetings, at whatever place may ultimately seem most convenient and suitable for commemorating the memorable day on which that Assembly sat down. And no one, Sir, can fail to be impressed with the very singular occurrence of circumstances,—of the very singular leadings of Providence, I should rather say,—which has brought about, in the very year in which that Assembly sat two centuries ago, an event,—perhaps the most important event,—affecting Christendom which has appeared since that memorable era. I submit that this should be the course followed by the Assembly. The naming of the commission may be postponed to a subsequent diet, when they ought to be invested with full powers to act for the Church in this matter.

The MODERATOR presumed that this motion was unanimously agreed to. I look forward, he said, to that event as a great Christian jubilee, when many who have been too long at a distance from each other will rally round the standard of our common Presbyterianism. I anticipate the greatest good from such an assemblage of Christians, identical with each other both in doctrine and in government. I trust we are now upon the way immediately to co-operation, as I trust that by itself it will be a very great and important step towards incorporation, not as our immediate, but our ultimate landing-place.

Dr CANDLISH.—Although I have explained the suggestion of the committee, as contemplating a meeting of Churches holding the Westminster standards, it does by no means preclude other methods of communion with other evangelical bodies, who do not altogether agree with these standards. We do not wish it to be understood that it is only a plan of co-operation with Churches holding the Westminster standards, else it would exclude, of course, some of our best friends. It would exclude some of our friends who have stood nobly by us, and who have done us good service; such a body are the Wesleyan Methodists. Neither do I altogether despair of some method of communion and co-operation with bodies not holding the Westminster standards being yet somehow or other connected with the commemoration, on the ground which I have already explained, that some Churches which do not agree with the standards ultimately adopted by the Westminster Assembly, still regard the sitting of that Assembly as a boon to the Christian world.

THE FIVE SCHEMES.

Mr DUNLOP, in giving in the report of the Five Schemes of the Church, stated that in doing so he could not but experience some feeling of regret when reverting to the circumstances in which they were placed; but still it was more with joy than sorrow that he proceeded to lay before them the results of last year, in the confident hope that they would proceed with renewed zeal in carrying out those Schemes, which had already been pregnant with so much good. He was not able to give a minute detail of the sums collected from the different Presbyteries, but he could not but mention the case of two. One of these was the Presbytery of Dunoon, which, notwithstanding the many calls on it, had, during the last year, instead of diminishing, greatly in-

creased. Three years ago, there was collected in that Presbytery, among ten congregations, L.337; while this year, although, from the state of the country, so many demands had been made upon it, the sum collected amounted to L.376. He would mention another Presbytery, which, although situated in one of the poorest districts of the country, had shown a warm zeal in the furtherance of those Schemes—he meant the Presbytery of Lewis. That Presbytery was composed of six congregations, and the sum collected in it amounted to L.65. That was more than L.6000 from many other quarters; for if the Presbytery of Edinburgh collected at the same rate, the sum would amount to L.6500. The general amount of the different schemes might be stated as follows, taking a comparison between the last and the present year:—The amount collected last year in behalf of the Indian Mission amounted to L.4577; this year it was L.6909. There was collected last year for the Education Scheme L.5684; this year there was a diminution of L.800, the amount collected being L.4858. For the Home Mission there was collected last year L.5029; this year the sum amounted to L.5337, showing a considerable increase. The sum collected in behalf of the Colonial Mission amounted last year to L.4160, while this year the sum was L.4268. This included L.380 from the Ladies' Association of Edinburgh, who had shown great zeal in the cause. In the scheme for the conversion of the Jews, there was a diminution of upwards of L.300. This arose from the circumstance of there being a large amount of funds, while there were but few missionaries. That had the effect of rendering the interest for one of the schemes less warm, as people say that there were more funds than there could be found missionaries to supply the purposes for which these funds were collected, and did not show any great interest in the matter. Last year the amount was L.5839; this year it was only L.4474. The result of the whole was, that during the last year the amount collected for the whole five schemes was L.25,290, and this year it was L.25,940, showing, upon the whole, a considerable increase. In addition to this, there was a legacy bequeathed by a lady in support of the schemes, amounting to L.5000, but which not exactly falling under the sums collected for the year, not being as yet payable, was not placed in the list. Were that added, the total sum would then be L.31,000. There had also been a sum collected towards defraying the debt of the Church, which amounted to L.2032, making a total of L.33,000, and add to all these again the sums collected under the Queen's letter, the collections made on one of the days set apart under it, amounting to L.2501, would make up the sum of L.35,000 as the amount contributed to the Church for the support of the Church and her religious schemes during the past year. This satisfactory state of matters afforded a hope, that notwithstanding the many and great claims which would now fall to be made upon them for the support of the Church, they would still be able to keep up these Schemes, and increase the extent of their missionary labours. He ventured to think, that the sort of habit to which they had for some time been subjected, would have a satisfactory and beneficial effect in reconciling them to a system of giving to purposes so beneficial. They had not hitherto felt the calls made upon them in support of these Schemes,—the weight of them had not exceeded that of a feather—putting them to no inconvenience; and, therefore, by continuing to support them as liberally as heretofore, the only exertion they would have to make, and the only infliction on them, would be the demand made for the sustentation of the Free Presbyterian Church; and he would fain hope that, in all the circumstances, the revival of religious feeling would enable them to increase the amount. He could not help looking back to the state of matters ten years ago. Then there were only two or three schemes in operation, and the whole sum collected only amounted to L.4857. And, without either including the legacies he had stated as bequeathed to these schemes, or the sum contributed to defray the debt of the Church, or the sum collected under the Queen's letter, they had this year a sum bordering on L.26,000. They had also within that period added three schemes, one of which, the Home Mission, had places of worship throughout the country, and now they felt themselves prepared to begin *de novo*; but feeling that in that period they had increased so rapidly the sum contributed for these purposes, and erected so many churches, and so widely extended their missionary operations, he could not for a single moment feel the least doubt or hesitation that these

schemes would not only be continued, but that they would be carried on with renewed energy. Mr Dunlop then moved the appointment of a committee to superintend the collections made in favour of these schemes, and also that the Rev. Mr Jaffray should be continued as Agent for these Schemes, on whom he passed a high eulogy.

DR WELSH moved the adoption of the report, and that the thanks of the Assembly be given to Mr Dunlop for the attention he had bestowed on these schemes, and the satisfactory report he had submitted to them. The Rev. Doctor paid a high compliment to the talent and zeal displayed by Mr Dunlop in connection with these schemes, and concluded his motion for a vote of thanks, amid much applause.

The MODERATOR, addressing Mr Dunlop, spoke nearly to the following effect:—I fully sympathise with you in the confidence you have expressed as to the future progress of our schemes; and I do hope—and I am as sanguine as yourself—that the Church's Five Schemes will be supported as liberally as ever; and notwithstanding our altered circumstances, I will not let go my confidence that these schemes will even be supported on a greater scale than we have realised, in past years. I cannot but express the delight I felt to hear of the two Presbyteries which have contributed in the largest proportion to the schemes; for it so happens that these two Presbyteries have signalised themselves by their liberal contributions to our Protesting Church. It is a wretched arithmetic, indeed, which proceeds merely on a calculation of means, and makes no account of the motives or moral forces which influence the hearts of men. Let me know the man who gives most in behalf of our old schemes of Christian beneficence, and that is the very man to whom I would most confidently apply on behalf of our new ones. Notwithstanding all the disappointments we must feel in having something like a retrograde movement imposed upon us, yet if the habit of giving, and the habit of liberality, superinduced upon the people of Scotland, be increased, as we have just heard, in the course of ten years, I am persuaded that we now start from a much higher vantage-ground than we did at the outset; and notwithstanding the expense of raising new fabrics, and the sustentation of our ministers, I have not the least doubt that the Five Schemes will go on as prosperously as ever, and that all our plans of Christian philanthropy will operate, not on a principle of abstraction, but on a principle of fermentation. The Moderator concluded with an expression of his admiration of the high talent and principle which Mr Dunlop brought to the discharge of his various duties as Convener.

The Assembly thereafter closed its public proceedings with praise and prayer, about two o'clock, till the evening.

EVENING SEDERUNT.

The Assembly met this evening at seven o'clock. The large hall was crowded with a highly respectable audience. Dr Welsh occupied the chair. After engaging in devotional exercises, the Clerk read the minutes of the former sederunt.

RESOLUTION ANENT SEPARATION FROM THE ESTABLISHMENT.

Dr MACFARLAN of Greenock then rose and gave in the report of the Committee appointed to consider the proper course for effecting and completing a separation from the Establishment on the part of the protesting ministers and elders, and those who adhered to them. The report was as follows:—

“It is the opinion of the Committee that this Assembly ought to pass a resolution declaring for itself, and all who shall adhere, their separation from the Establishment; and that an Act and Deed ought to be prepared, demitting the status, rights, and privileges, held by them as ministers and elders of the Establishment. In the event of this course being approved of by the General Assembly, it is recommended that this Committee be re-appointed, with power to prepare the draft of an Act to be submitted to this Assembly at its meeting to-morrow forenoon, with a view to its being considered and subscribed by the members present at said meeting, and to report in what way it ought to be disposed of.”

He then said,—In presenting this report, I am happy that an opportunity will be afforded me of stating the reasons by which I myself, and, I trust, all who have left

the Establishment along with me, have been actuated during the events of the last two or three days. I find it impossible for me to express the pain and regret with which, before coming to Edinburgh, I came to the resolution that it was my duty to separate myself from the Established Church. Brought up in that Church, the fourth in a direct line of ministers in the Church,—admiring its constitution, thinking frequently of the sufferings through which it has passed, and of the unspeakable blessings which it has been the means of conferring on the country,—I did feel the greatest pain and distress on being compelled by circumstances to separate myself from that much loved Establishment; and when, added to these, I thought of the amount of individual suffering such a step would produce, and when I considered all the consequences that might flow from it, I confess that, when I wended my way to this place, I felt the deepest regret that such a step had become necessary. But there was one thing which inspired me with deeper sorrow than all these combined, and that was, that the Church of my fathers had been subverted,—that the Church which I had been taught to love with feelings bordering on idolatrous veneration had been destroyed in its fundamental principles,—that there were ministers and elders whom we have left behind us who acquiesce in the subversion of these principles, and others whom I cannot but regard as Christian brethren, who do not see it to be their duty to separate along with us. The Church we left is not the Church of Scotland,—it has been bereft of its brightest ornament,—that which was its chiefest glory, and rendered it so exalted and conspicuous among the Churches of Christendom; I say that that thought inspired me with deeper sorrow than all the others put together. But if we have thus cause to lament the step we have found ourselves called upon to take, we have, on the other hand, abundant cause of rejoicing, when we think of the pleasing circumstances which have characterised our proceedings. For when I look back on the harmony—I may well say the perfect harmony—which has pervaded our private meetings,—when, amidst that diversity of sentiment which men of independent minds are sure to discover in pushing an object in which all are united—I yet saw the greatest unanimity in holding those great principles for which we have been contending, and for which we have suffered the loss of all things,—when I considered all the opposition with which we have been assailed in holding these principles—and that has not been small—and the means taken to make us swerve from them—some endeavouring to do so by harsh means, and others by influence and interest, and yet that we have stood the brunt of them all,—when I think on those things, I do feel that there is as much cause for joy and gratitude as there is for sorrow.

I wish to state, in as few words as I can, the reasons for the act of separation which we have considered ourselves called on to perform. The two great principles for which we have been contending are non-intrusion and spiritual jurisdiction. I shall not dwell on these for the purpose of establishing or proving them at this time of day. That would be idle work; for, as was stated by the Moderator at the opening of this Assembly, we have now come to the season for acting more than reasoning: it would moreover be needless to attempt to convince those of their truth, who are not already convinced. I shall only remark, that it was essentially necessary that these principles should have been maintained in all their bearings. It was not enough that we had got a good non-intrusion measure, without at the same time having the spiritual jurisdiction of the Church secured; for, without that, we could have had no power to make application of such a measure. To come down to a late period in the history of this controversy, it will be in the recollection of many, that at the General Assembly of last year there was a paper called a Claim of Right laid on the table of the Assembly,—in which was set forth the statute law on which our claims were founded, the jurisdiction secured to us by these statutes, and the manner in which it had been encroached upon by the Civil Courts. This was passed by a large majority of last General Assembly, and transmitted to her Majesty's Government. For a time it did not seem to attract much of their notice, for no answer was made to it. In these circumstances, there was a memorial presented by the Commission of the General Assembly to the Government, craving attention to it, and to an Address on Patronage, which also accompanied it. That memorial was met by a letter from the Home Secretary, Sir James Graham, to you, Sir,—but which did not contain grounds of adjustment satisfactory to the Church or to the country. After this,

the Commission petitioned the House of Commons to take the matter into consideration, and to redress the evils complained of; but the House of Commons refused their assent to the petition, or to grant its prayer; and after a very interesting discussion, negatived it by a large majority. In these circumstances the Special Commission again met, and drew up a deliverance, setting forth, that in consequence of their claims being denied by Government, they would consider it necessary to separate themselves from the Establishment, unless Government saw fit yet to adjust them. No movement was, however, made by Government, until at length the meeting of Assembly drew near, and the time for disruption took place, as it has now done.

Now, there is a difference of opinion as to the wisdom of the step taken in the late secession. Some think that we ought to have gone out sooner, and others are of opinion that we have gone out too soon. One correspondent especially,—whom I cannot name, because his letter is private and confidential, and who I have no doubt will, with some of his friends, speedily join the protesting Church of Scotland,—this correspondent, in a letter written a few days ago, stated, that my friend Dr Candlish seemed determined to carry them out of the Church “on the wings of a whirlwind.” He addressed himself thus to me, because I suppose he thought I was not inclined to carry them out so rapidly. Indeed, many of my friends think that, instead of the wings of a whirlwind, I move with the slowness of a tortoise; and therefore, I suppose, my friend was more inclined to trust to my judgment: but before the letter arrived, I had left the Establishment, and am now present among you, one of the heartiest in your cause.

I think I am prepared to show, that we could not have gone out sooner, and that we could not have remained longer than we did. I say, first of all, that we were not at liberty to go out one day sooner than we did, because we were placed in the Church not merely for the purpose of discharging spiritual duty there,—although that is, no doubt, the principal part of our work,—but we were also placed in the Church of Scotland as the guardians and defenders of the rights and the liberties of the people, and the guardians and defenders of the rights and liberties of the Church. Therefore, considering it our bounden duty, as the Marquis of Breadalbane said, in writing to Mr Dunlop, to remain upon the field until the cause was hopeless, and until defeat appeared inevitable, we used every means we could use for preventing the calamity,—we presented to Government I know not how many different modes in which the question of non-intrusion might be adjusted, and we were willing to have accepted the least of them. After having remonstrated in this way,—having gone again and again to the House of Lords, and thereafter to Parliament, and received a denial from all, we waited for the General Assembly, before which we were to lay our statement, fully determined on the course we were to adopt. I here repeat an observation which was made elsewhere, that whether we had a majority in the General Assembly or not, our course would have been precisely the same; that is, we should have felt ourselves constrained, by the circumstances in which we were placed, to renounce our connexion with the Establishment, whether we had been in a majority or in a minority. But until that meeting we were not at liberty to leave our ground.

But then, it was said, why not wait for the Queen's Letter?—why not wait for the promise which Lord Aberdeen had made to the Church of Scotland, of a measure which would, which at least ought to be satisfactory to the Church; and give it a discussion in the General Assembly? Now, my first answer is,—in consequence of the interdicts taken against the representatives of the General Assembly, and on our withdrawing of the appeal in the Stewarton case, we could not have met as a free Assembly of the Church of Scotland. But besides that,—and this is my principal answer,—I say, from the speeches which the Noble Lord had made in his place in Parliament, we did not think his bill was worth the waiting for. There was nothing in his speeches which gave us the slightest reason to expect that his measure would meet our wishes, or come up to the principles for which we contend. Had the Noble Lord wished to show respect to the General Assembly of the Church of Scotland, instead of dealing in generalities, he would have told us beforehand what sort of bill he intended to

propose. Why did not the Noble Lord, who knew that we intended to separate ourselves from the Established Church, who announced his knowledge of our intention in the House of Lords, and who knew the excitement that prevailed on this subject in Scotland,—why did not he come forward with his bill, in all its clauses and provisions, that we might have had time to judge of it before the meeting of the Assembly? I will tell you why. It was because he knew that it was a bill that we could not accept. It has been said on behalf of the Noble Lord, that he was unwilling to have his bill discussed in the newspapers. I care not for any bill which the Noble Lord, or any one else, may bring forward, which will not bear to stand examination, which will not maintain its ground in opposition to the columns of all the newspapers of Scotland. Certainly if it be a right bill, founded on the principles for which we have been contending, not all the newspapers of Scotland could induce the ministers and elders of the Established Church to reject it, or to receive it with any other feelings than those of gratitude and joy.

The question now is,—and it is a question which must be discussed before the country and the world,—On whom does the blame of this disruption lie? Does it lie at the door of the Church of Scotland? I say it does not. This is a question we must discuss; we must be able to vindicate ourselves to other churches and other nations for the step we have taken; and this is the reason why I am here before this multitude of people, to tell you why we have separated ourselves from the Establishment. I am not prepared to justify all the steps taken by my friends in the course of this controversy; neither do I suppose they are prepared to justify mine. We have frequently differed; but we agree in the great common principles which we have been advocating. But if the question be now put, on whom does the guilt of the disruption lie? I say here, advisedly—*not* under the excitement of public speaking, but calmly and deliberately, that the guilt of this disruption, I mean in the latter part of its history, lies with her Majesty's Government,—with the men who now hold the helm of affairs. It may seem strange that a Conservative Government should be chargeable with any thing like this. When I have said that I bring this charge against them, I am not blaming them just now for presenting us with an unsatisfactory bill, for men with the best intentions may err in judgment; but what I charge them with is this, that they have refused to look into the case at all, and give a decision, the result of their own judgment, on its merits. Sir James Graham says, I consulted the Lord Advocate, and walked by his statement of the law. Sir Robert Peel says, "I look to the judgments of the House of Lords. I defer to their knowledge as the legally constituted interpreters of the law." That is to say, two parties come before these Right Hon. gentlemen,—the Church and the Civil Courts,—and they submit it to one of the parties to pronounce which of them is in the right. They peremptorily refused to look into our case,—they condemned our principles,—they refused our claims,—without inquiring whether they were well founded or not. Sir Robert Peel talks about legislating on "the principles of English jurisprudence" in this matter: we did not ask for legislation on the principles of any jurisprudence;—all we asked was, that we should have our ancient statutes restored, and that we should be put into the situation in which we stood before the judgments in the Auchterarder case. We are told that there is a fear that such principles as those we are contending for should cross the border. I do not think there would be great harm though they did. The sooner they pervade all the churches of our native land the better. But I conceive, that did Government wish to prevent them from crossing the border, they have taken a very strange way to do so. The true way to prevent this, would have been to decide our case upon Scotch law and statute; and had this been done, there would have been little talk about the question on the other side of the border; whereas, after the great opposition that has been given to them, and the distaste Government seems to have taken at them, and the interest they have excited, there is no saying how far these mischievous principles of ours may not extend.

These remarks may be painful to some of my hearers, but I am compelled by duty to make them. I disclaim any attempt to bring discredit on any political party in the country; and if any thing be required to convince you of this, it is only necessary to remind you that, if our claims have been refused by Sir Robert Peel on the one

hand, they have been refused by Lord John Russell on the other; who, if a new ministry were to be formed, would unquestionably be at its head. We must not look now to this or that political party for support. We must look to all parties: and I need not tell you the unspeakable pleasure which I feel at seeing on this platform, a member of one party who has distinguished himself all along by his ardent zeal in defence of our cause—I refer to Mr Campbell of Monzie: and we can look with gratitude, on the other hand, to the Marquis of Breadalbane, who, I am perfectly sure, is united with us in heart and feeling; to Mr Fox Maule, whose exertions in our cause are beyond all praise; and to Mr Rutherford, the late Lord Advocate, who has been of unspeakable advantage to us. Therefore, I disclaim all intention of endeavouring to bring any political party into disrepute; and my object in making this statement is to let the country know that *we* are not the party deserving of having any such charge affixed to us.

I do not know that it is necessary for me to take almost any notice of the subject of the Queen's Letter: That document was so admirably handled on a former occasion by Dr Buchanan, that I require to say little on the subject of it. There is, however, one passage in it, which I feel, with Dr Cooke of Belfast, that I cannot understand. What does the writer mean by the Confession of Faith being still unrepealed? We have never asked for the repeal of that Confession; and I would regret to think that there was a single man in this Church who would think of altering that Confession. Our wish is, that the Legislature would give us some better security than we now enjoy for the principles contained in that Confession. I do not know who the individual is who wrote this letter for Sir James Graham. I doubt not that he is not very far distant from Edinburgh. I do not know whether in his allusion to the Confession of Faith he meant to refer to the 23d chapter; but if such was his intention, I would advise him strongly, before he writes another Queen's Letter, to take a few lessons from my friend Dr Cunningham on the subject of that chapter. He will tell him what that passage means;—he will tell him that there is a perfect union between the duty of the Civil Magistrate to protect and encourage religion, and the Headship of Christ, and His appointing a government distinct from the Civil Magistrate. That is the true doctrine of our admirable Confession, and the doctrine which, I trust, we will always maintain, though now separated from the Establishment.

I have now stated what are the reasons which have compelled us to separate from the Establishment. They are the fruit of conscientious convictions which we could not resist. We conceived the principles, for the sake of which we have thus separated ourselves, to be essential to the existence of a Church of Christ, as well as to the advancement of revealed religion in the land. Our ordination vows bound us to uphold them; and it is matter of satisfaction to think that we have been enabled to maintain them with so much steadfastness, and in such a manner as we believe will tend to please our Master. I have one observation more to make. We have long been stigmatised as *rebels*, because we have fought the battle of the Constitution against the invasions of the Civil Courts. My excellent friend, Dr Gordon, adverted to this subject on a previous evening, in terms which will long remain engraven on our memories. Having received the answer of the State to our petition, we have submitted to law; and to enable us the more exclusively to do so, we have submitted to expulsion from the Establishment. Whenever the State declared the conditions on which alone we could retain our connection with the Establishment, then we retired, and declared our willingness to sacrifice every thing but our consciences. We have also been called *schismatics*; that, I suppose, will be our new name; but it is a light thing to be judged of man's judgment; and if we can demonstrate that the principles which we hold are founded on the word of God and the principles of the Church of Scotland, then the guilt of schism does not lie with us, but with those we have left behind us.

I have just to advert for a moment to the Report I have given in. There are various ways in which we might effect a separation from the Establishment. We might give in our resignations to our respective Presbyteries; or we might, by an act of our own in this place, declare ourselves to be separated from the Establishment, and to be a Church of Christ. It is the latter of these courses the Committee have recommended. I

trust it will be boldly and cheerfully pursued; and that, with consciences enlightened by the word of God, we shall act consistently with our solemn engagements, and glorify the Master whom we serve, by sacrificing all for Him, and for the truth as it is in Him. He concluded by moving the following resolution:—

“That the Assembly approve of the report following out the Claim, Declaration, and Protest, adopted by the General Assembly, which met at Edinburgh in May 1842, and the Protest made on Thursday last at the meeting of the Commissioners chosen to the Assembly, appointed to have been that day holden; and upon the ground therein set forth, do now, for themselves, and all who adhere to them, Separate from the Establishment, Protesting that, in doctrine, polity, and discipline, they truly represent the Church of their fathers, whose testimony on behalf of the crown rights of their Redeemer, as King of Zion, and Prince of the kings of the earth, they firmly purpose, at all hazards, and at whatever sacrifice, still to maintain; and Protesting that henceforward they are not, and shall not be, subject in any respect to the ecclesiastical judicatories presently established by law in Scotland, but that they are, and shall be free to perform their functions as pastors and elders towards their respective congregations, or such portion thereof as shall adhere to them, and to exercise government and discipline in their several judicatories, separate from the Establishment, according to the word of God, and agreeably to the true and original principles of the Church of Scotland, and to the standards thereof, as heretofore understood; and that the Committee be re-appointed, with instructions to prepare the draft of an Act and Deed to be adopted and subscribed at as early a period as possible during the subsequent sittings of this Assembly, Renouncing and Demitting the status, rights, and privileges, held by virtue of the Establishment; the said draft to be reported to the Assembly at the forenoon sederunt to-morrow.”

Rev. Dr BREWSTER of Craig—I rise to second the motion which my friend Dr Macfarlan has now submitted. I feel myself utterly incompetent to rise in such a meeting as this to second such a motion. In seconding the motion I shall not detain the meeting at any length; but, as one of the oldest ministers present, I might be expected to say something on such a momentous occasion. So completely has our ecclesiastical constitution been trampled on, and our spiritual privileges torn from us by the rude hand of human power, that we seem, as a Church of Christ, to be thrown back on first principles, especially on that great one of obeying God rather than man, and acting not as man pleasers, but as servants of Christ, doing the will of God from the heart. I have frequently thought of the sentiment, that our true statute-book is the Bible; and I know that we must all feel that there, especially in our present circumstances, we must look for encouragement and for precedent. I beg for an instant to refer to one precedent which we there find, not inapplicable to us at the present time. We take our emblem and motto as a Church of Christ from a special power in trust of God's ancient people, when, as a Church, they were placed in the most straitened circumstances,—when they were even as a bush that “burned, but was not consumed,”—when going forth from their bondage, guided by the pillar of heavenly light, they were brought to a strait place, with impenetrable barriers on every side,—the command was, “Speak unto the children of Israel, that they go forward.” We seem to be in a similar position, marching on from a state of bondage with something like a sea of trouble around us. Under these circumstances, we must just make our prayer to God, and proceed in His work. We know well the power of this word “forward” upon the soldier among men. I should not say *we* know it, but there are some amongst us who know it;—how, on the uttering of this word, he is ready to move in the face of destruction, and to go without a murmur on what is emphatically called the forlorn hope; but if he has nothing of the Christian soldier in his heart, we know the sacrifice which he makes. We know something of this, and surely we must feel that every master is better served,—that every king is better honoured,—than is the King of kings, though, from his throne in the heavens, He sends forth all the blessings that heaven can give. I must, however, be done. I must say that the time of many of us is drawing to a close, and we may have little to do in carrying on this good work. But we have many sons around us,—young men, strong men,—prepared, I trust, for the work. And to them I would say, my sons, be strong in the Lord, go forward in His work, to possess the land

before you,—to pull down the strongholds of Satan,—to win souls to Christ. War this good warfare, holding faith and a good conscience. The Rev. Doctor concluded by seconding the resolution.

Rev. Mr BEITH of Stirling said,—I have been asked to undertake the duty of addressing this house, in support of Dr M'Farlan's motion, as our Edinburgh brethren are anxious that ministers from the country should take a share of the discussions in this place, and that their views and impressions should be made known to the public, as well as their own. I need not say that it gives me sincere pleasure to have an opportunity, such as the present, to bear testimony to the sense of obligation universally felt to them for all their labours in fighting the great battle which has at last come to so successful an issue. They have borne the heat and burden of the day. For their services no return can be rendered by man. Qualified and raised up as they have been, by the great Head of the Church, for such a time as this, and distinguished as they have been by the blessing which has followed their efforts, it becomes us to give the thanks and the glory to Him to whom they are due.

The motion declares our separation from the Establishment. I rejoice, not merely that we are thus in sight of land, but just ready to step ashore from the troublous element on which we have been so long contending, that we may engage with our might in the great and important work to which, I believe, our Master, in this day, is calling us. With me there is no doubt that to remain in the Establishment would be to be guilty of heinous sin against our own souls, against Christ, and against the Christian people of this land. What is the alternative to which we should be reduced, were we to consent to remain? Evidently this, that we must be parties to the sin of preventing the Christian people from obeying Christ in one of his special commands. His declared will is that they should "take heed what they hear," that is, *whom* they hear,—that they should not believe every spirit, but try the spirits whether they be of God, and for this reason, that "many false prophets have come into the world." But under the present state of the law of this country, the ministers of the Establishment must be parties in preventing the professed members of Christ's Church doing the thing which He commands. And not only so, but should we remain in the Establishment, then, too, must we be parties to the sin of permitting another authority besides God to rule over the conscience. Let me remind you, Sir, of the mark of the "Man of Sin." Is it not this, that, as God, he sits in the temple of God, exalting himself above all that is called God,—showing himself that he is God? Is it not this, that he assumes the place of God, lording it over the conscience, and interfering with the prerogative of the Most High? It matters not to us, though the interfering party be neither the pope nor the monarch. If the Civil Courts assume the same place, and come in between God and our consciences, for us to submit is to yield to the same influence,—it is still submitting to the "Man of Sin." This is the position in which we are placed; and it must be obvious that no alternative was left us, but either sinful submission, or quitting the Establishment. Had we adopted the former, then how could we have retained the name of servants of Christ, or presumed to do His work—proclaiming the glad tidings of salvation? In all the things that have come upon us, it is our part to recognise and acknowledge the hand of our great Head, and to feel that we have by Him been shut up to our present position.

I am satisfied, Sir, not only from what we have experienced, but also from the consideration of the express word of God, that the course which we have adopted was the only one open to us. On this point I have held the same opinion, ever since the beginning of the controversy as to the spiritual independence of the Church in 1838. I have held but the one view of the subject throughout, viz. that it is vain to expect that any of the ten kingdoms of Europe will knowingly and wittingly acknowledge or support the principles for which we have been contending. True, there is a time coming when this will not be the case—the time when the kingdoms of this world shall cease to be under the influence of the god of this world, and shall have become the kingdoms of our God and of His Christ, when He shall reign for ever and ever. Until then, however, though we maintain the duty of all states, and of the kingdoms of Europe as well as others, to be on Christ's side, it is vain to expect that this blessed result shall be.

But passing from these things, permit me, Sir, to remark, that, in the mean time, we are called, as the ministers of Christ, to a great work. I am sure that there is not a minister who now quits the Establishment,—in which he could no longer remain without being guilty of grievous sin,—who is not resolved, through grace, to serve Christ more devotedly and faithfully than ever he did before. I believe a blessing will rest upon us, and that we shall find that our Master is in the midst of us. If the season before us is not to be one of great tribulation, it is certainly to be one of much exertion and devotedness in the cause of Christ. We are naturally desirous of rest, and we look forward to it as that with which our enjoyment is connected. But it is ours to bear in mind that there awaits us a time of labour, not of rest. What are we taught by the language of the Saviour, when he speaks of the servant who returns from the toils and labour of the field, naturally anticipating the comforts connected with the time of rest, and who, instead of being permitted to enter on these at the close of the long day's exertions, is required, ere he sits down to meat, to gird himself and serve his master anew, until he has eaten and drunken? Does the master thank the servant because in this he obeys? "I trow not," said the Saviour. So of us, even though some of us may be longing for the time of repose, and anticipating entering on it,—when now summoned afresh to service or to suffering, to obey will be no merit; nor can we deem that, even after being faithful in this too, any thing else can be said of us than that we have been "unprofitable servants." Why did not the master thank his servant? Because what was required was in his engagement; and so with us. It is part of the condition of discipleship—of the engagement of which we were previously fully informed,—and in all this there is no more than it is our duty to do. For "whosoever forsaketh not father and mother, and wife and children, and brothers and sisters, and houses and lands"—yea, and life too, if it be demanded, for Christ's sake, is not worthy of him. A time of affliction, such as has passed over us, has not been sent without a purpose. What is the effect of sanctified affliction in the case of the people of Christ? Strange though it may seem to the world, it is to attract us more to Him, to make Him more precious in our eyes, and to make us more zealous and faithful in His cause. Every stripe of the rod has its blessed fruit, in increasing the devotedness of the saved soul to Him who afflicts. And may we not conclude, that, as a Church of Christ, we have been in the furnace, under the rod, to be thus prepared for His work, our hearts being separated from the world, and our lives devoted to His service? I feel that this is the conviction of all my brethren; and I rejoice in the anticipation of the great harvest that may be expected to be reaped, to the glory of our Divine Head. Let us go forward, strong in His strength, sustained and blessed by His favour.

Rev. Dr CUNNINGHAM, who was received with loud cheering, begged to express his most cordial concurrence in the motion. In adverting, he said, briefly to the grounds on which I feel constrained to support it, there is one circumstance which, though certainly very much accidental, has given me some little claim to occupy a portion of your time before the final disruption of the Church is effected; and it is a circumstance to which I cannot refer without feelings of humiliation and self-abasement, viz., that it pleased the Lord in His sovereignty to give me, unworthy as I am of any such honour, the honour of taking the first step, and striking the first blow, in this great contest. The first overt act taken in reference to this great controversy was, when I had the honour of moving in the Presbytery of Edinburgh an overture, after the decision in the Court of Session in the Auchterarder case, to the Assembly, to adopt a declaration of those principles held by the Church, and which was adopted in the month of May following, on a motion by my friend Dr Buchanan of Glasgow. On that occasion, in the first speech made in this controversy, I stated those great principles for which we have been contending, as to the sole right of Christ to reign in His own house, the supremacy of His word as the only rule of ecclesiastical affairs, and the exclusive jurisdiction of Christ's office-bearers in the government of the affairs of His house. Ever since, we have been contending for these great principles, and for none other, and have never entertained any doubt of their truth. We distinctly understood at the time what our principles were,—we have never lost sight of them,—and we have never had much difficulty in the prac-

tical application of them, having a firm conviction that they are not only embodied in our standards, but founded on the word of God, and are the same principles for which our fathers endured so much. We have been enabled, by God's grace, to apply them to the varied circumstances in which we were placed. So full and comprehensive have been our principles, and so easy the application of them, that, in the whole controversy, I have always felt that we needed, not so much wisdom to decide what ought to be done, as courage and faithfulness in doing it. These were the qualities we most needed; and now, when God has been pleased to make trial of our faith, though we have to lament many infirmities and shortcomings, through the weakness of human nature, and on account of which we should be humbled before Him,—we see also much cause to thank God and take courage, rejoicing that He has been pleased to put us in a position where we have been called upon to contend and to suffer for such great truths, founded on His own blessed word.

It is impossible not to feel that this controversy has borne plain traces of being a controversy for divine truth, carried on with the enmity of this world. This must be seen and felt by almost all who know what scriptural truth is. There can be no reasonable doubt that the Church has produced the enmity which has been raised against her, just because she began to feel that she was a Church of Christ, and was determined to act in that character. The Church, in God's good time, began to feel this; and, in consequence, she has called forth the enmity of an ungodly world. The world had resolved to put down evangelical ascendancy in the Church of Scotland. They have determined to prevent her from taking the word of God as the sole rule of her conduct; and they have attempted to bring her into a state of subserviency to human authority, mainly through the instrumentality of the law of patronage, by which a civil right was introduced into a spiritual matter. The right of patronage is bad enough, even when we contemplate its indirect influence, as involving a control over the temporalities. It was bad enough, even when limited, as it was by the civil courts in last century, to a control over the temporalities; but now patronage is interpreted in such a way as that it has not only this influence over the temporalities, but that it forms the ground of direct jurisdiction and interference in the regulation of ecclesiastical questions,—that is to say, in the disposal of questions whether men are to be ordained or not, and whether they are to be deposed or not. Patronage, I have said, under any circumstances, is bad enough; but when it is interpreted in this way, it becomes utterly and thoroughly intolerable, and a burden to which no Church of Christ can submit. This, then, is the position in which we are placed. We assume that the principles for which we contend are sound and good, and that they have been rejected by the civil authority, and, indeed, that it is difficult to do any thing that can make more clear the grand truths we are contending for, and that we have now no alternative but to abandon our emoluments as ministers of the Established Church. This is a clear matter of principle, about which there is no room to doubt; and perhaps there should be less of anxiety and lamentation on the one hand, and of boasting on the other, than we may be inclined sometimes to exhibit. We have been placed in circumstances in which God has been pleased to call us to the discharge of this duty, and we should endeavour to recognise the voice of God in the matter—on the one hand without any boasting, and on the other without any anxiety,—and just take the course which God has so plainly pointed out to us. God has not, by any special supernatural communications, pointed out to us what is the particular path of duty which we are to follow, but he has given us a light unto our feet and a lamp unto our path; and the course of duty He has made clear and plain to us through His Word, and by the enlightening influence of His Spirit. We are bound to follow his precepts, and to maintain His truths; and in this way, viewed in connection with the contests in which we have been engaged, the path of duty is clear before us,—the great Head of the Church is telling us plainly and explicitly that our duty in this matter is to leave the Established Church and all its emoluments and privileges. He is telling us, that, as plainly as he did when he said to the young man in the gospel, "Go, sell all that thou hast, and take up thy cross and follow me." And he is giving us the same encouragement He gave to him; "and thou shalt have treasure in heaven."

As I have had little opportunity of late of referring to the grounds of our separation, I will very briefly refer to one or two points, just in the way of calling them to your recollection. In the first place, then, let us think of who the parties are from whom we are now proposing to separate, and what is their character and their position? We propose to separate ourselves first of all from the State, or supreme civil power in these lands. Without entering into any general exposition of their character, just think what they have done in this matter, for it is to that alone we would refer. They have openly and deliberately declared their determination to put down and trample on great scriptural principles. Now, this is a great and heinous sin of which they are guilty: they have held up to the scorn and contempt of the world, principles we can prove to be scriptural, as well as accordant with our standards; and the sin has been attended, in this case, with much aggravation; for they have done it in plain violation of the fundamental principles of our constitution, and the most solemn national engagements. They have done that—they have done all that. Our constitution has been thoroughly subverted; for, whatever men may say to the contrary, I contend that it can be clearly established, that the decisions of the Courts of Law have been unconstitutional. This is a position which can be readily understood and explained. There is not one Judge on the Scottish Bench who would deny it. There may be one or two in the House of Lords, but on the Scottish Bench, the position I have laid down would not be denied by one of them. They, of course, believe these decisions are warranted by the Act of Queen Anne, which they say imposed upon them an obligation to pronounce the decisions against us; but I believe that strange as may be some of the statements we have had from the Bench, and strange as may be the acts performed there, there is not one Judge on that Bench who would deny that these decisions are based on principles opposed to what was secured to us in the Revolution Settlement. Therefore we are entitled to say these decisions are unconstitutional, and amount to a subversion of the constitution of this kingdom. They have thus incurred a great responsibility; and without entering into a question of casuistry, whether or not it might be lawful to continue on friendly terms with such a State, and receive favours from such a State, I think we will not hesitate to come to the conclusion that it is a more honourable and safe position for us to have nothing to do with them. There can be no doubt that the State or nation will be punished for what they have done; and therefore it is a safer position to be separated from them. The Protestant Church, assembled in this place, has not sinned in this matter, and therefore we may escape from any share in their plagues.

But again, we are separating also from a party in the Church itself. I do not mean to dwell on this subject. It is a delicate subject; and it is not, perhaps, right in us to be enlarging on these topics. It is not for us to say how far the principles of these men,—for I speak of their principles only,—might have warranted us in taking a different course; but I will just say, that, looking at the general character of *Moderatism* as it has existed in the Church of Scotland, I find here also that it is a much more safe and honourable position to have nothing to do with it. I do not mean to say that any thing they have done would have warranted us in simply leaving them; because, on scriptural principles, we should not have separated from them, but exercised ecclesiastical discipline upon them. This is a duty from which we might have shrunk; and, therefore, I think that while on scriptural grounds we have escaped that duty, we are safer away from them altogether. I would not have you to take this statement as made in reference to any particular individual; but viewing *Moderatism* as a whole, I think we are entitled to say that it has just been the very Babylon, the Assyria, and the Antichrist of the Church of Scotland, the great adversary of Christ's cause and Christ's people in this land. The beast in 1834 received a deadly wound—that wound is about to be healed,—Moderate ascendancy is about to be re-established in the Church of Scotland. But we are assured of this, that if there be truth in God's word, though the wound has been healed, and though Moderate ascendancy has been re-established, it is just that in God's good time, and in His own way, it may be visited with a more overwhelming destruction. We occupy a far more honourable position in not being connected with them, though I do not mean to say that the

circumstances to which I have referred would have led to our breaking off from the Establishment.

The main ground which makes our remaining in it no longer a question of choice, is, that we have now at length got a decision, from the competent authority, upon the terms or conditions on which we are to remain ministers of the Established Church, and that with these terms we cannot consistently comply. The Civil Courts long ago virtually decided that these were the terms or conditions of our connection with the Establishment, and holding the emoluments. We were to be guided, in determining ecclesiastical questions, not by the Word of God, but by the law of the land,—not by our own conscientious convictions, but according to the decrees of the Judges,—not from a regard to the interests of religion, but to the patrimonial rights of the patrons and presentees. These were decided by the Civil Courts to be the conditions of our remaining in the Establishment; but we could not, on any sound ground, hold this to be decisive. Now, however, we have got the decision of the supreme Civil power. Some of our friends entertained doubts as to whether the decision of Parliament was to be held a competent authority in this matter. They entertained great doubt whether Parliament could be held as an authority for altering and subverting the constitution, and violating the Treaty of Union. Now, there might be considerable doubt and difficulty on this point, were we acting for the nation in this matter; but we are not the nation or people of Scotland. We are a Church of Christ, and in that capacity we are not at liberty to base our conduct on the view I have stated. We are not warranted to take such a ground as the basis of our actings. The Church of Scotland is not the guardian of the constitution,—it is not the guardian of the Treaty of Union,—it is the conservator of Christ's truth in the land; and therefore, as a church of Christ, it is bound to be guided, in determining its course, by a reference to great Scriptural principles only, by determining in what way the Word of God settles this great and important subject. We were called to settle this question as a Church,—and by a regard to those great first principles which decide betwixt things civil and ecclesiastical. As we were bound to resist the encroachments of the Civil Magistrate beyond his province, we were, on that very account, required to give to Cæsar all the things that were Cæsar's; but we could not stand upon those temporal or local peculiarities such as the people of Scotland might have pled, but which we as a Church were not called upon to take up. We were called upon to view the whole matter in the light of Scripture. The supreme civil power has a right to determine whether it will establish a Church in this land, and that it is entitled to give or to withhold. The State is entitled to do this; in our case the State has done it sinfully, because in opposition to Scripture; but still it has done it in a way that is competent, and has not gone beyond its own province. The simple question for us, therefore, is, Can we, as a Church of Christ, accept the offer of the emoluments which the State confers, and on the terms which it proposes? The only answer is, That we cannot accept them without being unfaithful to Christ's cause.

The third decisive ground of our separation is, that, practically, we cannot carry on the controversy any longer. Important as our constitutional rights and privileges are, I am persuaded, that when we realise our character as a Church of Christ, we will come to the conclusion, that we have given to the matter as much time and attention as the object is worth. We are not to imagine that the emoluments are at all essential to the constitution and efficiency of the Church of the living God. We have been accustomed to answer the arguments of our opponents by referring to the truth that we are a Church of Christ; and I know this Assembly will at once know how to apply the test. You are aware of the touchstone by which our opponents are put to flight on this question. We are a Church of Christ, a branch of the Church of the living God; and we ought to be fully aware of it, to realise it. We ought to be aware of what God has given us—"the Church, which is His body, the fulness of Him that filleth all in all;" and when we endeavour to realise this consideration, we cannot but be enabled more fully to cherish joy and hope, through grace, and place all our reliance in Christ Jesus; "to be careful for nothing, but in every thing, by prayer and supplication, to make our requests known to God;" to remember that our great object is, to make Christ known to men, and shed

abroad the savour of His name; and that, whatever difficulties we may encounter, we are to do this as our grand object and aim, and to estimate every privilege that we possess, and every circumstance that passes around us, just as they may enable us to promote the cause of Christ. This is the state of mind we should feel it incumbent upon us to cherish; and, under the influence of this feeling, we will be less moved by the opposition we meet with, and the danger to which we may be exposed. Men talk as if injury would follow to the interests of religion by what has now occurred. I do not know whether this step will or will not injure religion. That is a matter known only to Him who sees the end from the beginning. I do not know this; but there are some things I know, and fully believe. I know that the State has been guilty of great sin, and therefore I believe that the nation will be punished; but I know and believe that in what we have done in this matter—though mixed up with much infirmity—we have, in the main, been maintaining God's truth, and acting in accordance with God's will. And knowing and believing that, I feel warranted to cherish the hope and expectation that God will bless the Protestant Church of Scotland; and in blessing the Church, the interests of religion will be extensively promoted. When men talk of injuring the interests of religion, I am afraid they do not form any distinct impression of what the interests of religion mean. They talk as if the breaking up of mere external arrangements necessarily did irreparable injury to the interests of religion. Wherein consists the welfare of religion? It consists in the number of men who are "born again," through the operation of the Spirit of God, and the belief of the truth, and in the extent to which they walk worthily of their profession. The interests of religion depend upon that, and on that alone. It is by this we are to judge exclusively; and in what has recently taken place, while I see a great sin which the nation has committed, and for which the nation shall be punished, I see nothing that leads me to entertain any strong apprehension that the interests of religion will be injured. The men who formerly were in the Established Church will still be labouring in Scotland; they will be animated by a spirit of greater devotion to the cause of their Master; by His grace they will persevere in the work of His ministry, and in a manner which we may reasonably expect will call down the blessing of the great Head of the Church; the gospel will by them be preached to a greater number of men than before, and our beloved land will be enabled to receive the truth in the love of it; and they will be enabled, more fully and universally than ever, to "let their light so shine before men, that they, seeing their good works, may glorify our Father who is in heaven."

I will read an extract from the works of one of our old worthies, to show the thorough identity of the cause in which we are now engaged with theirs, and the Scriptural grounds on which they were enabled to endure sufferings far greater than any we have been called to. The extract is from Brown of Wamphray's *Apologetic Relation*,—a man who was both a faithful minister of the gospel, and a powerful controversialist; and the work was written some years after the Restoration, while he was an exile for the same principles for which we are now contending. He says—

"4. Thou mayest see clearly, that the cause for which thou dost now suffer is the cause of Christ: His enemies would pull the crown from off his head, and the scepter out of his hand, and by this means, make him no King in and over his Church, and consequently no mediator; for as mediator, he is a King in and over his kingdom, that is his Church, in which he dwelleth, and over which he ruleth with his scepter of righteousness. They will not have his kingdom a free kingdom, and consequently they will not have him a free King. They will not allow to him the liberty of appointing or instituting his own officers, or to rule his kingdom by his own laws, courts, ordinances, and censures; nor will they suffer Church administrations to be performed in his name and authority, as, in reason, they ought to be, if he be King and Head of his Church. He must have no more liberty to exercise his jurisdiction, by the ministry of his inferior officers, within their dominions and territories, then seemeth good in their eyes. The discipline of his house must be exercised only in so far as they think good to permit: And thus it is undeniable that they looke on Christ as an evil neighbour, and as no good friend to *Cæsar*. They think his kingdom is of this world, and therefore it must

have no place within any of their kingdoms and territories. Thus thou seest, that, in end, the controversy cometh to this!—whether Christ or man shall reigne in the Church as head and supream governour thereof; and whether the interest of Christ or of man shall be preferred: And to preferre the interest of a man unto the interest of Christ, hath heretofore been accounted malignancy of the deepest dye. But what shall become of this controversie, and how shall it end? Are they, or shall they, be able to put our Lord from his throne, and out of his possession? No; He is set upon the holy hill Zion by a mighty hand, and his inheritance among the heathen is given to him by a surer deed of gift then that he should be so easily put from it. He hath a rod of yron that will dash in pieces, as a potter's vessel, all his enemies, be they never so great and mighty: He is too strong a party for all the potentats and mighty ones of the earth, and, therefore, this which is the grand controversy of those times, shall and must be decided in favours of those who stand upon Christ's side, and maintaine his right. He is a strong captaine, and will run thorow all the hosts of his adversaries: Christ's sufferers, then, may rejoyce, whatever affliction they are or can be put to endure, for this cause, which is a cause that doth highly concerne Christ, the royall prerogatives of his crown and kingdome, and his glory, as he is the only Head of his Church; seeing they may certainly expect the victory ere all be done; and seeing (as famous and worthy Mr Gillespy, in the preface to his *Aaron's Rode Blossoming* sheweth) this cause and truth that Jesus Christ is a King, and hath a kingdome and government in his Church distinct from the kingdomes of the world, and civil government, hath this commendation and character above all other trutthes, that Christ himself suffered to the death for it, and sealed it with his blood. For it may be observed from the story of his passion, that this was the only poynt of his accusation which was confessed and avouched by himself.—John xviii. 33, 58, 27, and Luke xxiii. 3. Was most aggravated, prosecuted, and driven home by the Jewes. Luke xxiii. 2; John xix. 12, 15. Was prevalent with Pilat, as the cause condemning him to die. John xix. 12, 13. And was mentioned also in the super-scription upon his crosse. John xix. 19. And although, in reference to God, and in respect of satisfaction made to Divine justice for our sinnes, his death was *lutron*, a price of redemption; yet in reference to men who did persecute, accuse, and condemne him, his death was *marturion*, a martyr's testimony, sealing such a truth. Thus he, Christ, is a good second, and will not suffer any who contend for his crown, throne, scepter, privileges, and royall prerogatives of his kingdome, to be put to the worse: If he pleade for any cause, we may be sure he will plead for his own. Let not then his constant and valient sufferers feare, for greater is He who is with and for them, than they who are against them: Christ alone is more than match and party against all kings, princes, potentats, Parliaments, Popes, Prelats, kingdomes, and armyes; yea, and all the posse, of devils and men: Therefore, they may be assured that he and his cause shall be victorious; for he must reigne untill all his enemies be made his foot-stool."

You see, then, that our cause is the same in which these good men were engaged, and that our encouragements are the same as theirs, when we are called upon to abandon our connection with the Establishment.

It was intimated by the Moderator that in all likelihood the Deed of Separation would be ready for signature at the meeting of Assembly next day.

After praise, and the pronouncing of the benediction, the Assembly adjourned at half-past ten, till Tuesday at one o'clock.

TUESDAY, May 23.

The Assembly met to-day in the Canonmills Hall, at one o'clock—Dr Chalmers, Moderator. After engaging in the usual devotional exercises, the Clerk read over the minutes of last meeting.

ACT OF SEPARATION.

Mr DUNLOP laid on the table of the Assembly, the draft of an Act of Separation from the Established Church, to be signed by the protesting ministers and elders

and all who adhere to them, demitting the status, rights, and privileges held by them as ministers and elders of the Established Church.

Dr CANDLISH having read over the act,*

Dr M'DONALD, Urquhart, requested that the clause relative to those ministers who had received endowments from the State might be read over again.

Dr CANDLISH said, in a matter of such importance, it might be right that the whole document be read over again; and this with the leave of the Court, he should proceed to do.

Dr M'FARLAN said, he rose to say, in reference to the document, that the Committee appointed to consider it consisted of both *quoad civilia* and *quoad sacra* ministers, who were all unanimous in their opinion of its correctness. For his own part, he did not think he ever saw anything so complete. In all those points where it might have been possible to misunderstand it, it had been rendered so plain and intelligible that it could not be misunderstood. He hoped, therefore, it would meet with the unanimous approval of the Assembly.

Rev. Mr CUPPLES.—Previous to the document being read over a second time, he would beg to offer a suggestion. It was to the effect, that while considering so solemn a document, members of Assembly should express their concurrence of it in a becoming way, and not by ruffing, or declamation.

Dr CANDLISH concurred in the suggestion of Mr Cupples. He thoroughly believed that in adopting the document there would not be one dissenting voice; but at the same time he thought that the most proper course would be, that the roll, at least of ministers, should be solemnly called over, and that it might be adopted not by acclamation, but by the expressive votes of ministers. In reference to what fell from Dr M'Farlan regarding the clause having reference to the *quoad sacra* ministers, they had several of that class with them yesterday, when the portions of the document relative to them were laid before them, and of which they expressed their unanimous approval.

Rev. Mr DAVIDSON, of Lady Glenorchy's Church, said, having been one of those who met with the Committee yesterday, and made some remarks upon the clause in question, he begged now to express his satisfaction with the clause, and his approval of the whole document.

Rev. Mr ELDER, said, as a member of Committee, he had much pleasure in bearing his testimony to the unanimity which prevailed in the Committee on the subject. And, so far as his own judgment was concerned, he considered it a perfect document. It gave him great satisfaction to see that they could all sign it—*quoad civilia* and *quoad sacra* ministers; and that they would not require a separate document for each. That was the sign of a united Church.

Dr CANDLISH.—It has been suggested that, as far as possible, the signing of the document should go along with the calling of the roll; and I presume, before proceeding either to call the roll, or take down the signatures of members, it will be the mind of the Assembly that we should engage in devotional exercises.

Rev. Mr BROWN of Largo—I beg leave to make a single observation, not on this document, but on a subject intimately connected with it, having reference to a groundless calumny against myself and many of my brethren. It has been repeatedly affirmed in high places, and widely circulated, that we, the simple, obscure, and mindless ministers of country parishes, are entirely governed by a few metropolitan leaders, and that we blindly and unsuspectingly follow wherever they conduct us. Sir, for myself, and I think I may answer for my brethren, I deny the allegation. I am confident there is not one of us who has moved a single step or single hair's-breadth, without consulting the calm and deliberate conviction of his own judgment, and without the unbiassed and enlightened dictates of his own conscience. We fully estimate, and gratefully acknowledge, as was done last night, the eminent abilities and unwearied services of these men, whom I may call the standard-bearers of the Lord's house;—but I am confident, that were these men removed from their places, we would follow the very same course, and that the places occupied by them would be occupied by others to whom the Lord had given a mouth and wisdom. I do not

* For the Act, with the signatures attached to it, see p. 69.

say their places would be filled by men of equal firmness. No. The Almighty creates not a Chalmers or a Candlish, not in half a century, and but for a special purpose; but there are others of equal zeal, and perseverance, and devotedness in the work of God. These men in high places mistake altogether the character of the country ministers, if they think that we would glory in a sacrifice made to please our fellow-mortals; and I tell them, in the face of this meeting, which, when at its fullest, I reckon an emblem, and a striking one, of the support which our principles have out of doors, but which I would not estimate or glory in for its numbers, but for the spirit which lives and breathes within it,—I tell these men, then, in the face of this meeting, and in the face of the country, that however mysterious and unintelligible to them may be the secret of our actings, we love, and honour, and obey that Saviour who has declared, “One is your Master, even Christ.” For myself, then, I leave the Church of my fathers, and where my ancestors have ministered for centuries, now that it is become so cold, and dead, and useless; and I hasten to subscribe the document on your table.

REV. MR BRODIE, Monimail, said, he also concurred with the document on the table. In regard to the charge made against country ministers, which had been referred to, he had no wish to follow any one, far less those who were now recognising the Lord Chancellor as the keeper of their consciences.

THE MODERATOR. —On the understanding that the document is approved of, I beg leave to call on Mr M'Lagan of Kinfauns to engage in prayer.

MR M'LAGAN then offered up a most impressive and solemn prayer, peculiarly appropriate to the circumstances in which the Assembly were placed.

The calling of the roll now began. Ten names of members were called over at one time, each answering to his name, and saying, “Agree.” These proceeded to the platform behind the Moderator's chair, where they signed the document, and, when they had done so, returned to their seats again, giving room to other ten. The signing was proceeded with in this way until half-past four o'clock; when it not being nearly completed, the Assembly, after engaging in praise, adjourned to six, when it was to be resumed.

EVENING SEDERUNT.

The Assembly met again at six o'clock, and after praise and reading of the Scriptures and prayer, resumed the signing of the Act of Separation, which continued till past eight o'clock. When the names of some of the Presbyteries were called over, which have been rendered somewhat notorious from the actings of some of their members, such as Strathbogie and Garioch, noted for the intrusions of Marnoch and Culsalmond, which took place within their bounds, a feeling something like derision pervaded the vast assemblage. On the name of Mr Swanson of Small Isles being called, who, without a spot of ground on which to rear a temple for the worship of God, or a house to shelter him and his family from the rude elements, is to send his family to a distance, and to betake himself to a “floating manse,” and on the bosom of the deep pursue the work of God among the Hebridian Isles, a loud shout of acclamation burst from the audience. Mr Henry, the minister of the people of Marnoch, was also loudly applauded. On the signing being completed,

DR CANDLISH said, I presume that if there be any members of Assembly whose names have been omitted, they will have an opportunity of signing during the remainder of this diet; and I would beg to propose, that while we now proceed to the proper business of the evening,—the receiving of the members of deputations from other churches,—at the same time I think we ought to resolve, at some time before our rising to-night, to read over, in a suitable manner, before this Assembly and the audience, this important document, together with the names attached to it. It must now appear, I presume, that we have adopted a right and suitable method in receiving the signatures of the members in presence of the Assembly, and all the ministers recently holding office in the Established Church, and members of this Assembly, and all the ministers who have adhibited their names. I would propose also, that as the business of the day began with the offering up a very solemn prayer, it

should close in the same manner. The business has been of a character, I think I may say, unprecedented, not merely in the history of the Church of Scotland, but I might almost say in the history of the church of Christ; for I am not aware that ever, on any former occasion in the history of the Church, there was an association of Christian ministers engaged in a business similar to that which we have this day been transacting,—that, with one heart, and at the same time individually, one by one, we have deliberately signed over all that we have on earth; we have given over all our emoluments and advantages as ministers of the Established Church, and that, as we believe, for the sake of Christ's crown and covenant. We have signed a document which makes us in form, as well as reality, no longer ministers of the Established Church of Scotland. We have now completed the step we began to take on Thursday last, and in an orderly way, and, our enemies themselves must confess, without any symptoms of hesitation or wavering. This position we cannot but feel it peculiarly responsible to stand in. It is a solemn thing, whether we look back to that status which we have now finally and for ever abandoned, or forward to the course on which we are entering; and I believe that we will all agree that, at a subsequent stage, and before closing the proceedings of this most eventful day, the document be read over, with the names attached to it, that we may know each other, and that our hearts may be knit together more closely in bonds of brotherly love, seeing that we have agreed to suffer personally for Christ's cause. I beg, therefore, to propose, that while the Assembly now proceed in an orderly manner to receive the deputations from other bodies and churches, it be also agreed, before separating, to read over the document which has now been signed, and the names attached to it, and that the Assembly should then engage in prayer.

This proposal having been agreed to, the document was read over along with the signatures. The following is a copy:

ACT OF SEPARATION, AND DEED OF DEMISSION.

The Ministers and Elders subscribing the Protest made on Thursday, the eighteenth of this instant May, at the meeting of the Commissioners chosen to the General Assembly, appointed to have been that day holden, against the freedom and lawfulness of any Assembly which might then be constituted, and against the subversion recently effected in the constitution of the Church of Scotland, together with the Ministers and Elders adhering to the said Protest in this their General Assembly convened, did, in prosecution of the said Protest, and of the Claim of Right adopted by the General Assembly, which met at Edinburgh in May Eighteen hundred and forty-two years, and on the grounds therein set forth, and hereby do, for themselves and all who adhere to them, separate from and abandon the present subsisting Ecclesiastical Establishment in Scotland, and did, and hereby do, abdicate and renounce the status and privileges derived to them, or any of them, as parochial Ministers or Elders, from the said Establishment, through its connection with the State, and all rights and emoluments pertaining to them, or any of them, by virtue thereof: Declaring, that they hereby in no degree abandon or impair the rights belonging to them as Ministers of Christ's gospel, and pastors and elders of particular congregations, to perform freely and fully the functions of their offices towards their respective congregations, or such portions thereof as may adhere to them; and that they are and shall be free to exercise government and discipline in their several judicatories, separate from the Establishment, according to God's word, and the constitution and standards of the Church of Scotland, as heretofore understood; and that henceforth they are not, and shall not, be subject in any respect to the ecclesiastical judicatories established in Scotland by law; Reserving always the rights and benefits accruing to them, or any of them, under the provisions of the statutes respecting the Ministers' Widows' Fund: And, farther, declaring that this present act shall noways be held as a renunciation on the part of such of the ministers foresaid, as are ministers of churches built by private contribution, and not provided or endowed by the State, of any rights which may be found to belong to them, or their congregations, in regard to the same, by virtue of the intentions and destination of the contributors to the erection of the said churches, or otherwise according to law; all which are fully reserved to the Ministers foresaid and their Congregations: And farther, the said Ministers

and Elders in this their General Assembly convened, while they refuse to acknowledge the supreme ecclesiastical judicatory established by law in Scotland, and now holding its sittings in Edinburgh, to be a free Assembly of the Church of Scotland, or a lawful Assembly of the said Church, according to the true and original constitution thereof, and disclaim its authority as to matters spiritual, yet in respect of the recognition given to it by the State, and the powers, in consequence of such recognition, belonging to it, with reference to the temporalities of the establishment, and the rights derived thereto from the State, hereby appoint a duplicate of this Act to be subscribed by their Moderator, and also by the several ministers, members of this Assembly, now present in Edinburgh, for their individual interests, to be transmitted to the clerk of the said ecclesiastical judicatory by law established, for the purpose of certiorating them, that the benefices held by such of the said ministers, or others adhering to this Assembly, as were incumbents of benefices, are now vacant; and the said parties consent that the said benefices shall be dealt with as such. And they authorise the Rev. Thomas Pitcairn, and the Rev. Patrick Clason, conjunct clerks to this their General Assembly, to subscribe the joinings of the several sheets hereof, and they consent to the Registration hereof in the books of Council and Session, or others competent, therein to remain for preservation; and for that purpose constitute

their procurators, &c.; IN TESTIMONY WHEREOF, these presents, written upon stamped paper by William Petrie Couper, clerk to James Crawford, junior, Writer to the Signet, are with a duplicate thereof, subscribed by the whole parties in General Meeting assembled, and the joinings of the several sheets by the saids Rev. Thomas Pitcairn, and Rev. Patrick Clason, as authorised as aforesaid, all at Edinburgh, the twenty-third day of May one thousand eight hundred and forty-three years, before these witnesses—Mr John Hamilton, advocate; William Fraser, Writer to the Signet; John Hunter, junior, Writer to the Signet; and the Rev. John Jaffray, Preacher of the Gospel, and Secretary to the Provisional Committee, Edinburgh.

THOMAS CHALMERS, *Moderator.*

George Muirhead, minister at Cramond; William Nisbet, minister at Edinburgh; John Bruce, minister at Edinburgh; Patrick Clason, minister at Edinburgh; Wm. Simpson, minister at Edinburgh; Alexander W. Brown, minister at Edinburgh; Geo. R. Davidson, minister at Edinburgh; Robert Elder, minister at Edinburgh; Thomas Addis, minister at Morningside, Edinburgh; Henry Grey, minister at Edinburgh; John Sym, minister at Edinburgh; Robert Gordon, minister at Edinburgh; James Buchanan, minister at Edinburgh; James Noble, minister at Edinburgh; James Manson, minister at Dean, Edinburgh; Alexander Gregory, minister at Edinburgh; Thomas Chalmers, Professor of Divinity, Edinburgh; Thomas Guthrie, minister at Edinburgh; Rob. S. Candlish, minister at St George's, Edinburgh; Chas. J. Brown, minister at Edinburgh; Wm. K. Tweedie, minister at Edinburgh; Wm. Cunningham, minister at Edinburgh; John Thomson, minister at Leith; James Lewis, minister at Leith; James Begg, minister at Liberton; James Fairbairn, minister at Newhaven; And. M'Kenzie, minister at Edinburgh; Walter Fairlie, minister at Gilmerton; David Welsh, Professor of Divinity and Church History, Edinburgh; Lewis H. Irving, minister at Abercorn; Samuel Martin, minister at Bathgate; Thomas Gordon, minister at Falkirk; John Laing, minister at Livingstone; William M. Hetherington, minister at Torphichen; James Proudfoot, minister at Culter; William Hanna, minister at Skirling; Walter Paterson, minister at Kirkurd; George Burns, minister at Tweedsmuir; Thomas Pitcairn, minister at Cockpen; David Brown, minister at Roslin; Robert Court, minister at Heriot; James Bannerman, minister at Ormiston; Selby Ord Dods, minister at Garvald; Angus Mackellar, minister at Pencaitland; Archd. Lorimer, minister at Coekenzie; Patrick Fairbairn, minister at Salton; John Ainslie, minister at Dirleton; W. Bruce Cunningham, minister at Prestonpans; John W. Wright, minister at Haddington; John Thomson, minister at Yester; James Dodds, minister at Humble; William Sorley, minister at Belhaven; Andrew Baird, minister at Cockburnspath; John Thomson, minister at Prestonkirk; Adam Forman, minister at Innerwick; David Thorburn, minister at South Leith; Archd. M'Conochy, minister at Bunkle and Preston; John Wallace, minister at Abbey St Bathans; John Baillie, minister at Fogo; William

Cousin, minister at Boston Church, Dunse; John Fairbairn, minister at West Church, Greenlaw; George Fulton Knight, minister at Mordington; John Turnbull, minister at Eyemouth; George Craig, minister at Sprouston; Horatius Bonar, minister at Kelso; John Purves, minister at Jedburgh; Walter Wood, minister at Westruther; Thomas Jolly, minister at Bowden; John Edmondston, minister at Ashkirk; Henry Duncan, minister at Ruthwell; William Brown Clark, minister at Half-Morton; George Hastie, minister at Kirkpatrick Fleming; John R. Mackenzie, minister at Dumfries; Rob. Crawford, minister at Irongray; Rob. Brydon, minister at Dunscore; George J. Duncan, minister at Kirkpatrick Durham; Rob. Kinnear, minister at Torthorwald; Patrick Borrowman, minister at Glencairn; Thomas Hastings, minister at Wanlockhead; Thomas B. Bell, minister at Leswalt; A. Urquhart, minister at Portpatrick; Alex. Forrester, minister at Sorbie; Rob. Jeffrey, minister at Girthon; Thomas Burns, minister at Monkton; E. B. Wallace, minister at Barr; Ninian Bannatyne, minister at Old Cumnock; Andrew Thomson, minister at Maybole; James Stevenson, minister at Newton-upon-Ayr; Matthew Kirkland, minister at New Cumnock; John Speirs, minister at Patna, Ayr; William Grant, minister at Wallacetown; George Orr, minister at Symington; David Landsborough, minister at Stevenston; Thomas Findlay, minister at West Kilbride; David Arthur, minister at Stewarton; Thomas Main, minister at Kilmarnock; Mathew Dickie, minister at Dunlop; Neil Brodie, minister at Kilmarnock; Peter Campbell, minister at Kilmarnock; John Hamilton, minister at Salcoats; John Macnaughtan, minister at Paisley; Duncan M'Farlan, minister at Renfrew; Alexander Salmon, minister at Barrhead; Robert Smith, minister at Lochwinnoch; Peter Henderson, minister at Paisley; John Campbell, minister at Paisley; Patrick Macfarlan, minister at Greenock; Jas. Smith, minister at Greenock; Jn. Js. Bonar, minister at Greenock; Donald M'Leod, minister at Gourrock; James Stark, minister at Greenock; John Gemmel, minister at Fairley; James Drummond, minister at Cumbray; Angus M'Bean, minister at Greenock; John Dow, minister at Largs; Robert Walter Stewart, minister at Erskine; Wm. Laughton, minister at Greenock; James Morison, minister at Port-Glasgow; James Anderson, minister at Blantyre; James Clason, minister at Dalziel; Alexander Rankin, minister at Strathavon; David Paton, minister at Chapelon; James Findlay, minister at Airdrie; Robert Stirrat, minister at Airdrie; Thomas Stark, minister at Lanark; A. B. Parker, minister at Lesmahagow; John Pollock, minister at Baldernock; James Smith, minister at Dumbarton; Andrew King, minister at Glasgow; James Gibson, minister at Glasgow; Thomas Duncan, minister at Kirkintulloch; John Cochrane, minister at Cumbernauld; Walter M'Gilvray, minister at Glasgow; John Thomson, minister at Shettleston; John Smyth, minister at Glasgow; James Macbeth, minister at Glasgow; Robert Buchanan, minister at Glasgow; Tho. Brown, minister at Glasgow; John Forbes, minister at Glasgow; William Arnot, minister at Glasgow; James Henderson, minister at Glasgow; John G. Lorimer, minister at Glasgow; Alex. N. Somerville, minister at Anderston, Glasgow; Jonn. R. Anderson, minister at Glasgow; Wm. Burns, minister at Kilsyth; David Menzies, minister at Glasgow; Peter Currie, minister at Glasgow; Alex. S. Patterson, minister at Glasgow; John Lyon, minister at Banton, Kilsyth; Nathl. Paterson, minister at Glasgow; Michl. Willis, minister at Glasgow; Alex. Wilson, minister at Glasgow; James Mackinlay, minister at Glasgow; Hugh Mackay, minister at Glasgow; James Munro, minister at West Rutherglen; W. S. Hay, minister at Bridge of Weir; William Chalmers, minister at Dailly; John Mackenzie, minister at Dunkeld; James Mackenzie, minister at Dalbeattie; Peter M'Bride, minister at New Parish, Rothesay; Alex. MacBride, minister at North Bute; Hector M'Neill, minister at Campbellton; W. M. Mackay, minister at Dunoon and Kilmun; Alex. Cameron, minister at Kilchoman; James Pearson, minister at Kilmanny; Hugh Fraser, minister at Ardchattan; Wm. Fraser, minister at Kilchreman and Dalavich; Michael Stirling, minister at Cargile; John Waddell, minister at Burrelton; Andrew Kessen, minister at Lethendy and Kinloch; Francis Gillies, minister at Rattray; George Millar, minister at Clunie, Dunkeld; Wm. Grant, minister at Tenandry; James Grierson, minister at Errol; John W. Thomson, minister at Moneydie; James Drummond, minister at Forgandenny; John Young Walker, minister at Perth; Andrew A. Bonar, minister at Collace; John Milne, minister at Perth; Alexr. Cumming,

minister at Dunbarny; James Thomson, minister at Muckart; Finlay Macalister, minister at Crieff; J. R. Omond, minister at Monzie; Alex. Beith, minister at Stirling; John Wright, minister at Alloa; John Dempster, minister at Denny; John Bonar, minister at Larbert and Dunipace; William Macbray, minister at Stirling; Chs. Stewart, minister at Perth; Alexander Leitch, minister at Stirling; James M'Lagan, minister at Kinfauns; James Duncan, minister at East Kincardine; William Watt, minister at Bucklyvie; Thomas Hislop, minister at Doune; David Black, minister at Gartmore; James Thornton, minister at Milnathort; William Gilston, minister at Carnock; Charles Marshall, minister at North Church, Dunfermline; Wm. Wallace Duncan, minister at Cleish; David Couper, minister at Burntisland; Alex. O. Laird, minister at Abbotshall; John Thomson, minister at Dysart; Charles Jameson, minister at Pathhead; Robert M'Indoe, minister at Kirkaldy; James Sieveright, minister at Markinch; John Isdale, minister at Invertiel; And. Melville, minister at Logie; Adam Cairns, minister at Cupar-Fife; Angus M. M'Gillivray, minister at Dairsie; George Smeaton, minister at Falkland; William Nicolson, minister at Ferry-Port-on-Craig; William Ferrie, minister at Anstruther Easter; David White, minister at Airlie; Will. Clugston, minister at Forfar; D. Fergusson, minister at Dunnichen; Daniel Cormick, minister at Kirriemuir; D. B. Mellis, minister at Tealing; James Ewing, minister at Dundee; William Reid, minister at Dundee; Samuel Miller, minister at Monifieth; Robert Aitken, minister at Dundee; James Miller, minister at Monikie; Patrick L. Miller, minister at Dundee; William Nixon, minister at Montrose; William Wilson, minister at Carmylie; James Lumsden, minister at Barry; Alex. Leslie, minister at Arbroath; Robert Inglis, minister at Edzell; John Laird, minister at Inverkellor; Tho. Wilson, minister at Fricokheim; James Brodie, minister at Monimail; John Murray, minister at Dunbog; Thomas Dymock, minister at Carnoustie; John Montgomery, minister at Arbroath; Thomas Brown, minister at Kinneff; John Roxburgh, minister at Dundee; Robert Forbes, minister at Woodside; James Bryce, at Gilcomston; Alexander D. Davidson, minister at Aberdeen; Alex. Spence, minister at St Clement's, Aberdeen; Robert Thomson, minister at Peterculter; George Moir, minister at New Machar; James Stewart, minister at Aberdeen; William Primrose, minister at Aberdeen; William Anderson, minister at Banchory Ternan; David Scott Fergusson, minister at Strachan; James M'Gown, minister at Bankhead; Donald Stewart, minister at Glengairn; Farquhar M'Rae, minister at Braemar; Alexander Philip, minister at Cruden; James Yuill, minister at Peterhead; R. Simpson, minister at Kintore; Geo. Garioch, minister at Meldrum; Henry Simson, minister at Chapel of Garioch; David Simson, minister at Oyne; William Garden Blaikie, minister at Drumblade; George Innes, minister at Deskford; Fra. W. Grant, minister at Banff; James Foote, minister at Aberdeen; Alex. Anderson, minister at Boindie; Robert Shanks, minister at Buckie; David Dewar, minister at Bellie; A. Tulloch, minister at Kirkmichael; Duncan Grant, minister at Forres; Mark Aitken, minister at Dyke; Alexander Topp, minister at Elgin; Alexander Gentle, minister at Alves; William Barclay, minister at Auldearn; Arch. Cook, minister at Inverness; John Matheson, minister at Ardersier; John MacRae, minister at Knockbain; Donald Kennedy, minister at Killearnan; George W. M'Leod, minister at Maryburgh; John M'Donald, minister at Urquhart; Alexander Anderson, at Keanlochluichart; John Macalister, minister at Nigg, Rosshire; Hugh M'Leod, minister at Logie Easter; C. R. Matheson, minister at Kilmuir Easter; Donald Gordon, minister at Edderton; Hector Allan, minister at Kincardine, Rosshire; Charles Calder Mackintosh, minister at Tain; Gustavus Aird, minister at Croick; Cha. Gordon, minister at Assynt; George R. Kennedy, minister at Dornoch; Peter Davidson, minister at Stoer; Geo. Tulloch, minister at Eddrachillis; David Mackenzie, minister at Farr; H. M'K. M'Kenzie, minister at Tongue; William Mackenzie, minister at Tongue; Wm. Findlater, minister at Durness; W. Ross Taylor, minister at Thurso; Finlay Cook, minister at Reay; George Davidson, minister at Latheron; John Munro, minister at Halkirk; Thomas Gun, minister at Keiss; Samuel Campbell, minister at Berridale; Dond. M'Rae, minister at Poolewe; George Corbett, minister at Glenelg; John M'Millan, minister at Ballahulish; Thomas Davidson, minister at Kilmallie; William Lauder, minister at Glengarry; Cha. Stewart, minister at Fort-William; Rodk. M'Leod, minister at Snizort, Skye; John R.

Glass, minister at Bracadale; John Swanson, minister at Small Isles; Nor. M'Leod, minister at Trumisgarry; John Finlayson, minister at Cross, Lewis; Duncan Matheson, minister at Knock, Lewis; Robert Finlayson, minister at Lochs; Adam Rettie, minister at Evie and Rendall; Peter Petrie, minister at Kirkwall and St Ola; Peter Learmonth, minister at Stromness; W. Malcolm, minister at Firth and Stennis; Adam White, minister at North Ronaldshay; Alexander Stark, minister at Sandwich, Zetland; James Gardner, minister at Quarff; John Elder, minister at Walls, Shetland; John Ingram, minister at Unst; William P. Falconer, minister at Ladhope; J. A. Wallace, minister at Hawick; Wm. Buchan, minister at Hamilton; William Logan, minister at Lesmahagow; William Jackson, minister at Airdrie; John M'Pherson, minister at Rothesay; John Anderson, minister at Helensburgh; Joseph Stark, minister at Kilfinan; Duncan Maclean, minister at Kilmodan; Robert Craig, minister at Rothesay; Finlay Macpherson, minister at Kilbrandon; John Glen, minister at Portobello; Archd. Bannatyne, minister at Oban; Donald M'Vean, minister at Iona; Charles C. Stewart, minister at Aberdalgie; Wm. Mather, minister at Stanley; W. A. Thomson, minister at Perth; Andrew Gray, minister at Perth; John Harper, minister at Bannockburn; George Cupples, minister at Stirling; James Carment, minister at Comrie; W. Mackenzie, minister at Dunblane; Thomas Doig, minister at Torryburn; John Alexander, minister at Kirkaldy; Jno. Macfarlane, minister at Collesie; Charles Nairn, minister at Forgan; Robert Brown, minister at Largo; Robert Macdonald, minister at Blairgowrie; George Lewis, minister at Dundee; Alex. L. R. Foote, minister at Brechin; John Kirk, minister at Arbirlot; David Crichton, minister at Inverbrothock, Arbroath; Jas. Brewster, minister at Craig; Alex. Keith, minister at St Cyrus; James Falconer, minister at Paisley; Alex. Keith, jun., minister at St Cyrus; David Simpson, minister at Aberdeen; John Murray, minister at Aberdeen; William Mitchell, minister at Aberdeen; John Longmuir, minister at Aberdeen; Abercromby L. Gordon, minister at Aberdeen; Joseph Thorburn, minister at Forglen; Hugh Gordon, minister at Monquhitter; David Brown, minister at Ord; Alex. Reid, minister at Portsoy; Alex. Stewart, minister at Cromarty; David Campbell, minister at Tarbat; James M'Donald, minister at Urray; John Robertson, minister at Gartly; David Henry, minister at Aberchirder; Geo. Shepherd, minister at Kingussie; William Robertson, minister at Kinloss; Alex. Flyter, minister at Alness; Alexander Fraser, minister at Kirkhill; J. M'Kenzie, minister at Carnoch; Mungo F. Parker, minister at Brechin; Thos. M'Lauchlan, minister at Moy; David Sutherland, minister at Inverness; Colin Mackenzie, minister at Shieldag; James M'Cosh, minister at Brechin; George Mackay, minister at Rafford; A. Sutherland, minister at Dunfermline; Andrew Noble, minister at Blairingone; Alex. Macpherson, minister at Dundee; R. J. Brown, minister, Aberdeen; Charles Watson, minister at Edinburgh; J. Somerville, D.D., minister at Drumelzier; John Duncan, minister at Ceres.*

(Signed) J. Hamilton, *witness.*

Wm. Fraser, *witness.*

John Hunter, jr. *witness.*

John Jaffray, *witness.*

The Assembly then engaged in devotional exercises, Ps. xx. 1-4. Isaiah xxv., and prayer; after which,

Mr NAIRNE of Dunsinane said, he was most anxious that an address should be issued by the Assembly to the people of Scotland, setting before them the grounds on which they had separated from the Church.

The MODERATOR said he was happy to inform Mr Nairne, that such a document was already in course of preparation.

Mr CUPPLES of Stirling said it was of great importance that no time should be lost in its preparation; for this reason that other parties were at work in the preparation of another address to the people.

* This Deed was recorded in the Books of Council and Session, 8th June 1843. The names of the ministers who afterwards signed the Supplementary Deed of Demission, will, with that Deed itself, be given in the Appendix. The readers will find there the Deed signed by Probationers, along with the names.

Dr BUCHANAN said, in connection with the business in which they had been engaged to-day, he had reason to believe that the elders felt considerable anxiety to know how they were to effect their separation from the Establishment. He thought, therefore, in order to satisfy these gentlemen, that it should be remitted to the Committee to see how this could be most effectually accomplished.

The MODERATOR said that a similar wish had been expressed on the part of the probationers, and both cases had been remitted to the Committee, and would be brought up together.

Mr BEITH of Stirling said, Dr Makellar, before leaving the house in the forenoon, had intrusted him with the motion of which he had given notice on the previous day. It was to the effect, that the roll of the house should now be held as made up, and that a committee should be appointed to receive and report on any additional names that might be added to the act.—Agreed to.

Dr CANDLISH was sorry again to interrupt the proceedings, but he begged leave to give a single intimation. He understood that many ministers were anxious to leave town, and were proposing to take their departure on Thursday or Friday. He would, however, urge upon them the necessity of remaining for a short time longer, at all events till the beginning of next week, when he thought they might be able to complete the interim arrangements. The going away and leaving matters undone, or but half finished, might retard the preaching of the gospel for months to come. It was of more consequence, then, that they should stay in Edinburgh just now than go to their parishes, and he thought that they should, rather than leave Edinburgh hastily, allow their churches to remain vacant another Sabbath. Were they to write out a statement of what they were doing in Edinburgh, and send it down to their congregations, to be read amongst them when assembled in these churches on the Sabbath, it would, by the blessing of God, tell more than any sermon they could preach to them.

The MODERATOR said, he trusted that it would not be necessary for him to enforce what had been so well said by Dr Candlish. When they considered the immense mass of business they had still before them, which would take four or five days to complete it from this day, he was sure they would see the necessity of re-remaining till its completion.

The Clerk here read a letter from Dr Ross, Lochbroom, giving in his adherence to the protest.

The Assembly then proceeded to hear the members of the different deputations. The first deputation received, was from the

LONDON LAY UNION.

Mr WILLIAM HAMILTON, merchant, London, one of the Deputation from the London Lay Union, said.—It may, Sir, seem somewhat presumptuous in a body so little known as yet as the London Lay Union, to have sent a deputation to this Assembly, but anticipating the disruption which has taken place, it occurred to us that the expression of our sympathy might not be unacceptable to you.

We have, from its very commencement, felt the incalculable importance of the struggle in which you have been engaged, and have watched its progress with intense interest, and with alternate hope and fear, as it assumed a favourable or an unfavourable aspect.

Now that you have exhibited to the world the noble spectacle of the abandonment of your comfortable homes and secure incomes for the sake of conscience, and in maintaining the Headship of Christ, and the rights and privileges of the Christian people, we desire to be thankful to the Great Head of the Church, who hath enabled you to make such a sacrifice, and to rebuke an infidel world by such an impressive testimony of the power of religious principle; and we offer you our cordial and heartfelt sympathy, and our best services in any way in which you can make them available.

There has been and still is an extraordinary indifference to your struggle in England, arising, I have no doubt, from the most marvellous ignorance of your principles, and from prejudice excited against them by parties from whom better things might have been expected; but your recent self-denying act will, I am con-

vinced, tend greatly to clear away the mists which have prevailed, and, I trust, procure from Englishmen that generous sympathy and support which they are ever ready to extend to those who are suffering wrongfully. I would strongly recommend that a deputation should forthwith be sent up to England, composed of men whose names will at once secure public confidence; and as the most effectual means of obtaining a full and influential attendance at any public meetings which may be held—and I suppose you have such meetings in contemplation—for the purpose of giving a full exposition of your principles, I would respectfully suggest that the deputation should be headed by your excellent Moderator. It is of the utmost importance that some of your ablest and best ministers should be permanently placed in London, which presents a vast field for the preaching of the gospel. The excellent men who are already there will not, I am sure, suspect me of undervaluing their services when I say that the Church of Scotland has never yet been adequately represented in the metropolis. It contains a rich mine of wealth and influence which ought to be worked to the utmost; and as an earnest of what may be done, I may mention that during the last nine years the Presbytery of London has remitted upwards of L.5000 in support of your Church Schemes, and I am convinced that this sum might speedily be more than doubled if you were to send up an active and intelligent agent, whose whole time and attention should be devoted to the promotion of this object.

I will occupy your time only a few minutes longer while I explain the purposes for which the London Lay Union was formed. Our first object was to receive our young countrymen on their arrival, and to recommend them to lodgings (of which a register is regularly kept) in the houses of pious and respectable members of our Church, who would endeavour, by counsel and example, to lead them to the house of God, and to preserve them from the contaminations of a large city. I am sure I express the sentiments of every member of our Society when I say that we shall be delighted to receive the sons, relatives, or friends of any of the ministers or elders of the Protestant Church of Scotland, and to render them any service in our power.

A second object was to form branches of the Union in connection with our different churches—to divide the town into districts, and by visiting them as extensively as possible, to find out the Scottish residents, and in cases where they did not frequent any place of worship, to urge them to attend the nearest Scottish church.

A third object was to promote union amongst ourselves, and with our brethren throughout England, and also with Presbyterians generally.

You, Sir, will remember how anxiously some of us sought, a few years ago, to be united with the Church of Scotland, and how greatly we were disappointed at the rejection of our petition. I am now thankful that we did not succeed, but I hope when we seek union with you, that we shall experience a kindlier reception.

Our Society originated at a meeting which was held by a few of our number at the period of the last general election, to influence candidates for seats in Parliament in favour of our Church; and our principal object has always been to support your cause to the utmost extent of our ability. I consider it a high honour to have been permitted to address this Assembly, and I feel thankful to Almighty God, that I have been privileged to witness the scenes that have occurred here within the last few days. They will remain indelibly impressed upon my memory. I have no fears for your Protestant Church. I believe it will be abundantly provided for. But I do fear for our beloved country, which is now ruled over by men who, I am sorry to say, appear to be blind to its highest and best interests.

Mr NISBET, bookseller, Berners Street, London, next addressed the Assembly. He could not give a silent assent to what had been stated by the members of the deputation who had preceded him. He did trust the Assembly would see the propriety of adopting the suggestion of sending a deputation to London, as he was sure it would be fraught with the most beneficial effects. He did not intend to detain the meeting with any lengthened remarks; but there was one thing which had struck him, which he could not help referring to. When he looked upon the spectacle of from four to five hundred ministers giving up their livings for the sake of conscience, it occurred to him that an obligation was in consequence imposed upon him and his brother laymen, and that it became them to consider what they were to do in the matter. It was now forty years since he crossed the Tweed with his staff in his hand. God had since greatly prospered him; he had got a name and a place

in His Church, and among His people; and his purpose was, in the course of the next five years, if God spared his life, to give one thousand pounds for behoof of the Free Presbyterian Church of Scotland.

Dr STEWART spoke to the following effect.—I will not trespass on the valuable time of this venerable Assembly by any explanations, why I, so youthful a representative of our infant society, make my appearance before this vast assemblage. Nor will I trouble you by stating what I think—the few sentences I shall address to you shall have reference to what I fully know. So far as my limited experience goes, I can entirely confirm what has been stated by our excellent convener, with regard to the state of matters in London. And this I can confidently say, that our Society, if an infant one, is not without influence, as is fully proved by the presence of my much respected friends who have addressed you. Theirs are names that have been well known to the Christian public for a long term of years. I may also say, with the apostle Paul, that we are “citizens of no mean city,” and if we do not stand here the representatives of the Scottish population in London, we are at least the representatives of their spiritual wants. The agents already occupied there, though, some of them, very zealous, are small in number, and utterly unable for the work set before them. We, therefore, implore you, at this the dawn of your great missionary enterprise, not to forget that vast city, which is the metropolis, not only of Great Britain, but of the world, and I feel assured that the seed sown there will bring forth fruit a hundred fold. The means for good are abundant, but the agency is deplorably small. We, I am sure, shall be most happy to do what we can to supply the Protestant Church of Scotland with funds; we only beseech the Protestant Church to supply us with men. Two or three select men, if sent to London, will do an incalculable amount of good. I have only to say further, that how long soever it may please a gracious Providence to spare me, and how remarkable soever the scenes in which I (and perhaps all of us) may be called to take a part, I think I may safely affirm that I shall never enjoy so distinguished an honour as that which I have now to acknowledge—that of having been privileged to address the first Assembly of the Protestant Church of Scotland.

SYNOD OF PRESBYTERIAN CHURCH IN ENGLAND.

The Clerk next read an extract minute of the proceedings of the Synod of the Presbyterian Church in England, expressive of condolence and sympathy with, and high concurrence in, the stand made by the majority in the Church for the headship of Christ and His people's privileges. Various members of Synod presented a memorial, stating that their commission from the Synod had expired with the disruption of the Church, and craving to be heard, not as a deputation, but as individuals.

Rev. Mr MURDOCH of Berwick, the Moderator of the Synod, first addressed the Assembly. He said,—there is just one circumstance at which I feel regret in appearing before this venerable Assembly, and it is that I cannot appear as a member of a deputation exactly as those who have preceded me have done. It was remarked by a member of the deputation from the Presbyterian Church in Ireland, when they appeared before you the other day, that when they set their foot on your native soil, they had some difficulty in finding the Church of Scotland. Now, we have had no hesitation in discovering circumstances to lead us to make search for the Church of Scotland, if the Church of Scotland had no occasion to make search for us. But we are thankful you have extended to us the privilege of addressing you, in order that we might have an opportunity of expressing to you, as we would now do, the deep interest we have taken all along in those contendings in which the Church has been engaged. We rejoice in the high privilege of having been allowed to witness this day. We have recognised in it something that presents to our minds vividly the recollection of the days of the Covenanters, when our forefathers, with one heart and soul, cleaved to the God of their fathers. The same privilege has now been vouchsafed to this Church. I had the pleasure of being one of a deputation to the Presbyterian Church in Ireland last summer, and I was delighted to see the unity which pervaded that body. When contemplating the good feeling which there prevailed, I could not help contrasting it with what prevailed in the Church of Scotland; but I am glad to see the self-same spirit now pervading this vast assemblage. I trust the Church will profit by the restoration of such a state of things, and that all

her members will be of one heart in helping on the good work which I cannot but believe you are employed of God to perform. I am happy that our brethren in London have expressed a desire to give you the benefit of their services as laymen; and I trust that we, who appear as ministers, will be desirous also to employ all our abilities in order to promote the good work. We are led to make this expression of our cordial sympathy and concurrence in your actings, from the conviction, that your cause is God's. And we are persuaded, from the nature of the elements of which this Assembly is built up, that it will command the sympathy of the public at large. We have been refreshed by the solemnity and the degree of piety and fervid devotion which has pervaded your Assembly; and we have been made to feel the effects of these in a manner we have never done before. It will be engraven on our minds that here we have caught the spirit of prayer,—we have breathed in an atmosphere of a heavenly and a holy kind, and to our latest breath will we thank God that we have been privileged to mingle in such a scene. The spirit of inspiration we have caught will enable us to go home to our congregations, and impress them with a sense of the justice of your cause, in a manner we have never done before. It would be out of place for me to presume too much upon your attention, when business of such importance has to come before you,—business in which the whole of Christendom—in which the world at large is interested. We rejoice that the Church of our fathers has been the means of re-asserting those great and vital principles by which the salvation of souls can more effectually be accomplished; and when we hear it remarked by some parties that the spirit which is now abroad will soon settle down, and that that Church will soon settle down into the same state as she had remained in for a considerable time previous to this struggle,—we cannot believe this. We are persuaded that the God of heaven is the chief promoter of this work, and that the Protestant Church of Scotland will stand like the ocean-rock amid the rude and restless waves which rise and rave against it only to be dashed into spray. We are convinced that she will tower on in the might of her God, and the majesty of high principle, as in the days of our reforming fathers.

Rev. JAMES HAMILTON of Regent Square, London, said,—Moderator, I promise, at the outset, to avoid the besetting sin of Presbyterian eloquence. I may be dry, but I shall not be *dreigh*,—and just to show that I have not forgotten all my Presbyterianism, what I do say shall have the Presbyterian merit of being methodical; for my speech will consist of one fact, and one request. The *fact* is one which may perhaps afford encouragement to some of your brethren in their present peculiar position. There are, in certain districts of this country, difficulties experienced in obtaining sites for churches, even where the population is willing to secede. Last summer, as one of a deputation from our English Synod, I had, twice over, occasion to visit what has been hitherto very much *terra incognita* in Christendom—the Welsh, or Calvinistic Methodists in Wales. That body originated in a secession from the Church of England a century ago. Its first ministers were all ordained in the Church of England, but were either ejected from it, or compelled for conscience sake, to withdraw, and vast numbers of people followed them. Ere ever they were aware, they had formed themselves, by the affection of mutual love, into a Presbyterian body; but they felt great difficulty in obtaining places of worship. The landlords of Wales were against them, refusing sites for houses or for churches, and many of them combined to eject from their cottages all their dependents who attended the places of worship. This system of persecution was for some time persisted in; but it has long since been abandoned, and the reason is instructive. God, in his providence, often gave the most remarkable openings for obtaining places of worship, and finding them favour in the eyes of many at whose patronage they themselves marvelled. Those landlords, who had ejected their tenants for frequenting the Calvinistic conventicles, were at last glad to get them back again. Those who were put in their places, dilapidated the premises, scoured the soil, and, worse than all, did not pay the rent. And, just as the Guatkins or Guyms of Wales were glad to get back their pious tenantry, so the proprietors of Scotland, whether it be the ducal proprietor of a continent of heather, or the proprietor of a solitary peat-moss, be they great lairds or small, who have joined in this system of

oppression, may see the day when they will be glad to get back their pious tenantry again. Such was the result in Wales, and now we see that these good men, Presbyterians and Calvinists like ourselves, form the most powerful denominations in Wales. They have 500 chapels in the principality, and not one member of the connection needs to travel more than three miles to his place of worship on the Lord's day. And now, Sir, the *petition* I have to present is just that which Mr Hamilton put in, that you would send some to help us in the resuscitation of vital piety in England, and in giving, once for all, a fair representation of Presbytery in the most important kingdom of the earth. I feel that a main essential to success in any good work, especially in the work of the ministry, is a good character, and that you have already got. You have favour in the eyes of many in England—many who, in the Romanising process now rapidly going on in the Establishment, are looking out for an asylum to which to retreat, and are looking with interest and anxiety to the movement that has now transpired, as affording the most feasible refuge for them and their children. And just as you have the interested attention of many of the pious and evangelical members of the Established Church, so you have a large amount of respect and good-will from the better classes of Dissenters in England. And, between the two, you have a most promising field for now sending able representatives, not only of the Presbyterian polity, but of your Church's principles, and your Confession of Faith theology into England. God, in His providence, has given the Church of Scotland the deepest, and amplest, and most orthodox theology in the world. If we are asked to point out the peculiar deposit with which the great Head of the Church has entrusted this division of it, we answer, it is the deposit of the amplest and most orthodox theology in the world. And it is the result of this theology, that Scotland has, from time to time, developed so much of piety, and deep and profound feeling, and full-proportioned practice. With this theology as your deposit, and with your functions as a missionary Church, you can disseminate it in lands where the gospel is already given, but where that Confession of Faith divinity is not so fully understood. You have, with your missionary functions, the noblest field now before you as the Free Church of Scotland, which any Church on earth can set its heart upon. And when I think of what has been done in Scotland, and what may be done again, the best blessings I can desire for a land I love much,—I mean that adopted land of England,—the best blessing I can wish for it is, that by the instrumentality of some of your selected representatives,—by the instrumentality of Scottish ministers, there was extended throughout England a piety similar to that of our own better days in Scotland—the Bible in every school, and the Bible in every church,—for this is one peculiarity of Scottish church-going, that it takes its Bible with it, and verifies each reference by turning to the passages as they occur, thus becoming mighty in the Scriptures. I wish to see in England that Bible-loving piety—that solid piety which is learned in the Scriptures, which orders the children after it, and which once signalled this land of Scotland, which abounds in scenes of in-door devotion, in “grave sweet melody,”—in short, Confession of Faith theology, and Cottar's Saturday night practices of piety. This is the claim to which, in all humility, I would entreat the attention of this venerable Assembly. And should it be thought proper to take it up in any of your subsequent arrangements, I trust I shall be forgiven for having so far intruded on your patience.

ALEXANDER GILLESPIE, jun., Esq. then shortly addressed the meeting.

REV. H. J. DOBBIN, of Ballymena, next addressed the house, on the part of the Irish deputation, expressing their entire and cordial concurrence in the act which had that day been consummated.*

DR SMYTH of Glasgow.—I rise to express my heartfelt gratitude, and that of our brethren now assembled, to those friends who have expressed their kind sympathy with us in our present most striking position. They have shown the hearts of brethren, and have verified the Scripture, that when one member suffers, all the members suffer with it, for the body of Christ is one,—there is one Lord, one faith,

* The Irish Deputation had been previously received on Friday the 19th. We have already devoted a large portion of our space to them in the proceedings of that day.

one hope, one baptism. We are united in contending for the faith once delivered to the saints; and, next to the blessing and Spirit of our heavenly Lord and King, we are encouraged to go forward in the glorious enterprise to which we are solemnly committed, by the sympathy and approbation of our brethren, who are thus strengthening our hands and encouraging our hearts. It has often occurred to me to-day, as we have been completing the high and holy business in which we have been engaged, and been receiving deputations from Christian Churches expressing sympathy with us, to wonder if similar deputations from any Christian Church have appeared this day in the other Assembly. Oh, Sir, the principles of our common faith are understood by those who this evening have addressed us; and I shall not trespass a single moment longer on the time of the Assembly, except simply to express what this august Assembly has anticipated, that we shall render our cordial thanks to our highly honoured brethren for the noble manner in which they have testified to the principles for which we are contending,—principles imperishable as the truth of God.

The MODERATOR (Dr Macfarlan), addressing the Deputations, said,—Gentlemen, I have pleasure in being the organ of this Assembly in addressing to you the expression of our gratitude for your appearance amongst us in the peculiarly interesting circumstances in which we are placed. It is satisfactory to us to know that our conduct on a recent occasion has met with the cordial approbation of our brethren from England and Ireland. We are fully persuaded in our own minds that the step which we have taken was essentially and indispensably necessary as the justification of ourselves, as ministers and elders of a Church of Christ, and for the advancement of the glory of Christ's name, and the interests of true religion in this land. But it is gratifying, and it cannot but be gratifying, that we have at the same time the approbation of Christian brethren from other parts of the land. With regard to the Lay Union, I am sure that this Assembly, and all the members of this Assembly,—may more, gentlemen, that all who feel, as Scotchmen ought to feel, for their relatives who go to London,—that all of us take the deepest interest in the work in which they are engaged. And I am sure that many a prayer and many a thanksgiving is offered up to God for the efforts they are making, in saving many of our young men from the contamination of that great, that sinful city. And when we think that, in addition to this, the Lay Union has taken so deep an interest in the contest in which the Church of Scotland has been engaged, and the conscientious exertions they have made to promote the success of that contest, we certainly owe to them this public expression of the thanks of this Assembly. We feel deeply interested in the whole Presbyterian Church of England, and we have rejoiced in its progress. I myself have had the pleasure of being present at the annual meeting of the Synod, and seeing churches added to that body—and added with every prospect of success. And I am sure that I only express the feelings of this Assembly, and the Protestant Church of Scotland, when I express an earnest desire that you may be the instruments, in the hands of God, of bringing in the members of our Church who go to England; and what is of higher importance, that your ministrations may be blessed of God as a means of saving many souls. I have also great pleasure in again expressing gratitude to our friends in Ireland. We have long known their friendliness to our cause; and I cannot but notice the contrast between what I saw on my first and only visit to Ireland, and what you have seen amongst ourselves. I saw a union of two Presbyterian bodies in Ulster,—a union conducted in solemnity, in cordiality, and affection, which will never be forgotten by me or any Christian man who witnessed it. You have come to see the rending of the Church of Scotland,—to behold it torn asunder in consequence of proceedings which you, in common with ourselves, have contemplated with the deepest regret. But while we saw you united in behalf of the principles for which you were contending, in order that you might the better carry on the work of evangelising Ireland, and the whole of Ireland, as far as the means are in your power,—while we saw you united for that purpose, you have seen us compelled to separate for the same end; but I do trust that your union and our secession will issue in the same object,—the glory of God and the advancement of His kingdom. I assure you, that we accept with gratitude, and in the most cordial manner, the invitations to England. It may be, that in the unsearchable providence of God, one of the ends

to be accomplished by this disruption, is the more extensive dissemination of our principles in England. We know that, in the first persecution of the Christian Church, the disciples were scattered from Jerusalem, and went everywhere preaching the word; and it may be, that when some of us are dispersed and scattered in consequence of the secession that has lately taken place, although I hope and trust that there may be few examples of this, when there is so much to do in our own land; yet it may be that individuals amongst us may be called to carry the blessings of the gospel into the great cities and other places of England; and we accept, therefore, your invitation. I cannot close without also expressing our gratitude for your liberal offer of funds. Who does not know of the liberality of Mr Nisbet, Mr Hamilton, and the other distinguished London laymen, who have appeared before us this day? They did their utmost to build up and extend the Church of their native land. One church, standing on the borders of Scotland, bears testimony to the liberality of one of these gentlemen; and we are well acquainted with the largeness of heart which has distinguished them all. We do feel deeply, not only for your expressions of sympathy, but also for your offers of assistance in carrying on the work in Scotland. We accept your invitation and promises of support; and we pray that the blessing of God may rest upon you in your worldly undertakings; and that while He prospers you in the world, He may enrich you with every blessing, to the benefit of your souls, and the advancement of His glory.

Mr PITCAIRN, one of the clerks, then read the signatures appended to the act of separation. Several other names were added. Instructions were given to transmit a duplicate to the Residuary Assembly.

The Rev. C. J. BROWN then offered up a deeply solemnising prayer, imploring the Divine blessing on the important proceedings of this memorable day.

The Assembly, after engaging in praise, adjourned at half-past eleven o'clock.

WEDNESDAY, *May 24.*

The Assembly met this day at one o'clock. After engaging in devotional exercises, the minutes of the two last sederunts were read by the clerk.

Dr SMYTH of Glasgow asked whether the document containing the names of adhering ministers would lie for the signatures of those ministers who were unable to attend. He made this statement in behalf of Mr Logan of Eastwood, who, though not present, was most anxious to have the opportunity of signing the document.

Dr CANDLISH said, that in reference to that subject, a supplementary document had been prepared, and would be ready in the course of the forenoon. It might be transmitted to their absent brethren, if unable personally to attend.

Mr M. M. CRICHTON said, that the important matter which he had in view was in reference to the appointment of a committee for reporting in what manner the ecclesiastical frame-work of our Church was to be built up. He was quite sure that the Assembly would order the proceedings according to the rule laid down in the First Book of Discipline,—“It appertaineth to the people, and to every several congregation, to elect their own minister.” He had no doubt that this would be the general basis; but at this extraordinary crisis, there would have to be especial regulations framed, to provide that this principle be carried into effect. He would not make the motion himself, because he wished to see it made by those from whom such motions usually came. He would therefore press on his friend Mr Dunlop, or his friend Dr Candlish, the propriety of moving for such a committee. It was of vast importance that the people should know, and know too under the authority of this Assembly, the relation they were to bear in this matter. It was of great importance that they should pass an act, to fix permanently the way in which pastors and elders were to be chosen, especially with regard to the choice of Christian ministers.

Dr CANDLISH said, he was just about to make a motion to that effect, when Mr Crichton rose. It might be necessary to explain, that some of those interim ecclesiastical arrangements had come under the notice of the committees already. But he agreed with him (Mr Crichton) in the importance of making immediate arrangements upon this point. He agreed with him, also, that the basis of these arrange-

ments should be the principles laid down in the Confession of Faith and the Books of Discipline. It might, however, be necessary to say, that it might be found impossible to fix upon a permanent arrangement during the sitting of the Assembly; and perhaps it would be more seemly to avoid a permanent arrangement at present. But there were materials out of which they would be able to lay down rules for the election of ministers, elders, and deacons. These were not to supersede that law of the Church on which the Church would have fallen back, had the act of patronage been repealed. They had taken care, in granting constitutions to new churches, in almost all cases, with a few melancholy exceptions, to give effect to the principle of popular election. The Assembly had laid down a model for the *quoad sacra* churches; and though he was not sure what the particular features of this model were, yet it might be very suitable to adopt this model as the basis of the interim arrangements. But the whole subject of the election of ministers, and the whole duty of Presbyteries in encouraging the people to call pastors, and to assist them in that duty, evidently called for the appointment of a Committee. Mr Makgill Crichton had complained of delay. He was not sure but this was just the right time for entering on their arrangements, after they had fully cut their connection with the Establishment. He therefore moved the appointment of the Committee.

Mr DUNLOP wished to guard against an idea which seemed to run through Mr Crichton's speech, as if they required to frame a new constitution. They were to act upon the old constitution of the Church of Scotland;—and it was therefore proposed that the Committee should not form new rules for the admission of ministers, but should merely draw up regulations for carrying into effect the fundamental principle of that constitution, that the people should elect their own ministers.

Mr M. M. CRICHTON explained.—Mr Dunlop had altogether misunderstood him. So far from proposing any new constitution, he had expressly stated that their constitution should be based upon the Books of Discipline and the standards of the Church of Scotland, and the business of the Committee was merely to frame regulations for acting on these principles.

JEWISH MISSION.

Dr KEITH of St Cyrus read the following Report of the Committee on the Jewish Mission for the last year.

REPORT OF THE COMMITTEE FOR PROMOTING THE CONVERSION OF THE JEWS.

The last annual report commenced with an expression of thankfulness, that in the course of the preceding year, missions had been established at Pesth and Jassy; and it is with a deeper sense, and greater cause of thankfulness to the God of all grace, that they would now, in the first instance, report the progress of the missionary work at these stations, which are the first which they have occupied, and the first also, in which missionaries have been settled in Hungary or Moldavia.

I. MISSION AT PESTH.

Of the progress, and still more of the prospects of the missionary work at Pesth, the most encouraging and cheering tidings have been recently received.

In the report of last year it was stated that the Committee fully intended to maintain an effective mission at Pesth. Dr Duncan, aided by Messrs Smith, Allan, and Wingate, continued to labour with unwearied assiduity. In the course of last summer, the mission was much refreshed, and its efficiency promoted, by a visit from Mr Schaffler, an experienced missionary to the Jews, from the American Board of Missions, who cordially co operated with your missionaries; and also by the longer residence of another zealous labourer in the same cause, the Rev. Mr Schwartz, missionary of the London Society for promoting Christianity among the Jews. "His ministrations, not only privately, but publicly, were numerous attended, and a spirit of inquiry spread abroad which continued after his departure."

In the beginning of winter, the band of our labourers at Pesth began to be diminished. Mr Allan returned for ordination agreeably to the act of last Assembly; and he brought to the Committee the sorrowful intelligence that Dr Duncan's

health had sunk under the multiplicity of his labours, and that for its restoration his removal to a warmer climate was indispensable, as he had not strength to bear the severity of the winter in Pesth. By appointment of the Committee he removed to Leghorn, where his labours were profitable to some Jews and Gentiles. The high respect which his learning, talents, and devotedness, commanded among the Jews at Pesth, had a most beneficial effect upon the mission; and, from the number of Jewish attendants upon his ministry, the place in which he preached was called by them the Synagogue. Since his departure, the good fruits of his labours have been apparent.

Notwithstanding the permission given by the Assembly of last year for the earlier ordination of Mr Wingate than the laws of the Church would otherwise have allowed, the Committee, under such unexpected circumstances, decided on his continuing at Pesth to co-operate with Mr Smith; and his own devotedness to the cause of the conversion of Israel induced him to remain rather as an assistant missionary, than to quit a field so ripe for the harvest. While the need of more labourers at Pesth is thus manifest, the issue of this arrangement proves that it has been blessed. Mr Newhaus, a converted Jew, who completed his studies partly at the expense of the Committee, has been labouring with efficiency for some time in connection with Messrs Smith and Wingate; and on their strong recommendation, and that of other friends, he has recently been engaged as an assistant missionary.

During the first winter, their intercourse with the Jews was increased. Meetings were held, not only for the worship of God and preaching of the gospel of His grace on Sabbaths, but also on other days of the week for instruction to inquirers, besides a constant personal intercourse with individuals. About thirty inquirers were at the same time receiving special instruction. To the ample and most gratifying details contained in the letters of Messrs Smith and Wingate, inserted in the number of last *Missionary Record*, (for May), it is not necessary to refer particularly in this report, as they speak for themselves.

More recent accounts give evidence of the Divine word, and of the continual progress of the Spirit's work. The first fruits have been reaped. Three young men, enlightened in the knowledge of the gospel, and, to all human appearance, impressed with a sense of the realities of its truths, have been received into the church by baptism. They manifest an earnest desire for the conversion of others; and their walk and conversation, since they were baptised, have been such as are becoming the gospel. One of them has been admitted into a Christian institution for teachers at Carlsruhe, where he will be maintained at the expense of a devoted Christian at Pesth, till he be fully qualified for the office of a teacher.

But it is not by taking merely two or three of a city that the Lord has been graciously dealing with Israel in that place, and blessing the labours of His servants who strive to win souls unto Christ. For He has taken, so far as man can judge, not one only, but all of a family of eight persons,—the father and mother, three sons, one the youth last mentioned, and three daughters, into the Shepherd of Israel, the King of Zion. The family is that of Mr Saphir.

When one of the members of the Deputation was in Pesth, he made special inquiry concerning any person of respectability, intelligence, and candour, on whom he could thoroughly depend for information respecting the state of the Jews. He was at once emphatically told, that "there was no man" like Mr Saphir, to whom he could apply for the requisite information; that he was greatly respected, and considered by the Jews as the most learned person among them, with the exception, perhaps, of one rabbi. Messrs Smith and Wingate gave the most unqualified testimony to the high character he maintained, and, as they can now happily add, to the security and stedfastness of his faith, in the midst of many trials; and they anticipate, through the blessing of God, great results from his conversion to the faith, and devotedness to the cause of the gospel.

"The power of Divine grace," says Mr Smith, "has been wonderfully manifested in him. He has universally been looked up to as the most learned Jew in Hungary, has been the founder and projector of their schools, and moreover, has possessed so great weight and probity of character, that they have been accustomed to regard him with feelings of the deepest respect, and even veneration. Moreover, he is quite

familiar with the Greek and Roman classics, and is a thorough master in all Jewish learning. I believe that, with his assistance, we might be enabled, with much advantage, to train up young men in immediate contact with the world, who might afterwards be stationed in different parts of the country. He would be a great acquisition to the mission in many other ways, especially in preparing and translating writings peculiarly adapted to the Jews."

On such strong recommendations, the Committee have accepted the offer of Mr Saphir's services, that he may aid Dr Duncan and Mr Smith in the missionary work, in whatever way may be deemed most conducive to promote the sacred cause of the conversion of Israel.

Another individual, who has also a first place among the learned Jews in Hungary, bids fair, on casting down all imaginations, to be soon a disciple and follower of the meek and lowly Jesus. And another family, previously baptized in the Lutheran Church, without the consent of your missionaries, on whose ministry they attended, have had their faith more recently strengthened and increased, and have given clearer tokens than before that they are in truth members of Christ's body, the Church.

In order to make the purposed missionary tours through Hungary as effectual as possible, Mr Smith, instructed by the Committee, has made arrangements for the distribution of Bibles and Testaments in various places. A package of Hebrew Bibles, which they lately expected to receive, were seized, and long detained by the way, and were only recovered after considerable difficulty. But they may be freely printed in Hungary, though their transmission be both expensive and hazardous through some adjoining countries. With the opening views of extensive usefulness among the Jews in Hungary, the Committee have appropriated half the expense of stereotyping an edition of 3000 copies of the Hebrew Bible, by which means it may be sold at little more than half the present price, and subsequent editions at a little lower rate, without any risk or expense attendant on the transmission of copies from other countries.

The Committee have the prospect of the speedy establishment of a school in Pesth, under the superintendence of Mr Saphir; and they have been led to cherish the hope that at no distant time a Hebrew Christian Church may be there formed.

II. MISSION AT JASSY.

If it had been the object or desire of the missionaries either at Pesth or Jassy, merely to report conversions, they might ere now have told of a greater number of individuals who, without giving satisfactory evidence that they believed with all their hearts, sought to be baptized. Mr Edward, in one of the last letters received from him, states that four or five individuals had formerly presented themselves for baptism, and that several others had, with more or less sincerity and feeling, avowed their convictions that Jesus is the Christ. But he had, as he states, "the unspeakable joy of perceiving the most satisfactory evidence of a work of God's Spirit upon a young Jew, son of the chief rabbi, along with his confession of faith. He has come out," he adds, "under our own observation, from the thickest mists of rabbinical superstition, step by step, to a decided conviction of the truth as it is in Jesus." Hopes are entertained that he may be trained up to be a missionary of the cross.

After some unavoidable delay, all obstructions to the establishment of a school in Jassy seem to have been removed; and there is reason to believe that, in the temporary absence of Mr Edward, one has been opened by a native teacher, under the superintendence of Mr Philip.

Strong representations having been made of the propriety of sending a missionary or agent to Constantinople, Mr Edward was instructed to visit that city; but his absence from Jassy is only temporary, and the Committee had no intention of abandoning that station, where Mr Edward will soon renew his labours, under prospects more encouraging than they previously were.

III. MISSION TO PALESTINE.

A united mission has been formed with the Irish Presbyterian Church; and the

Rev. Mr Graham, of whose talents, and judgment, and fitness for the work, the Committee, from personal intercourse, formed a high opinion, has gone forth from that sister Church to Palestine. Mr Allan, on his being ordained, was appointed to co-operate with him; and thus a united mission was established for the Jews, in the land from whence the gospel came. It was fully expected that Mr Allan would have joined Mr Graham at Beyrout, long prior to this time; but the completion of this purpose has, in the mean time, been delayed, in consequence of circumstances altogether unforeseen, and seemingly providential.

Towards the close of last year, Mr Allan left this country for Palestine, with instructions to proceed *via* Marseilles and Leghorn, and, if possible, also by Constantinople, if he should not thereby be prevented from reaching Beyrout at the time of Dr Wilson's expected arrival from Bombay, which the Committee then anticipated would have been about the end of January or beginning of February.

Dr Wilson, devoted as he is to the missionary work, was unwilling to leave India for England, except he should be occupied in his beloved occupation by the way. He therefore offered his services for that purpose to the Committee for the Conversion of the Jews, which, after communicating with the Committee on India Missions, they cheerfully and thankfully accepted. Mr Allan, believing that Dr Wilson had left Bombay much sooner than he actually did, had resolved on reaching Malta to sail for Alexandria, and from thence to Beyrout, by which means alone he thought that he could reach Syria in time to consult with Dr Wilson there. But a steamer having unexpectedly touched at Malta direct for Constantinople, on arriving there, he was informed that Mr Schwartz had received instructions from the London Society to proceed to Hebron, in consequence of which their mission there was broken up, and the schools about to be abandoned. When the deputation was in Constantinople, they made special inquiry respecting the practicability of forming Christian schools for Jewish schools in that city, of which there then were none. That of which they had been assured had been realized by Mr Schwartz, and good results had followed the formation of his schools for children of both sexes. That the children, forty in number, might not again be scattered, and different meetings connected with the schools might not be discontinued, Mr Allan, at the earnest entreaty of the American missionaries, agreed to occupy them for the time, and to wait for further instructions. He was the more inclined to undertake the work which seemed thus to be prepared to his hand, as he heard that the plague was raging in Beyrout, and a cordon drawn round it, and was assured that he could pursue his necessary studies in Jewish-Spanish at least as well in Constantinople as elsewhere. The projected United Mission in Palestine has been temporarily delayed.

Mr Schwartz, on being ordered to proceed to Hebron, having resigned his office as missionary to the London Society for promoting Christianity among the Jews, and having made offer of his services to the Committee, they agreed, after having communicated with that Society, to accept, in the mean time, of the services of Mr Schwartz, which he had so unexpectedly offered. They adopted this resolution in consideration of his having originally intended, after his conversion in the Presbyterian Church in Prussia, to become a missionary of the Church of Scotland to the Jews, which intention he was prevented from carrying into effect, solely in consequence of being informed by Mr Wingate, whom he instructed in German at Berlin, that a long course of previous attendance at the Divinity Hall was required, before he could be a minister of the Church of Scotland: and also in consideration of the blessed result of his labours at Pesth last year, in connection with our missionaries, and the extreme desirableness of maintaining the schools at Constantinople, and otherwise carrying on the missionary enterprise there. By his remaining at Constantinople, in concert with Mr Schauflier, Mr Allan may at once proceed to Syria, and Mr Edward return to Jassy, by which means four missionary stations will be immediately occupied, instead of two as previously.

In compliance with the act of Assembly of last and previous years, authorizing and enjoining the Committee not only to nominate missionaries and agents, but also to take *all other* useful steps for forwarding the work of the conversion of the Jews, the Committee, on the formation of the mission to Palestine, took into their special consideration the means needful for promoting the knowledge of divine truth

among the Spanish Jews who abound in Syria and throughout the Turkish empire. Their number in Constantinople is variously estimated at fifty or sixty thousand, or even more. They are nearly as numerous in Salonichi, the ancient Thessalonica. The experience of years taught the American missionaries the necessity of printing a large edition of the Old Testament, both in Hebrew, and in Jewish-Spanish, the language which they speak and universally understand. For this purpose, Mr Schaffler, an able and devoted missionary, left his station at Constantinople, and resided, together with his family,—necessarily at great expense,—for nearly three years at Vienna, for the sole purpose of superintending the printing of the Bible, which has been completed, and a copy of it was laid before the Committee several months ago. It has been recommended, and its circulation authorised, by the chief Jewish authorities; so that no impediment in that respect lies in the way of its freest circulation. The exhausted state of the funds of the American mission prevented them from carrying it into effect, and 1400 were lying in sheets at Vienna. The Committee having no agents of their own qualified to undertake the work of Bible circulation, and having the fullest confidence in the American Board of Missions, and in their missionaries at Constantinople, all of whom were consulted on the subject, gave to them the sum necessary to enable them to distribute gratuitously nearly the whole of the 1400 copies already mentioned, or to sell a far larger number at a greatly reduced price, so that the whole edition might be speedily circulated, and for that purpose to employ a well-qualified agent whom they had in view, who could at once circulate the Bible, and proclaim the glad tidings of salvation. When the chief authorities among the Jews in the east recommend the circulation of the Old Testament in a language and printed character peculiar to hundreds of thousands of Jews, and spoken by them all, and by them only, it is the duty of Christians to use their utmost efforts to promote its circulation, and to follow it with their prayers.

But other means are also needful—such as the circulation of books and tracts peculiarly adapted to the Jews. But the employment of such means is not yet directly in the power either of your Committee or their missionaries. They have neither a press nor qualified agents. The American Board of Missions have both; and they wanted only the necessary pecuniary aid to put these means into immediate and active operation. Through their instrumentality, much may be accomplished immediately, which could not otherwise for a long time be attempted; and the press at Smyrna, which has been long actively engaged in the publication of Christian works for the Americans, may be converted into an efficient Jewish press. That our missionaries, as well as others, may thus benefit by it, the Committee, having received types, both in Hebrew and Rabbinical characters, cast at Vienna, and having obtained estimates, have made a grant of the sum needful for the purchase of founts of types and all the necessary accompaniments, on the condition readily assented to, that they be free to the use of missionaries to the Jews, for the publication of books adapted to their Scriptural and Christian instruction, some of which the Committee have required to be purchased at their expense.

Favourable accounts have continued to be received, in the course of the last year, of the state of the schools in Bombay and Posen. And in respect to the former, the Committee lie under peculiar obligation to Dr Wilson and Mr Murray Mitchell, who have manifested a Christian interest in promoting their prosperity.

The narrative of the Deputation, which issued from the press a year ago, has tended greatly to increase that interest of the Christian public in the cause of Israel, of which its rapid and extensive sale—between four and five thousand copies—is a striking indication. That it may continue to be sold at a very cheap rate, and thereby be still more extensively useful, the Committee resolved that it should be stereotyped. It is a work still more endeared to many as a memorial of one of its two devoted authors, who has been taken from his labours to his rest,—it may be timely from the evil to come.

The permission granted by the Assembly of 1842 for the formation of a Sub-Committee, consisting of members of the Presbytery of London, and of ministers and members of other denominations of Christians invited to co-operate with them, has, after repeated and most harmonious meetings in London, at which several mem-

bers of the Committee, at different times, attended, led to the far more important institution of the British Association for the Conversion of the Jews, consisting of members of all evangelical denominations. As the necessity of establishing a mission for the Jews in London is thus superseded, the Committee deemed it their duty to lend their aid by a pecuniary grant to the infant institution.

After reading the Report, Dr KEITH said,—This is a statement of the proceedings of the Committee during the past year. We now meet under different circumstances, and in a different place, than heretofore; and the question often asked at me, and doubtless also at many of my fathers and brethren is, What are you to do with these schemes? What with the Jewish and other schemes? My answer has invariably been,—and I trust that to it you will warmly respond,—Carry them on more vigorously than ever. Now, the resolution you have thus formed is not without reason, as it is not without faith. We speak such words, as trusting in a stronger power than our own, and looking to an instrumentality not our own; and although a separation has taken place, and we may not apparently be so strong as heretofore, yet we appeal to the word of God, and from it we are enabled to learn, that though union is said to be strength, separation is not always weakness. Thus Amaziah, king of Judah, before going forth to contend with the enemies of Israel, distrusting his own strength, and without faith in the sufficiency of God to aid him, sent to Samaria, and paid a hundred talents, for which he received a hundred thousand men. Judging by sight, and according to the wisdom of this world, no one could doubt that he was strengthened by the accession of so many thousands, hirelings though they were. But when the prophet came and warned him of the consequences of going out to battle with these men, and that if he did so, he would not conquer,—he was compelled to dismiss them, and to separate the hosts of Judah from the hosts that came from Samaria. His complaint then was, What shall I do for the hundred talents? He had only to do what we have done with our stipends—part with them all and put them away, and to trust to the goodness and the power of the Lord. And he did prevail—he did conquer. In his case, separation was safety. To him, while union would have been destruction, separation was conquest and victory. Now, we may be called Samaritans. But it behoves us to have a good conscience towards God,—as enlightened as it is clear. And the case is plain. They only were Samaritans who, within the heritage of Israel, bowed before another throne than that of the Son of David, and revolted against Zion's King. Such are not we. It is because we owe and own allegiance, within the Church, to the throne of the house of David alone, that we are here this day, and have separated from those with whom we before were united. And strengthened thereby as Amaziah was, by dismissing from his army thousands of Samaritans who ranked under another banner, as good soldiers of Christ, the Son of David and the King of Zion, we may go forth to our Christian warfare and work, and carry on our schemes for the conversion of Jews and Gentiles more vigorously than ever. We have heard of the union of Christians, and we have heard in what unity consists—the unity of the Spirit. In the course of last week a separation took place in the Established Church; but yet, on the other hand, in the course of last year your Committee was enabled to report the union of several other missionary bodies who had joined them. The gentlemen of the Irish deputation said their hearts were with us; but, in point of fact, their hands were also with us, for they had a missionary from the Irish Church to the Jews connected with their own. An association has also been formed in London for promoting Christianity among the Jews. What the nature of that union is, and how we are to estimate the connections we have formed with it, you may judge from the proceedings of last night, and what was said and done by the deputation from England on that occasion. But we can look further than England. Your Committee have had connection with the American Board of Missions, whose missionaries are also united with ours in carrying on the great work of diffusing the doctrines of Christianity among the Jews. In all such unions, then, there is strength; and when thus united in heart and soul together for this purpose, we do affirm, that although a separation has taken place, we are not weakened thereby.

The Report was put on the table last Saturday, but was not then taken up;

and it was right that it was delayed, for the proper time for taking up the subject was not till the present moment. Yesterday saw minister after minister going up to put his hand to the testimony; and while that was being done, he could not help thinking, how would such a spectacle tell on Israel? It is the most difficult thing to convince these people as to the testimony which the followers of Christ bear to Him, and the honour they do to His name. Oh, I wish I had had some of them here on Thursday last, and had had an opportunity of pointing out to them the spectacle which proceeded from St Andrew's Church to this place, and at seeing which, I doubt not, they would have been compelled to admit that these were the people of Jesus Christ, and that they were bearing a noble testimony to His crown as well as to His cross. Another stumbling-block is, they think that the Messiah is only a crucified man; and when told that we have far higher views of the Messiah than these, they cannot believe it. Now, he thought, from the proceedings of yesterday, the time was come when they could show them that they believed that the inscription on the cross was true—"Jesus of Nazareth, King of the Jews." Before they could go forth, they must have a true testimony. It was said, "Come ye out from among them, and be ye separate." "Go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Then separation was strength; and, therefore, we have testified to the truth that Jesus, whom their fathers crucified, is their King. That was a testimony, and that a standard for Israel; and were he to go forth in a mission for their conversion this week, he would feel himself in consequence greatly strengthened. It was stated by Dr Cooke, when addressing this Assembly the other day, that he had listened to a conversation that took place in the Waterloo Rooms between two individuals on the subject of the Church's contendings, and the character of the ministers who had now separated themselves from her; and it so happened that after he went home, that very night an inquiring Jew came to him, (Dr Keith), on whom he had to enforce that very argument. He asked him, when he saw from four to five hundred ministers leaving their all for the sake of conscience, did he conceive that these believed that Jesus Christ was King of kings. He heard the words, for the first time, from the lips of an unconverted Jew,—“that is certain.”

The Rev. Doctor then referred to the financial state of the mission, and the proceedings that characterised its commencement. Their funds, he was afraid, would all go from them; but though he had the fear, he must say, that, *in common honesty*, considering how they had been accumulated, they ought not to do so. It had been truly said that, as to money, they now were where they had been at the first. But they were not in the same position as when the mission was commenced. He could tell them where they were then. They had heard tidings from Pesth of the work at present going on there, and of the establishment of a Christian Church. He could tell them of two foreigners, strangers from a far land, entering that place without a single acquaintance in a city of a hundred thousand people, without a note of introduction. They were weak as weak could be,—worn out and overcome from repeated attacks of intermittent fever; the first tidings by their host, to an Englishman on the street, were that two English travellers had arrived, one of whom was dying, and the other suffering severely from fever. One of them lay for six hours without the beating of a pulse being felt, and the other in a high fever; and no communication could, for weeks, be held between them. No one, at first, knew who they were; and their names were known when unable to tell them, only from their portmanteaus. After remaining three months in severe suffering, an attempt was made to leave, but the attempt had to be abandoned. One attempt to do so was made after another, till the stay, which was designed to extend only to three days, had extended on the part of one of them to seven months. As they lay there, they had heard of a converted Jew; they found him an unbeliever. That was what they were in Pesth; blessed be God, that is not what we are there now. He who was by far the weaker of the two, was privileged to read here this day what the Lord had since done for Israel in that city. They had ten baptized Jews, who formed the nucleus of a Hebrew church; the work had been begun, and they might say all things were ready for the Free Church of Scotland to carry on her work. In the course of the present summer, tours are to be made by the mission-

aries throughout Hungary; and he could not help saying, in writing, to one of them, "start upon your missionary tour as soon after the 18th of May as it is possible, and you will see what the Lord will not do for Israel after the testimony for the headship of Christ, as the Messiah, has been raised by the Free Church of Scotland."

There was one thing of a practical nature in reference to Mr Schwartz's case, to which he would call the attention of the house. If he had come to them as he proposed (see Report,) they could not have had that very man, as a missionary, whose work had been so blessed by God, and of whom they had this day such blessed news to tell. There was a necessity, therefore, for the Church, in such cases as these, to insist upon the necessary qualifications, but not upon a needless attendance at the Divinity Hall. There is a converted Jew in Pesth, renowned for his learning, to whom Hebrew is as familiar as English to us, and what must be done, according to the laws of the Church, before he can be licensed,—send him to Scotland to learn Hebrew for two years! Why should not the Free Presbyterian Church have the same authority to ordain, upon making trial of qualifications, as an English bishop? You sent us out, continued the Rev. Doctor, some years ago, to make inquiries concerning the people of Israel. Now, we bid you set Presbyteries to work at home and abroad; and if a Presbytery can ordain here, why should it not engage in the formation of a Hebrew church abroad? and when you find a man whom the Lord has fitted for the work, by the outpouring of the Holy Ghost, why should you let years and days, aye hours, be lost in letting such a man go forth free as ourselves, to the missionary work of the conversion of Israel?

At this stage of the proceedings, Mr Henry Paul stood up, and wished to trouble the Moderator with a communication of great importance to the Assembly. This was a letter which the Moderator read as follows.—

"SIMPSON'S HOTEL, Wednesday, May 24, 1843.

"MY DEAR SIR—I have been residing in Edinburgh for a week, and an eventful week it has been. I came to prepare my judgment on the mighty question which now agitates our country. I came to watch the progress of measures big with the fate of Scotland and the Church. I came to attend the deliberations of both the great parties; and thus, so far as I could, to form a fair, just, and impartial opinion. After observing the decisions at which they respectively arrived; after waiting in vain for such an announcement from the Government as might heal the unhappy divisions; and after the most anxious consideration on the whole subject which I have been able to bestow, I have at last felt it imperative on me to retire from the Establishment, and to join the ranks of the Free Presbyterian Church. But while I adopt this course for myself, I shall abstain from the exercise of all personal influence, and leave my tenantry and dependents to be fully persuaded in their own minds.

"I was yesterday present at the stirring and moving scene, when above four hundred of the best ministers in the land cheerfully came forward to sacrifice all that was dear to them in this world on the altar of conscience and duty. I will say nothing of the sentiments of sympathy mingled with admiration with which I witnessed this noble stand for Christian principle—not counting the cost—and beyond all Greek, beyond all Roman fame, but shall at once beg you to throw my mite into the treasury, which I trust the country will rush forward to supply, and to subscribe my name for two thousand pounds, to be applied in such a manner as you may yourself deem most proper, and the money shall be at your command whenever it is required.

"I have written this note in the greatest hurry, as I am just starting on my return to Dumbartonshire, but I could not leave town without giving this relief to my mind. Believe me to remain, with the greatest respect and regard, my dear Sir,
most faithfully yours,

JAS. EWING, of Levenside.

"The Rev. Dr Chalmers, &c. &c. &c."

The announcement of the signature was followed by a loud burst of applause.

Rev. HENRY GREY of Edinburgh said, he was sure that all would agree with him when he said that their best thanks were due to Dr Keith for the report, and still

more for the animating speech which he had addressed to them. If they would honour those whom God had honoured, they could not but regard with special attention the descendants of Abraham, God's friend. From the time when Abraham was called from the idolatry of Chaldea, till after the lapse of many centuries, the Jews were distinguished for being almost the only witnesses for the truth of God; and though the Christian Church had succeeded the Jewish dispensation, yet the seed of Abraham still remained striking witnesses to the truth of God's word. The history of their nation formed the most interesting chapter in the annals of the world. They acted a most important part in the history of the New Testament; and it was one of the reproaches of Christians, that by them the Jews had been neglected, calumniated, and he must also say, sometimes persecuted; and it seemed to be thought, in former times, that the persecutors were doing God service. At the first introduction of Christianity, the apostles were charged to preach the gospel to the Jews—they were commissioned to "begin at Jerusalem;" and wherever the apostles went, they first entered the synagogues and addressed their brethren there. Now, he thought it would be a good sign that, in organising their renovated Church, their first effort was to aim at the conversion of the Jews. The report contained instances of individual conversions, which must be viewed with great delight. There was another thing very encouraging, and that was, the union of different Churches in the promotion of this one great object. They had all expressed sympathy with them in their new position, and it was pleasant to unite with those who were already united with them in heart. It was not so much upon their numbers that he depended. They all recollected that the numbers of Gideon's army was an objection in God's sight; and his divine command was, "Let him that is faint-hearted among the people return;" but still the number was too great, and it was reserved for the three hundred chosen men to gain the victory. The reverend gentleman concluded by moving a vote of thanks to Dr Keith.

Rev. Mr STEWART of Erskine seconded the motion, and entered into a description of the circumstances connected with Mr Allan's visit to Constantinople, and the progress he had made there. It appeared that Mr Allan had obtained the school opened in that city by Mr Schwartz, the missionary of the London Jewish Missionary Society, and having received encouragement from many influential individuals, had succeeded in making many converts. The great drawback to his progress arose from the conduct of the Englishmen there. The Jews asked what was the use of being a Christian, when so many of them behaved in a disorderly manner. They boasted rather to be Jews and Mahomedans, than to be like those Christians. He thought it would be highly desirable to have a missionary sent among his own countrymen living at Constantinople, in order that they might set a better example than they did at present.

The MODERATOR, addressing Dr Keith, said—It is with no ordinary feelings of satisfaction that I tender to you the thanks of the Assembly for the report you have now read, the hearing of which was to us a source of the richest gratification, and the composition of which must have been to you a most congenial employment. "Keith on Prophecy," has not only been long valued and recognised in our halls of theology, as having a high place among the standard and enduring works on sacred literature, but it is to be found in almost every household library in the kingdom, and its very title is as familiar as household words throughout the whole extent of our intelligent and educated population; and I cannot therefore but mark the singular propriety in the preparation of the able and the interesting document which you have just laid before us having fallen into your hands—a document whose theme is the state and prospects of the Jewish people, on whose territory prophecy gave utterance to almost all her inspirations, and where prophecy also received her greatest and is destined still to receive her greatest coming fulfilment. I should have adverted to the interesting narrative of the Jewish mission to Palestine by you and some of our most distinguished members. I cannot imagine a greater charm than that which you must have felt when every footstep of your mission was over consecrated ground; as, in passing from one locality to another, you had monumental evidence as the truth of Scripture multiplied before you; and when what you have for many long years made the subject of de-

scription, became the subject of ocular examination, so that you might say with the Psalmist, "as we have read, or as we have heard, so have we seen in the city of our God." You have adverted to one of your fellow-labourers (Mr M'Cheyne) who has been called to quit this scene of mortality, and I cannot but mingle with these thanks the regret and melancholy recollection which we feel associated with one of your fellow-labourers, who being dead, yet speaketh, and whose praise is in all the churches, and the remembrance of whom is sweet. The engaging work on the Holy Land, to which he contributed so largely, will be a favoured work among the good and the pious—from the drawing-room of the great and wealthy, even to the shelves of the humble patriarch. It will greatly enhance our obligation to you for the service you have rendered, when I state it had withdrawn you for a season from your labours of enduring authorship, in which I know you are at present engaged. I received what you have now heard as a sample of still greater things to come, and look forward with fully greater interest and expectancy than ever to your volume on "God's covenant with Abraham concerning Israel." I hope I will be forgiven for having adverted to these anterior stages of the history of the Jewish mission. I am perfectly aware that we are going to a point anterior to that which forms the subject of your report. The more important operations which you have just set before us, took place in another field than in the land of Palestine. It is not the less important on that account, for the operations you have described were where a far greater number of Jews resided than in the Holy Land. I am sure this Assembly is particularly gratified with those instances of success—where the success did not terminate with the conversion of the individuals, and where we may look for farther benefit, not only from their example, but from their direct agency as missionary labourers among their own countrymen. That is one of the most productive of the effects of missionary exertion, that it does not terminate in merely conferring advantages upon the individuals, but, by a sort of multiplying process, that individual becomes an agent and a missionary himself. We are glad to perceive that, in several instances, the Jews have determined to labour as missionaries among their own countrymen. I feel particularly delighted with your concluding observations; and I am sure that we all fully agree with your advice respecting the Schemes, that we ought to go on more vigorously than ever. On this subject we have no ground for despondency, and far less for despair; and one of the best services you have done us, by your appearance here to-day, is the impulse you have given, and the impression you have made, in the way of harmonising us all in this sentiment, that the mission to the Jews is one of prime and prominent importance, and in which we should embark heart and hand. It is impossible to read the eleventh chapter of the Romans, without the impression that the conversion of the Jews is to have a most encouraging effect on the Christianity of the world at large. I believe it will be found, that Gentile and Jewish Christianity will be found to act and re-act upon each other; but I have reason to believe that Jewish Christianity will have the most beneficial effect on enlarging the sphere of Christianity throughout the world; and therefore it will be found the one most productive for good. Allow me to mix my own feelings of personal friendship and admiration in the tendering of thanks to you and our young friend Mr Stewart of Erskine—a former pupil of my own—who furnished us with the very interesting supplemental information in addition to what you read before us. May God spare you, and recover to you your health and strength, so that you may favour us with many such contributions as that with which you have now delighted us.

DR CANDLISH said,—I do rejoice, Moderator, that the first occasion on which I have to make a motion, since our final separation from the Establishment, has for its object the appointment of the Committee for carrying on the work of the conversion of the Jews. I cannot but rejoice in the prospect which we have, if deprived of the means which have been contributed for the support of this mission, of at least retaining *the men*. We can well spare the means,—which, however, considering the source from which they have come, and the hands to which they have been intrusted, ought properly to belong to us. But let them go. Though of all that has been contributed and accumulated, we may not be able to retain one farthing, yet we may

safely assume, that of the men whom God has raised up for this work, we shall lose not one. They all adhere to the Free Presbyterian Church of Scotland. It is interesting to mention, and I look upon it as a striking token for good, that we have at this moment two interesting young men, one at the age of fourteen, and the other at the age of twelve, both sons of Israel, committed to us by their mother to be trained up for the missionary cause, under the care of the Assembly of our Church. These two young men are the sons of a mother in Israel, who came into contact at Woolwich with one of the most devoted ministers of the Church, and expressed her earnest desire to place her two sons as an offering, as it were, at the altar of God, to be at the disposal of the Church of Scotland. I am sure that my reverend father, Dr Keith, will bear me out when I say, that the little intercourse we have had with these young men, gives reason to entertain the most sanguine hopes for the future. I cannot but think it a blessed circumstance connected with our position, that just as the crisis had arrived, just as the darkness was thickening around us, God put it into the heart of a mother in Israel to commit to us her two precious children; and now that we have started on our old enterprise in its new form, we have this as a pledge, as it were, of the favour of the God of Abraham, that two of the sons of His own people have been committed to our care. There is just one point which I would like to insert in the motion, having reference to the ordination of those who are found qualified for this work, though they might not have undergone the usual course of education. I thoroughly agree with Dr Keith that it is highly expedient to depart from the usual strictness in regard to the attendance at the divinity hall of those who may be found capable of being employed in this cause; and so deeply was I impressed with this conviction, that I myself obtained a reduction in the curriculum in the case of such as are preparing for this work. This ought to be taken up now fully; and, if needful, a Committee should be appointed to consider and report. It is true that we have failed in securing always that high scholarship at which we have aimed; but the very precautions which we have taken to secure this, have made us fail to obtain those whose scholarship has far exceeded all that we could impart. I am not sure, therefore, that the Church is entitled to have her hands tied up; we are not entitled to adhere strictly to that which may deprive us of the services of those whom God has evidently called. I do not wish to disparage a general rule for a theological education; I do not disapprove of a fixed and prescribed curriculum; and when we depart from such a course, we should do so with great caution: all I wish is that the door to a certain extent should be held to be open; and in reference to the missionary cause, and in particular to the Jewish mission, we ought to secure the services of those who, though they have not been educated at our colleges, have a far greater amount of learning than we can impart.

The motion was agreed to.—Adjourned till the evening.

EVENING SEDERUNT.

The Assembly met at seven o'clock. Part of the 124th Psalm was sung. The 17th chap. of John was read, and prayer offered up by the Moderator.

Dr CLASON stated, that he had received applications from two ministers, requesting that their names should be added to the list of adherents to the protest. These were the Rev. Mr Abernethy, Bolton, and the Rev. Mr Balfour, Culross. These names were ordered to be added to the list, amid great applause.

The MODERATOR (Dr P. Macfarlan)—Before we proceed to the regular business of the evening, I beg to introduce to you Sir John C. Fairlie of Fairlie, in Ayrshire, who has a communication to make to the meeting.

Sir John then came forward, and was received with much applause. He said, I have just come from the west, and I am happy to say that, in my own parish, Dundonald, there are three hundred and fifty adherents to the Free Church, and we expect by and bye to have five hundred and fifty. I have received from a lady in my neighbourhood, two hundred pounds, in aid of the New Church Building Fund; and the sum of eighty-eight pounds, four shillings, has been raised for the sustentation

of a minister. Cartage may be had to any amount, and masons and wrights are to come forward and work free. I am happy to say, that I have been able to make them a present of a site for a church and manse, and both are so near the parish church, that we shall have the advantage and use of both the clock and the bell.

The MODERATOR then introduced the

DEPUTATION OF UNITED ORIGINAL SECEDERS.

It consisted of Mr Anderson, (the Moderator), Mr Shaw, (the Clerk), Rev. Thomas M' Crie, Mr Wyllie, and Mr Whyte.

Dr CLASON having read the minute of the appointment as a deputation from the Synod to represent the United Original Seceders,

Rev. Mr SHAW said,—I feel that at this moment I occupy an honourable position, and it is with no small diffidence I rise to address this vast assembly. I will not detain you many moments. I appear before you as a representative of the Synod of the United Original Seceders,—a body who, I beg to say, have always felt the deepest interest in the late contest within the pale of the Establishment, and have deemed it their duty and their privilege to encourage your hearts and strengthen your hands in the vindication of the noble principles for which you have been contending. Those principles involve the honour of Christ as King of Zion. You have asserted them within His own house,—you have contended for the liberty wherewith Christ makes His people free, and you have secured that liberty for the members of Christ's Church. The principles for which you have been contending, are the principles of the Confession of Faith and the Standards of the Church for which our forefathers contended,—for which they were persecuted and suffered as you have been. While we cordially agree with you in the maintenance of these principles, and regret that the Legislature did not see it to be their duty and their privilege to concede your claims, we agree also that you did right in separating yourselves from the Establishment, and that you are to maintain Establishment principles still. We had pleasure in hearing the Moderator with such admirable precision lay it down, that on this ground you seceded; for we have always held that it is the duty of nations, through the constituted authorities, to make provision for the maintenance and extension of sound religious instruction in the land. We regret the disruption that has taken place; but we rejoice to think, that when you found that you could not maintain your principles within the Church, you resolved nobly to sacrifice your emoluments—your all, and proclaim them where none dare to make you afraid. You have resolved to suffer in defence of the spiritual jurisdiction of the Christian Church, and the liberties of the Christian people; and allow me to say, that the body to which I belong suffered not a little for the defence of the principles which we now maintain. They were cast out of the Establishment; and the illustrious biographer of Knox—to whose Church I have the honour to belong—not only lost a portion of his people, but was deposed from his ministry, in consequence of his adhering to the principle of an Establishment, and his firm adherence to the National Covenants. I rejoice in the demonstration of the power of Christian principle which you have given,—in the proof that you have, by your Act of Separation, afforded of the power of religion in the heart. Many would not believe, until the last, that you were prepared to exhibit so much self-denial and Christian heroism as you did, when you resolved to sacrifice your all,—but the fact of Thursday last must convince the most sceptical, that there is a reality in Christian principle, as exemplified in your experience and action, of which previously they had no idea. The effect of the noble deed of Thursday will be felt throughout Christendom. The principles will not merely cross the border, but they will spread to every land, and bless the nations of the earth. We date the second Reformation from the sitting of the General Assembly at Glasgow some two hundred years ago—that was a glorious reformation. The secession of Thursday last was the beginning of a third Reformation, which will, under the blessing of God, be more glorious still. Looking to the numbers alone which constitute the Secession, their comparison with those you have left behind is worthy of note; but when I look at the parties you have left, and consider the principles they have proclaimed and defended, I say they are not to be numbered, but *weighed*. When I consider the piety and talent of the ministers and

office-bearers who have seceded, I anticipate not only a Free Presbyterian Church, on which will be emblazoned Christ's crown and Christ's covenant, but the revival of virtue, and truth, and righteousness, and the spread of practical godliness throughout the land.

Rev. THOMAS M'CRIE then spoke as follows:—It is with no ordinary feelings, that I rise on this occasion, and assure you it requires some effort of self-denial to repress these feelings within the bounds of moderation, which is demanded by my present position, and my respect for this venerable Assembly. Among the mysterious ways of heaven, which have been so conspicuous during these stirring and eventful times, it appears none of the least striking to me, that it should have been left to us, the unworthy representatives of our fathers in the Secession, to witness and welcome a scene, which they (unconsciously it may be) did so much to bring about. There are hearts now mouldering in the dust, which would, I am sure, have been filled with as much genuine delight as astonishment, had they lived to see what we have seen, and to hear what we have heard; and tongues now mute in death, which would have borne more expressive testimony than we can do, to the noble stand which has been made by the office-bearers of the Church of Scotland. None, however, can be more sincerely your well-wishers than the small section of the Church to which I belong. We all felt that, in the event of such a step being taken by you, (and, allow me to say, that judging by the circumstances in which you were placed, and by what we knew of your personal worth, as well as our sympathy with you in those conscientious convictions which have issued in this disruption, we entertained no doubt you would take this step, and calculated on you doing so with almost as much certainty as the astronomer calculates an eclipse;) I say, we all felt what high honour would be done in the event of this taking place, to our common Head in heaven, by the assertion of His supremacy, as sole Master in His own house, and sole Monarch in His own kingdom; and what a splendid demonstration would be given of the power of Christian principle, in the surrender of so many secular advantages, and the breaking up of so many dear ties and associations, for the sake of truth and a good conscience. We have been accustomed, Sir, to regard ourselves as a branch of the Church of Scotland, to recognise her as our mother Church, to take a filial interest in her prosperity, to pray for her reformation, and to look forward with hope and delight to the time when we might be at liberty to re-enter her pale and return to her communion. It was not indeed from the Church of Scotland, but from the prevailing party in her communion—that is,—the Moderate party,—that our fathers declared a secession. Now, however, when that party who drove out our fathers, and drove them out because they protested against them for intruding ministers upon reclaiming congregations—has, with the aid of the civil power, driven out you also, and for the same reason,—now that they are the only party in the Establishment,—now that they have, not by the temporary ascendancy of a party, but, after going through the farce of a discussion, by what may be considered a unanimous vote, surrendered the liberties of the Church into the hands of the civil power,—the case is considerably altered. I must regard you as the true representatives of the Church of Scotland. Much as I admire the delicacy shown by the members of this Assembly in their allusions to their former brethren, it can hardly be expected that I should display the same reserve. And you will permit me to say, that I for one *cannot* and *will not* recognise that party you have left behind, as my mother Church. I cannot pray for its prosperity as an Establishment,—I have no hope of its reformation,—I will not deeply deplore its downfall. I will only add, and in doing so I am confident that I express the general sentiment of Scotland, a feeling which will deepen and widen every day after this disruption,—that it will be felt as an intolerable burden and foul disgrace if we should be compelled to support such an Establishment. We rejoice to see such a goodly number of the ministers of the Church of Scotland taking this noble and decided step. Had the numbers been any thing like what some calculated upon as likely to leave the Establishment,—I know not on what principles the calculation was made,—but I would have been ashamed of my country. Nothing like this has taken place in the history of the Church of Scotland. To find a parallel to it, we require to go back to ancient and sacred history. Our secession was like Jacob's departure from

his father's house, in looking back to which he said, "With my staff I passed over this Jordan, and now I am become two bands." This, again, resembles the marching forth of the children of Israel from the land of bondage,—when the two bands had grown into a great nation, and "the children of Israel went up harnessed out of the land of Egypt." Ours was but the Genesis, yours has been an Exodus. From all that has taken place we may augur the best results for the interests of truth, and the union of all the friends of the constitutional principles of the Church of Scotland. We do not envy the success that attends your labours,—we are labourers in the same field. Meanwhile, accept of our humble tribute of sympathy and admiration. We bid you God speed in your praiseworthy undertakings; and in the prospect of the glorious harvest that waits you, we, as humble fellow-reapers, would say, in passing by, "The blessing of the Lord be upon you, we bless you in the name of the Lord."

Rev. J. A. WYLLIE of Dollar then rose and said,—Sir, I appear here with great humility; indeed, I could not have had the courage to appear at all, as a deputy from a small body, had I not full confidence in the noble men who compose this Assembly, that they will view our demonstration in their favour, not so much in reference to the size of the body from which it comes, as in reference to the principles and character of that body. We have always viewed ourselves as a part of the Reformed Church of Scotland. It is true that for a century back we have neither appeared in her pulpits nor sat in her courts; nevertheless, the banner beneath which we have stood is the old banner of that Church, the same that rallied her so oft in the day of war, and beneath which her heroes fought, and her martyrs died. A body so small as ours is in some danger of being mistaken for a sect. But I humbly submit that the question of sectarianism is to be tried, not on the ground of the numbers of a body, whether many or few, but on the ground of its tenets and opinions; if tried on this ground, in the present case, it will be found that the term *sect* is one not applicable to us. When we retired from the pale of the Establishment, and from communion with the then prevailing party in the judicatories of the Church of Scotland, we took up a most catholic position,—it was no narrow or sectarian ground. One main distinguishing characteristic of our position as seceders has all along been its nationality—the discipline and government of the Church of Scotland as by law established. The ground on which we took up our standing was that of the Westminster Standards. These Standards were framed as terms of uniformity for the three kingdoms,—they were cordially and joyfully embraced by one of these kingdoms, they were partially received by the other two, they were ratified by the government of the country and faithful to "the brotherly covenant," we have steadfastly maintained our position on this ground, in the assured hope and faith, that God in His providence will yet cause these Standards to become what they were designed, when framed, to be,—a rallying point to all Presbyterians. With regard to the feelings we have entertained towards the Church of Scotland, it often happens, I might say it almost always happens, that distance produces estrangement,—the parties forget their common origin and their common cause,—from friends become rivals, and from rivals open and avowed enemies. But such has not been the result in our case. The long period of an hundred years, and the painful things that took place between us at parting, have not been able to diminish in the least our attachment to that Church. The God of our fathers only knows how oft, and with what fervour, both in our families and our sanctuaries, we have prayed for the Church of Scotland, that God's love and faithfulness might never fail her, and that God would look down from heaven and behold His vine; and who can tell what benefit the Church of Scotland may be reaping at this day from these prayers,—prayers offered from the hearts of yearning sons, who, although themselves painfully separated from her communion, went down to their graves cherishing the hope, that her children, and their children's children, would sit beneath the shadow of that noble vine which their fathers planted and reared. Oh, Sir, as has been already remarked, there are hearts in the dust, I cannot say how they would have beat had they lived to this day; there are eyes now closed for ever, I cannot tell with what delight they would have beamed had they witnessed this sight. They have gone to a brighter assembly; but sure I am, if they are allowed any knowledge of things on earth, it is on your Assembly that they look down: and while they con-

template the act of homage you have been enabled to render to Him who is King and Head of His own house, they turn, and with increased ardour, were that possible, they cast their own crowns down before the Lamb, saying, "Thou art worthy." In line, Sir, we recognise in your Assembly the representative of the ancient Church of Scotland,—of that Church from which God took His martyrs in times past, and from which it may be His holy pleasure to take His martyrs in times to come. We hail you as the inheritor of her virtues, and the heir of her renown; and surely this consideration is well fitted to cheer you amid the labours and sufferings of the path on which you have now entered. With regard to the other society—that from which you have separated—we know her not. She may call herself the Church of Scotland; but Scotland disowns her, and the martyrs of Scotland disown her, for the tenet she has now adopted as her leading and distinguishing tenet, is one which these holy confessors "resisted unto blood, striving against sin." But to you we fondly turn, and in you we recognise the church of our fathers, and of our fathers' God. And what a proud spectacle do you present! The thrones that warred with you in former ages are fallen,—the princes that said unto you, "Bow down that we may go over," have themselves been made to bow their own disrowned heads down even to the dust. But you are still holding your solemn Assembly,—you are still sitting under the shadow of your venerable chief, and still ruling, by your righteous law, a pious and devoted people. "So let thine enemies perish, O Lord; but let them who love thee be as the sun when he goeth forth in his strength."

REV. MR WHITE (Haddington) next spoke.—I rejoice in being permitted to address the Free Presbyterian Church of Scotland. You adhere to the whole doctrine, worship, discipline, and government of the Church of Scotland, and I rejoice to recognise in you that cause which God has maintained in Scotland, ever since the reformation from Popery. I recognise in you, not the prevailing party from which our fathers seceded, but that free, faithful, and reforming General Assembly to which they appealed. The principles of non-intrusion and spiritual independence for which you have been contending, are neither new nor peculiar. They are laid down in the word of God, and are, therefore, as ancient as Christianity, and common to all churches formed according to the pattern shown in the Scriptures. They have a place in the Standard Books of the Church of Scotland, were contended for by her worthies, suffered for by her martyrs, and, excepting in those periods where aliens had the ascendancy in her councils, they have been the uniform law of her administration ever since the first Reformation. An Establishment, formed upon the opposite principles, would be a coalition between apostacy on the part of the Church, with tyranny on the part of the state; and the administration of it would tend to injure religion—to multiply division in the church—to increase the hostility between the higher and the lower classes of society,—until at length it became one of the worst foes of godliness, and the upholding of it one of the most difficult problems of government. The Court of Session found, and the House of Lords confirmed, that you were bound to ordain an unacceptable presentee, when you had nothing to object to his life, his literature, his doctrine,—and in their subsequent decisions they have claimed every power peculiar to a church court, except the very menial one of carrying their ecclesiastical decrees into execution—the Government and Legislature of the country having sanctioned their encroachments. If the Church had consented to them, she would have been enslaved to the civil courts, and enjoyed just so much liberty as her masters saw meet to allow. Had she consented to these terms, the famous Church of Scotland—the fairest daughter of the Reformation,—the noblest institution in the world—would have been degraded beneath the condition of a slave. A man may have a freeman's heart, though he be bound with the chain of a slave;—but if the Church had agreed to these terms, she would have agreed to become a slave—she would have become, what is a thousand times more infamous than slavery—a tool for oppressing the Christian people of the land. Yes, an Establishment framed according to the principles contained in her Majesty's Letter, would exhibit to the world the twofold character of a *slave* and a *tyrant*,—the humble, heartless slave of the civil courts,—the cold, indifferent, heartless oppressor of a heartless people,—for none but a heartless people will be oppressed by them. The decision of the Legislature, refusing the claims of the Church, and sanctioning the encroach-

ments of the Court of Session, is impolitic in every point of view in which it can be viewed. The reforms which you introduced into the Church of Scotland were not only in accordance with the word of God, they were imperatively called for by the circumstances in which you were placed. They were necessary in order to conciliate the people of Scotland towards the Establishment, and enable you to defend it from the word of God. By what they have done, the Legislature have rendered it impossible to defend the Established Church of Scotland; and by driving away the people from its pale, I say they have, in fact, disestablished the Church; for if any man will look into the revolution laws, he will find that Prelacy was abolished because it was opposed by the generality of the people, and the present Establishment put in its place, because it was agreeable to the generality of the people. And unless a law can remain when the reason for it ceases, unless a legal building can stand without its foundation,—by driving away the generality of the people, they have cancelled what was framed for the generality of the people. All your difficulties have arisen from your resolution to defend the rights of the people; and this great sacrifice you have made in the people's cause. Your own jurisdiction, it is true, has been recently the great subject of contest, and there can be no doubt that this is a more sacred and essential matter even than the rights of the people; but it is proper to be borne in mind, that your jurisdiction has been assailed, simply because it was exercised to defend the Christian people from oppression. The powers you are now refused were never disputed so long as they were exercised to oppress the people,—they were never disputed so long as they were a terror to them that did well, and a shield to evil doers. It must be very gratifying to reflect they attempted to make the Church a slave, for no other reason than because she would no longer be a tyrant. I believe that the civil courts have in effect repealed the law by their interpretation of it; and deranged the constitution by destroying the checks intended to promote harmony among its several parts; and believing the constitution and laws of our country to be the grand safeguards of our liberties, I consider these encroachments hostile to civil freedom. And in resisting these encroachments, I cannot but consider you in the light of patriots, as well as of confessors; I cannot but consider that you have been defending the law of the land, as well as the law of the Church,—that you have been contending for the supremacy of the British constitution, as well as for the supremacy of Christ. Our Divine Master triumphed for His people, by bowing His head to the great sacrifice; and the greatest triumph allotted to the sons of men is to be enabled to suffer and sacrifice for His sake. Viewing the matter thus, I consider your abandonment of the Establishment as a victory; I consider it as a glorious triumph. Taking all the circumstances into consideration, perhaps it is the most wonderful testimony for God and truth that was ever received since the beginning of the world; for I know of no instance in which such sacrifices have been made with so little outward pressure on the will. After some further remarks upon the proof afforded, that the work was from God, by the fact that He had raised up so many men of so great and so varied talents, the reverend gentleman concluded thus:—By your testimony, God has vindicated the part of the men of 1638, whose principles you have been defending; and they and you will be fully vindicated in providence,—vindicated, probably, in the first instance, by the sad consequences that will result to the land from these infatuated counsels; and vindicated perfectly at that illustrious period when all the crowns of earth, as all the crowns of heaven, shall be cast at the Redeemer's feet. Whatever trials may await you, we trust you will be enabled to hold fast what you believe—that you will be enabled to comfort yourselves in that position where you stand as a spectacle to God, and angels, and men,—so as that you may add another chapter to the worthies and confessors of Scotland; being remembered in future days with hallowed feelings, such as those with which you now look back upon our godly patriots and holy martyrs; being remembered as the men who accomplished a Third Reformation in Scotland, as the Church which God honoured to commence a movement, the sound of which has already been heard through the world; and the result of which, we trust, will be in the kingdom and the dominion, and the greatness, and the glory of the kingdom under the whole heaven, being given to the people of the saints of the Most High.

Rev. Mr GUTHRIE then came forward, and was received with general applause. He said,—Moderator, I have always great pleasure in appearing before this Assembly when required; but especially to-night, after the address which we have just heard. You are well aware that I stand before you now in a new character,—not in the character in which I have often appeared before an Edinburgh audience,—for I am no longer minister of St John's. I understand that this day there has been a great slaughter of ministers in the old Assembly up the way—and among the slaughtered (or I may rather say, I have cut the connection myself) they have slaughtered the minister of St John's. They have declared us no longer ministers of the Church of Scotland, and declared our several churches vacant. Why, they might have saved themselves the trouble. (Great laughter.) I rejoice to be here to-night. I am here to-night in a different sense than ever I was before,—yet I do not feel myself a different person from what I was before. I don't know but it may fare better with me than ever it was before. I feel that in going forth, as we shall soon have to do, as the enemies of sin and Satan, without the adjuncts of State support and State influence on our side,—that we may appear like David when he threw off the armour of Saul, and encountered Goliath with a sling and a stone. I shall say nothing of those we have left behind. The haste and the hurry with which they cut us off to-day, showed that they were anxious to get clear of us, and if so, I have just to say I am not sorry we have got rid of them. I will say in this Assembly, what I would not venture to say in the other, that when I stand here I stand among the science, and literature, and theology of Scotland. It has been talked of that we should not only have schools, and churches, and manses, but that we should also have a college. We have the men, and will have money too; and I think I could make out a very good body of Professors just in presence of the Assembly. Of course, Dr Chalmers would remain where he is—and Dr Welsh would remain where he is too. If you want another professor of theology, I have one in my eye, our friend Dr Cunningham. If an eminent mathematician is wanted, will the other Assembly produce a Dr Forbes? Or in natural philosophy, can they produce a man like Sir David Brewster. Then for languages, whether it be Hebrew, Syriac, Arabic, or all the Oriental tongues, I could produce in Dr Duncan and Dr Black, men who will speak their way to the wall of China. (Laughter.) Now I rejoice in the *character* of the men with whom I have come out; but there is another thing I rejoice in with all my heart: I give God thanks for it, and will never cease to do so. It was almost the only thing I was anxious about, if I can say I was anxious about it at all; for I knew my brethren better. I rejoice in the *numbers* that have come out, as well as in the *character* of the men. Not that I would be afraid to fight the battle with a far less number than even Gideon's host. That was all Dr Chalmers asked at the Convocation; and well do I recollect how that noble man's face lighted up like a lamp, when he heard that we were up to Gideon's 300. We are more than Gideon's 300. When I think of the suspicion to which my brethren were exposed, there never came a day, in one sense, of more pain to me, but, in another, a day of higher gratulation, than that day when Edinburgh was astonished, and our enemies convinced, by the mighty host of noble men that poured out of the old Assembly. I rejoice at the number of men who have gone out. Our enemies comfort themselves with saying,—“Well, the ministers may go, but the people will not go along with them.” I believe they say less on this now, since the Glasgow seat-letting took place. Then, another explosion occurred at Dundee, where, in my friend Mr Roxburgh's church there was one seat let to an old woman, who had paid 3s. 4d. for it by a great mistake. (Much laughter.) Let them just wait till Sabbath first, when they will find to their cost that the people are with us to an extent far greater than they imagine. (Great applause.) Her Majesty's Government, I believe, has been most grossly deceived. (Hear, hear.) The falsest and foulest reports of the ministers,—the falsest and foulest reports of the people, have been sent up to Government. And, Sir, her Majesty's Government will not blame us, but turn round on certain men—and I have suspicions who these men are—and say, “Gentlemen, why did you lead us on the ice, and then plunge us in the cold water?” I just beg to say, that I have no great desire for any great numbers, and I was uncommonly well

pleased the other day when you appointed a committee for the very purpose of establishing a sort of pass-toll, to try every one before he comes in. I would like to ask every one who comes now, "Friend, what brought you here? Is it stress of weather?" I wish it to be known that I have the greatest sympathy with some of my brethren who have their difficulties in this matter. I know the temptations to which they have been exposed—I know the seductive influences brought to bear upon them,—I know the heavy trials to which country ministers are exposed: having been a country minister myself, I know what they have to endure,—and I would be the last man in the world to find fault with any one who, not having come with the first and foremost, comes forward now, if I am satisfied that that man concurs under the compulsion of conscience, and not under the compulsion of public opinion.

I find from the reports of what has been called the Residuary up the way—(laughter)—that they are distressed at what they have done—that, as they could not keep us from setting ourselves right with the public, and even with an ungodly world, as we now are, they are endeavouring, in various ways, to put us in the wrong. I find Mr Norman M'Leod complaining that we have kindled a fire in the old house, and left them to put it out. It is my opinion that we have taken well nigh all the fire along with us. (Applause.) And I will just say, if there is any fire remaining, there are plenty of cold water engines to put it out. (Great laughter.) He talks of the fire of revolution. I know no fire of that kind we have kindled,—I know of no fire we have kindled unless it be the blessed fire of the gospel over many parishes in Scotland. (Applause.) We have kindled a fire in Strathbogie they never can put out. (Hear, hear.) And I tell Mr M'Leod, and the whole band and body of them, that if God spare me and my brethren, we will kindle a similar fire in every parish in Scotland. There is another thing I rejoice at,—I rejoice in the testimony borne to our principles, and to our conduct, and to our sacrifices, by the band of noble brethren belonging to the pure and holy church who have now addressed this house. I rejoice to see these men with all my heart; I feel for them a brother's feeling, and look on them with a brother's eye. I rejoice in their testimony, above all other testimonies; through fair weather and foul,—through sunshine and storm,—they have remained immoveably the same. Indeed, I sometimes think they are too immoveable. (Laughter.) They have adhered most faithfully amid all the changes in Churches and States to their original principles; and I know no party in all the Christian world more deserving the respect of Christian men, than the body to which they belong. I rejoice in their testimony, I say, again.—And there are other parties who were not unconcerned spectators. I refer to the Wesleyan body in England. (Immense applause.) This testimony is all in our favour. Just suppose the Church of Scotland is at the bar, and that I am calling witnesses on the question. I call the Original Secession Church; the next witness I call upon is a Presbyterian Synod in America; the next witnesses are many of the most godly Episcopalians in England; and also a large number of the evangelical, godly Dissenters in this country. Last of all, I call upon the two children of the Church of Scotland to say which is their mother? The testimony, indeed, of every Church in Christendom is on our side. Let the Moderate party show me one Church in Christendom that has given its voice for them, while we have many that have given their testimony for us. I find a testimony from America, I find a testimony from Ireland, I find one from England, and I find another from the Evangelical Dissenters in Scotland. I will next go away to India, and I venture to say I will stake the whole controversy on this; the missionaries have not yet opened their mouths on this question; they must within a period of three months raise their voice;—and I venture to say, I will stake the whole cause on it, that not the voice of one solitary missionary will be lifted up for those we have left, but for us.

I rejoice on all these accounts; and here I may be allowed the opportunity of stating what my views are with regard to the part which the evangelical Dissenters of this country have acted in this matter. No man mingled more in the Voluntary controversy than I did. I have stood on the post and the pillory for five hours, and never was allowed to open my mouth; therefore I should be entitled to speak now on this subject. I will lift up my voice in this Free Assembly, as a free man, en-

titled to bear a free testimony to Christian men; and I must say, that in my wandering expeditions through the country during the last twelve months, I have received the most kind, and cordial, and Christian support from evangelical Dissenters of every denomination. I have always felt confident it would be so. There were men who said, "they opposed you before, and they will oppose you again." Now, I had the most perfect confidence in them that, when we stood on the ground of our common Christianity, they would stand by us. It will be with them as it was with Moses, who, when he saw a Hebrew and an Egyptian contending together, smote the Egyptian, and buried him in the sand. When my brethren saw me battling for an Establishment, I could not expect their support,—*that* would not have been honest; but when they saw me battling for Christ's Crown and Covenant,—when they saw me smitten by the Civil Courts,—when they saw an Egyptian smiting a Hebrew, they came in to support me. I take this opportunity of saying, that I never did rejoice in anything more than in the explanation which Dr Chalmers gave of the misreport of his first speech in the Assembly. When I heard of these reports, it deeply distressed me. I was spoken to on the subject by two worthy Dissenters in Edinburgh, men who have been praying for our Church, and who are willing to pay for it too; and they told me it had given them the profoundest distress. I assured them there must be some mistake; and therefore I never sat in any Assembly with more delight than I did when Dr Chalmers gave an explanation,—an explanation that, out and out, corresponds with the sentiments of my own mind. I am for a union in the meantime, in the way of co-operation. What am I to do with the Cowgate and the Grassmarket, and the other destitute districts in my parish? I cannot open a church for them as I did when I was an Established minister; but, God helping me, I will not leave them to the man they may put into St John's. I cannot carry on the work myself; and I will rejoice with all my heart, if the evangelical Dissenters of every denomination in Edinburgh would come and sit down at a board with us in friendly conference. I would propose to Dr Brown,—you take that portion of the work, and to Mr Alexander, you take that, and I will take this; let us divide the labour, and go forth to the heathen lands of Edinburgh, just as we go to the heathen lands of Africa. We cannot stop there, and I defy any man to stop there, who has heard our Clerk this evening read that touching and affecting prayer of Jesus for his disciples. What is first and foremost in that prayer? What is mentioned once, twice, thrice, four, and five times—what is repeated over and over again in that prayer of our Redeemer, "That they may be all one, as I and my Father are one?" I will never rest contented—I will never cease to pray and work till that end is achieved,—and as I do so, I will bury in oblivion the memory of former controversies. Yes, Sir, O, that the day were come that I might meet with my brethren over the grave of all former controversies,—that we might shake hands and join hearts, and be one in Christ Jesus,—one regiment, bearing the same colours, and going forth like an army mighty for battle against one common and tremendous foe! That is my wish; it may not be realized immediately, but the sooner the time comes, the better for the cause of Christ. I rejoice that the controversy is ended. I rejoice because I feel I may have sinned in it. I am not ashamed to confess that, in the Voluntary controversy, while my opponents said things of me and my party they should not have said, I have said things of them and their party I should not have said. And when the heat and dust of this battle is by, I have no doubt I will be as free to confess, that while our opponents in the old house have said and done things to me they should not have done, I will confess that I have said things of them I should not have said. I will not give up one iota of my principles. I am ready not only to give up my stipend—I have done that already—but I am ready, as our fathers did, to give up my life, if necessary, in defence of these. I have said I am glad to get quit of controversy. I wish to devote my days to preaching, and to the pastoral superintendence of my people; and the happiest day I experienced for years was when I left St Andrew's Church.

I have only to say, and I hope the reporters will record it as a warning to our opponents,—I have only to say, that now I am done with controversy, if they let me alone. (Applause.) But I am not done with it otherwise. (Hear, hear.) I will not let this cause be put down so long as there is a warm heart and a clear head in Scotland.

If they will go on attempting to put us down, denying us land, even for a hut, beneath the roof of which a minister may lay the revered head of a venerable mother, I am not done with the controversy. I know a case (the gentleman may perhaps be in this house;) I know a case that made my blood boil as an honest man, and as a freeman. There is a parish in Scotland, where there is a minister who has a sister, a brother, and a venerable mother under his roof. That mother was a minister's daughter—that mother was a minister's sister,—that mother was a minister's wife—and now she is a minister's widow. And, Sir, shame to the land that has such landed proprietors in it, that man of God,—that man of holiness, must carry away his venerable mother, with the grey hairs of age upon her head,—who never knew a home on earth but a manse,—he must drive her away, because even a Highland sheiling cannot be got to lay her head in,—he must send her away seventy long miles from the scenes of his own labours. And will not Scotland cry shame on the man who does this? (Loud cries of Shame.) I will post and pillory him in every town in Scotland. If that is the way our cause is to be attempted to be put down, they had better take care,—I do not speak of physical force,—I detest physical force. They have the dragoons up the way; but we have none of them here. I speak of moral force alone. In a certain parish in the Highlands, when a minister brought a *sympathiser* to address his people, 4000 warm-hearted Highlanders assembled together; when a man—a Highlandman—stood up, and taking off his hat, cried out the single word “Strathbogie.” The word passed from line to line of the mighty 4000, and in four minutes they melted away, till none were left to sympathise with the sympathiser. *There* was an exhibition of moral force. (Loud cheers.) We boast not of physical force,—we all detest it. But though I should wander from border to border, and from John O'Groat's House to the Tweed, I shall do my best to rouse the moral force and indignation of Scotland against it. But I believe this system cannot be carried on,—I believe the landlords of Scotland are better men than to persist in such a course. I believe they are misled, and as soon as they find that the best and godliest people are those who stand up for our principles, they will act in a different manner from what they have done. I know that some friends would have us go farther than we have done. We have testified for the crown, and there was to-night a gentle insinuation that we had not testified for the Covenant. Let him bide his time. If this work goes on, we may go farther than we have yet done. The breeze has unfurled our banner far enough to enable us to read the Crown upon it; if that breeze swell into a hurricane, then, Sir, it will unfurl our flag so much the farther, that the world will see upon that wide-spread Banner both the Covenant and the Crown. (Tremendous applause.) I propose that the thanks of this house be now given to our excellent friends the deputation from the Original Secession Synod. The motion was adopted unanimously.

The MODERATOR, (Dr M'Farlan), addressing the deputation, said—After the very able speech which has just been delivered by our reverend friend, Mr Guthrie, and the clear and eloquent manner in which he has shown the deep obligations under which we lie to you for your appearance in this Assembly this evening, it will be unnecessary for me to detain you for many moments, by attempting to add anything to what has been already so well and so ably expressed. I may, however, be allowed to express the high satisfaction and delight with which I have this evening witnessed your untroneous appearance among us. It must, indeed, be highly gratifying to this large audience, and more especially to the members of this General Assembly of the Protesting Presbyterian Church in Scotland, to see among us the son of the late venerable Dr M'Crie—the illustrious historian of the Church of Scotland—the able vindicator of Knox from the aspersions and calumnies of other historians,—and the biographer of the great and distinguished Andrew Melville. And when we consider that you, Mr M'Crie, are arduously engaged in the prosecution of the same studies as your venerable father, and find you employed in works of the same interesting character as were his, we cannot but anticipate with gratitude the great advantages which the cause of true religion and the Presbyterian Church of this country will receive at your hands. But while I thus thank you individually for the reasons to which I have just now referred, I must also express the very high delight and satisfaction with which I have this evening listened to the addresses of your colleagues in the deputation. It is truly grati-

fyng to us that we have the pleasure of seeing the descendants of the Original Seceders, who were cast out of the Church of Scotland for their defence of the same principles and the same cause which we are defending, making their spontaneous appearance at the very first General Assembly of the Free Church of Scotland, and giving us their countenance and encouragement in the prosecution of the good work. I sincerely trust that your appearance here, and the sentiments which you have expressed, will not be lost upon us; and that we shall never cease to appreciate the support you have given to the principles for which we are contending. I trust that in our future actings, we shall never cease to remember that all our exertions ought to be devoted to the promotion of the glory of God, and the maintenance of the supremacy of the Lord Jesus Christ as the King and Head of the Church; and I hope we shall always maintain the same great principles, so as, by the blessing of God, to promote the glory of His great name.

The MODERATOR then announced that a reverend gentleman, Mr Hintz, from Prussia, would now address the meeting.

Mr HINTZ, who spoke in very fair English, on rising, was received with enthusiastic cheering. He began by stating, that he was well aware that it was both the duty and the privilege of those who rose to speak in that place, at the outset, to express their sense of the reasons which should induce them not to speak; but, in the present instance, this duty almost ceased to be a privilege, as there were so many reasons against his speaking. He thought he heard some of them say, if that is the case, why not sit down at once? For though some did him the honour to call on him to speak, others might think his speaking to them a kind of intrusion. He must say to them, that he was unacquainted with their language, being here for the first time; and he wanted experience to enable him to give them his judgment, or to offer consolation or advice on so serious a matter as the present. He had not been long enough in Scotland or in England to know and to judge of all the circumstances; and he saw reasons enough why he should not speak, and why he should not make up his mind to stand up before the meeting. But if he had not made up his mind to speak, he had made up his *heart* to do so,—(much applause),—and that was the chief reason why he obeyed their call and accepted their allowance. “When I arrived in Scotland, I felt my heart full of you.” They might have other reasons for wishing him to speak—they might have heard in Scotland of names renowned in Germany—but his name was not known—and if they were here they would do honour to his beloved country, the birth-country of the Reformation, and show that in his country they had a heart to feel, and a voice to speak for the Free Church of Scotland. I began by saying to you why I should not speak of myself, and yet I have been trespassing against what I have laid down; and what I speak of myself may be as dangerous as that unruly little member the Apostle speaks of—the tongue—I mean the little word “I.” I am no deputy,—I have no commission,—I have no public representation to stand forth before you, and I am obliged to speak only of myself. My heart is full of Scotland and what happens here. In his own country,—and more since he had been in England, where he had been for a few months, and still more since he had come to Scotland and to Edinburgh, where he now was,—he did not know what to think or to say, when he heard and saw that the Church commission held by their principles faster than their livings, that the ministers were guided by the principles of Christianity, and not by party spirit,—that they spoke against principles, and not against men,—or if they did speak against men, it was only in support of their own principles—and that they did not disagree with each other, as they prayed for others of a different party—as the apostle said, love even our enemies—and that with a love which will not lose its hold, for love hopeth every thing. When I hear speak of ministers who would leave their homes upon the land, and go and to live upon the sea—when I hear of tents to be carried about from farm to farm,—when I hear of vessels being used for churches, I feel myself inclined, I feel my soul constrained, to cry out, “Here is the temple of the Lord.” Will I praise you? No,—the Lord be praised. (Applause.) I will not praise you to your face,—but I will love you to your face. I am sorry that I have only to speak of myself, and that I have no public commission to you; but if I have not come here by any public authority, allow me to come here as a public witness

of you, not for myself alone, but for many. Your evangelical party, now the Free Church of Scotland, will find many men, many Christian brethren throughout Germany and over the whole continent, who are thinking of you, and feeling for you, and praying for you. I feel now a kind of fear entering my thoughts. I am aware that Germany has lost a great deal of her first renown, as the mother and the birth-country of the Reformation, and that, since she has been the mother of what was worse than a revolution, the kingdom of heaven has been darkened with many clouds. But this seriousness and darkness I will not enlarge upon, and it may be the case you do not like to hear this testimony of Germany, or give little heed to it; but I will give you another witness, and say, that now the dark clouds are going fast away, and now there is a little of the deep blue clear sky to be found in Germany. They must have heard, he said, of the missionaries in Germany who went forth to preach the gospel of Christ in opposition to the wide spread principles of rationalism in that country. With all their great English missionary enterprises, it might be gratifying to them to know that Germany was not now so deep in religious sleep as once it was. In the case of the Church before him it was not a difference of opinion on doctrines of faith, but of the government of the Church, although he did not know the proper expression for it. It might be that they were more suspicious in Germany than in England or Scotland on the point of matters of faith; and those things which the Church now bear witness before the world against, had greater predomination in Germany than in Prussia, his own country. While he thus stood forward for the honour of his own country, he did not stand forward on behalf of the honour of one country against another country, but for the honour of Christian faith and Christian truth. They might hear Prussia misrepresented, or she might be misunderstood. The difference between England and Prussia was, that in Prussia, the Government and the Church were not like two parties opposed to each other, but like two parties working well together. He would concede much to the Church here,—he came to them laden with blemishes and sins; but he found they did not throw back upon him the hand which he offered, nor say of him, "Lord, I thank thee I am not as other men." They had exhibited towards him an air of union, and particularly to-day, and their Christian principle gave a ground of hope and a bulwark for Church union. Let us go to the Head of the Church—Jesus Christ, whose members we should all be; as there is only one true great centre to which we should all go on, we shall all come to the same point—the only one point of truth. I have only now to give thanks for the indulgence you have given to my stammering lips. The Lord said he would hear the stammering lips, and that out of the mouths of children and sucklings he would prepare praise. I have endeavoured to say a little, and I pray I may be yet able to say a little, not all to your honour, but to the Lord's honour, whose temple and people I have found here. I hope, so long as I shall live, that of my journey through England, and now through Scotland, a solemn, a serious, and a deep impression, will remain for all my life, and I shall never forget that I was in Edinburgh the month of May 1843. I cannot say how many hundreds or thousands there are here present: but my mind and my heart are elevated at giving witness of my own feelings being touched by your Christian spirit; and I am thankful to my Lord that He has permitted me to be here at this time. I have only one regret to reduce the pleasure of the days I have spent here, and that regret is, that I arrived in Edinburgh one day too late to witness the first step in this great work which is now going on here. I will not conclude about myself. To the Lord alone be all the honour and the glory, and may he bless every one in this Assembly, and every member of the Free Church of Scotland—and I think I hear as many Amens as there are souls here.*

Rev. Mr BEGG of Liberton said, at that late hour of the evening it would be unpardonable to detain the meeting by a speech, but it would be equally unpardonable not to return their thanks for the very kind and Christian way in which the last speaker had addressed them. It was a matter of great interest to be addressed by a stranger from a distant land—a stranger, too, whose language is the language of Luther, and

* This address was listened to with the deepest interest. The freshness and pathos of the stranger's words were peculiarly impressive.

whose country was the cradle of the Reformation. This was likely to be the last address they were to receive from other bodies who sympathised with them; but he would say that there were a multitude of other bodies, who, if they had representatives in Edinburgh, would also express their sympathy with the Free Church. If there had been any of our friends here from America, they would have expressed the great interest which is there taken in the glorious proceedings in which they were engaged. A minister who lately travelled in the United States had informed him that their proceedings had excited the greatest interest among the Presbyterian body, and that on his arrival, he was regarded as we would a man just arrived from Jerusalem. America looks upon Scotland as the head-quarters of Presbyterianism;—and an individual from America, who was now in Scotland, had declared that he was sure, if the Free Church would send over a deputation to America, they would not express their sympathy only in words, but in a way more substantial. He was sure the deputation would raise L.100,000 in America to build Free Presbyterian Churches,—and if they could spare Dr Chalmers as one of the deputation, they would get L.200,000. He was persuaded not only that there were numerous bodies in distant lands who had their eyes turned towards Edinburgh,—and that there were tens of thousands, and hundreds of thousands throughout our own land, who, though not present to see or hear their proceedings, rejoiced with exceeding great joy at the results. He had travelled through many parts of Scotland—he had met with the shepherds of Eskdale, and with the noble peasantry on the banks of the Don—he had met with the sons of the covenanters in the south of Scotland, assembled amidst the graves of the martyrs; and had they been here, there would not have been merely 4000 present, but 400,000 of the sons of Scotland. Now, they were able to say of their Church, which had been so long struggling with difficulties, that she had escaped as a bird from the snare of the fowler—that the net had been broken, and that she had escaped. The sympathy, besides, was not confined to members of their own Church. He agreed with Mr Guthrie entirely as to the feelings of other bodies, even though differing in opinion as to an Establishment. They understand that we will not compromise our principles in regard to that matter, and yet hundreds and thousands of them look with deep interest on our proceedings, and are earnest in prayer for our triumph. He was rejoiced at the remark made to himself by an aged Seceder. After addressing a meeting, the old beadle of the church came up stairs to the vestry, and seizing him by the hands, said, “O man, but that gangs to my heart.” One individual in Edinburgh, a member of the Secession, had promised them L.500; and the congregation of a Secession minister, on the south side of this city, had unanimously voted their church for the use of his congregation and himself, free of all expense. These were cheering and delightful symptoms of better times, and he for one would reciprocate such expressions of kindness with his whole heart.

As to the prospect before them, now that they were fairly ashore, and had left the old ship behind them, he saw that it was proposed by the other party, to address a letter to the congregations of our former churches, to induce them to remain in the Establishment. Of this letter, he would say, that they might save themselves the trouble of writing any more letters. He was persuaded that the Queen's Letter, or rather the Letter of Sir James Graham, was one which all the people of Scotland could read and understand as well as the ministers themselves. The people had had many strange letters addressed to them of late. They had one when the Veto Act was repealed,—another when so many able and zealous ministers were driven out from their church courts,—another when solemn depositions by the Church were at once reversed,—and the most solemn of all, when 400 ministers left the tabernacle of their fathers and assembled in this place. Another letter would be, when these ministers would be found leaving their hallowed manses, the homes of their fathers, leaving their churches and the churchyards, where are deposited the bones of their nearest and dearest relatives; and still another, when they see the hireling intruding into the churches and the manses, trampling under foot the crown of the Lord Jesus Christ as he presses forward. They may save themselves the trouble of writing letters to the people,—they can read those which have been already sent them. We may send letters too; but our first duty is to evangelise the country, and in order to

accomplish this, to call forth the liberality of the people. He had no fear of the people's liberality towards the Free Church. But he was aware that there were many of their friends who, being at first somewhat incredulous, made promises of future support to the Free Church, to be performed when the disruption actually took place. Giving so much at the time, they promised to increase their subscriptions when the protesting ministers came out, a sort of promissory note, payable at a certain time. These notes are now past due,—let us make the demand on the acceptors, and make them pay for their incredulity, by paying twice the sum they had promised. But we must not confine ourselves to Scotland, we must make an irruption into the kingdom of England. The gentlemen who addressed them the night before, had told them to go to England. It was his opinion they had been too long in crossing the Tweed. Let us do so now. We want money, and the English have plenty of money. England has overturned our poor Church, and ought to help us. He hoped that many of England's sons would see the extent of the injury their countrymen had done to Scotland, and that they would now exhibit their willingness to make a munificent offering to build up and repair the broken-down walls. The approach of the enemy, besides, might be looked for from the south, and, as Hannibal was met before he reached Rome, so ought we to meet the enemy on the south of the Tweed. Puseyism was threatening an invasion; it has reached the vicinity of the ear of the Queen,—it has reached the ear of the Prime Minister,—it has seized upon the schools,—entered the universities,—found its way to the Bench of Bishops,—is predominant in many parts of England,—and woe to us if it becomes predominant over the country. Presbyterianism is its greatest antagonist power. Our friends, the Wesleyans, are not able single-handed to fight the battle of Christian principle, or to give such effective opposition as Presbyterianism can. The Synod of Laud fell before the banner of the Covenant; and Puseyism may yet be destined to fall before the Reformed Presbyterianism of Scotland. The question in which they were engaged was not a Scottish question, it was one interesting to the world—a question of eternal truth—a question of a third Reformation. The first Reformation was the word of God against the infallibility of popes; the second, against the infallibility of kings; and the third, against the infallibility of judges. The principles are the same—they are based on the authority of the word of God and of the Lord Jesus Christ, who is the Head in all things over the Church His body. They were bound in self-defence, and in the discharge of their duty to their Great Head, to go through all the neighbouring kingdom, and to nail on the door of every cathedral, and of every parish church, their testimony for Christ's Crown and Christ's supremacy; and in discharging this duty in a spirit of prayerful dependence on Him whom we acknowledge as the Church's only Head, we shall have the blessing of God upon our labours, and universal good may be expected to result from the mighty movement.

Rev. Mr HETHERINGTON said.—He had lately a communication from a Presbyterian in Wales, anxiously inquiring the number of Convocationists who were to come out, and requesting the earliest information as to their movements, that they might be prepared to meet and unite with them. This was another testimony of sympathy with them.

The MODERATOR then addressed Mr Hintz. He said.—In the commencement of the observations which you have this evening addressed to the Assembly, you stated that it was not as a deputy that you made your appearance among us to congratulate us on the present aspect of our affairs. I am sure I express the mind of the members of this Assembly when I say, that the fact of your coming among us of your own accord makes your presence so much the more welcome to us all. We look upon it as a strong expression of the feelings of your heart and soul towards the Church of Christ in this land. You plead that you are a stranger among us, and that you are not acquainted with our language. I hope there is a fellowship in which you are no stranger to us, and that both you and we may consider ourselves as fellow-citizens,—as brethren of the household of God,—holding the same faith,—animated and encouraged by the same hope,—and filled with the same love. Mr Guthrie made an allusion to a beautiful portion of our Lord's intercessory prayer for his disciples, that they might all be one, even as He and His Father are one,—and I think we have a striking de-

monstration of the fulfilment of that prayer in your appearance here among us; and looking to the facts which appear before us in other parts of Christendom, we find that unity of the Spirit which is the bond of peace, promoting the union of the Churches everywhere,—making them one in Christ, who is the tree, and of which, I trust, we are the branches. Long may this be the case with the Churches of Christendom. I am sure, Sir, I would not be forgiven by this Assembly, if I did not with them express our warm and heartfelt gratitude to God for that revival of pure Christianity in the land to which you belong. It was matter of great grief to every Christian mind in this country, that Germany should have been clouded so long by those pernicious errors which contaminated her universities, and rendered her pulpits worse than useless; but we hope God has now poured out His Spirit upon that country, leading her ministers to look to the simplicity of the pure Word of God, and in the spirit of Luther and the other reformers, to draw from the fountains of truth the doctrines which they teach to the people, and which alone can be agreeable to God and useful to man. May you, Sir, return to your home refreshed, by seeing in this Assembly the manifestation of that principle which we hold in common, and without which no Church can be in reality a Church of the living God.

It was then announced that the Assembly would meet, *alone*, in the Lothian Road, at one o'clock to-morrow, to consider the secular affairs of the Church; and at seven o'clock, as usual, in the hall at Canonmills.

After the usual devotional exercises, the Assembly adjourned at eleven o'clock.

THURSDAY, MAY 25.

The forenoon sederunt took place in Lothian Road Church. The secular affairs of the Church formed the subject of deliberation. The most perfect harmony pervaded the proceedings. But as the meeting was private, we do not report them.

EVENING SEDERUNT.

The Assembly met at seven, in Canonmills Hall, which was again filled with an audience amounting to between three and four thousand. Rev. Dr Duncan, of Ruthwell, took the chair.

After praise and prayer, the Rev. Mr CUPPLES of Stirling rose to put a question. He said,—I wish to know if the Committee appointed to receive applications from those who wish to adhere to the protest, are instructed to make a report to this Assembly before it rises; and, if so, when that report is to be given in. I should like to ask, also, of those who have had the lead in this matter, if they have it in contemplation to limit a time for receiving names. I have the impression, and I believe the same impression rests on the minds of many of my brethren, that after a given time, those who apply should undergo an ordeal of a more testing kind,—that they should undergo a thorough sifting process. I do not put this question with any invidious purpose, but from a conviction, that when we find parties hesitating for any length of time in adopting our principles, they thus give reason to doubt the soundness of their views, and to question whether they may not then be driven to us by “stress of weather.”

DR CLASON, in reply to the questions put by Mr Cupples, said, The Committee has not had time to meet yet to take the difficult and delicate subject into consideration. It is the anxious wish of the Committee to give expression to the feelings of this house; and I am sure they would be glad if Mr Cupples would allow himself to become a member. In regard to the time when we are to give in our report, I hope Mr Cupples will not be very pressing on that point. At all events, the report will be laid before you before the end of Assembly.

PRAYER-MEETING OF ELDERS.

MR M. MAKGILL CRICHTON.—Before proceeding to the business of this evening, I give an intimation, in the absence of Dr Candlish, to the elders present, that as there is to be no evening sederunt to-morrow, it is proposed that the elders of the

Free Assembly, and the elders connected with the Free Church in Edinburgh, meet in St Luke's church for devotional exercises, confession, and prayer, having special reference to the circumstances in which this Church is placed, and our duties in reference to them, to seek counsel, and ask grace of the God of all truth and grace, that we may be enabled, in our subordinate offices as elders, to discharge those duties so as to advance the interests of the Free Presbyterian Church. I may say also, for the country elders present, that they are desirous to know when the Supplementary Deed to the Act of Separation will be ready, as they are anxious to have an opportunity of signing the document before Saturday, as some of them will have to leave town at that time.

[At a subsequent part of the evening, the Supplementary Deed of Demission was laid on the table.]

ADHERENCE OF THE MARQUIS OF BREADALBANE.

MR A. DUNLOP rose and said,—Moderator, I have a communication to make which I am sure will fill you with delight. It is from a nobleman, high in rank and character, who has adhered to our Free Presbyterian Church. It is Lord Breadalbane. (Tremendous applause.) We have had many opportunities of knowing the warmth and sincerity of his Lordship's attachment to the Church of Scotland, and the cause for which we have been contending, and we have ever reposed in him the most firm and devoted confidence; and though for a short time we differed,—he reposed a degree of confidence in the intentions of the Government which we believed to be unwarranted,—yet I now rejoice that, as I fully anticipated, the moment that his Lordship ascertained that this confidence was misplaced, with that frankness and generosity which belongs to his character, he has determined to cast in his lot with us, and has accordingly given in his adherence to our Free Presbyterian Church. (Applause.) His Lordship's letter is dated the 23d instant, and is of the following tenor:—

“LONDON, *May 23, 1843.*

“DEAR MR DUNLOP,—I received your note of the 19th instant yesterday morning, and as I have also received the Scotch papers. I am aware of all your proceedings down to Saturday. After a careful perusal of these, and having given my anxious consideration to the various topics of the Queen's letter, and the spirit which pervades it, I am most reluctantly obliged to give up that hope which I had till now fondly entertained, that the Government were really in earnest in their desire to bring in a measure consistent with the rights and privileges of the Presbyterian Church, and securing to the parishes of Scotland the appointment of ministers acceptable to the people. My resolve is therefore now taken, to vindicate my own principles as a Presbyterian, and to leave the Established Church; and I beg of you to command my humble services in any way which can be most useful in the cause of the Free Presbyterian Church. I remain, dear Mr Dunlop, very faithfully yours, BREADALBANE.” (Immense applause.)

Mr Dunlop continued—This alone was wanting to complete everything we can desire from man—this alone was wanting to place the cope-stone on our building; and while we congratulate ourselves on now having a leader whose character is superior to the rank which he holds, high though that may be,—while we congratulate his Lordship on this, we congratulate him still the more on occupying a nobler position than has been occupied, I may say, by any member of the aristocracy since the days of one of his Lordship's own clan, who was also deceived by the gentlemen of the day—I mean Lord Lorne, afterwards the Marquis of Argyle. When he found that the professions of Charles the First in that day were as unfounded as those of Lord Aberdeen in the present, he joined the Assembly of 1638 the moment he saw that the powers of the kingdom were disposed to injure the freedom of the Church; and Lord Breadalbane has nobly followed his example. He follows that example at a time when the aristocracy of the country is opposed to us, when the Government is against us,—it is this time that his Lordship takes to throw in his lot along with us, and to occupy the same noble and enviable situation, in forming one of the very few connecting links between the aristocracy and the Christian people; and in doing this, he occupies a prouder position than has been occupied by any nobleman since the days of Lord Lorne. (Loud cheering.)

† J. M. NAIRNE, Esq. of Dunsinane rose, amid great cheering, to express his cordial concurrence in what had been said by Mr Dunlop. In common with him, and, he might say, in common with this great Assembly, he felt how great a debt of gratitude was due to that distinguished nobleman, for the magnanimous stand he had made for the religious liberties of his Christian countrymen, who, he doubted not, greatly appreciated the part he had taken in the arduous conflicts of the time. Lord Breadalbane's countenance had always been of much importance to our righteous cause; but never was it more valuable, or valued, than at the present crisis, when that cause was forsaken, and worse than forsaken—actively opposed, by the aristocracy of the land. That truly patriotic nobleman had stood forward among his peers, almost singly, as the assertor of our spiritual independence; and finding, after all his exertions, that he failed to obtain a fair recognition of our spiritual liberties from the Legislature, he had come to the resolution of abandoning an enslaved and Erastianized Establishment, and cast in his lot with this our Free Presbyterian Church.

COMMUNICATION FROM HOLLAND.

Dr HENRY DUNCAN (the Moderator *pro tempore*) said,—I have to communicate a document of another kind, but of a scarcely less interesting nature. It is from the free Dissenters in Holland, who have sent a sympathising letter to our Free Presbyterian Church. The letter, which contains this expression of sympathy, is addressed to our Moderator, Dr Chalmers, and is written in Latin. It is not necessary to be read, not only because it is a private document, but because it is in a language which some of the meeting may not understand. (Laughter.) But there is another letter, that which I now hold in my hand, and which is written both in Dutch and in English. The Dutch I cannot read, but I will endeavour to read the English, although it may be somewhat difficult, from being clothed in a foreign idiom. The Moderator then read the letter, which expressed a deep sympathy with the Church in her present contentings, and an ardent hope that she may remain steadfast in the maintenance of her principles.

Dr CANDLISH said,—I beg to move, Moderator, that this letter be duly recorded, and that it also be remitted to a Committee to prepare an answer to it. I think myself in some degree warranted in taking the first step in making this motion, inasmuch as I think it fell to me some years since to make special inquiries regarding this secession which has taken place in Holland; and to give some communication regarding it, which enables me to know something regarding this communion, from whom we have received such a friendly and sympathising address. It is a history of peculiar interest. A very few individuals, in the first instance, raised a protest against the unfaithfulness and Erastianism of the Dutch Church,—a Church which had long maintained Calvinistic doctrines and Presbyterian government, but which latterly has been subjected to the rule of the State, and has, in consequence, digressed from the soundness of the faith, insomuch that, to a very large extent, the doctrines of rationalism were professed and preached in that establishment. The few individuals who first of all raised their protest against this system were men not only eminent for their religious character, but also distinguished in the literary and scientific world. A poet was among the number; a lawyer of eminence was with them; and some eminent and godly divines took part in this religious movement. But this body of pure seceders was subjected to persecution of the most odious kind; and, when I had occasion to inquire into some of the details of that system of persecution, it appeared to me to bear considerable resemblance to the persecution of our fathers, in the days when heavy fines were imposed for the keeping of conventicles, and when dragoons were quartered upon those who did not attend upon the ministry of the curates. The pretence upon which this persecution was inflicted, was the existence of an old law of the country which recognised certain religious bodies, who were specified by the State as entitled to toleration, but which denounced pains and penalties against any others who might meet in a conventicle of more than twenty persons. The consequence was, that these dissenters, just because they would not acknowledge that they were dissenters,—because they held that they were the legitimate representatives of the Church in Holland,—because they were upholding the ancient and faithful testimony of that church,—just because they did this,

they were subjected to that persecution from which Papists and Jews were by law exempted. These persecutions were of the most harassing nature. Fines were imposed upon them for holding private assemblies, if the number present should exceed the limited amount of 20; and imprisonment consequently was the lot of those who were unable to pay the fines. In short, Sir, the early history of this Association puts me in mind of those very persecutions which are recorded in characters of blood in Scottish history. I am glad to know that of late years toleration has been extended to these men in Holland, and it must rejoice our hearts to receive from them the testimony of their attachment to the great principles which, in common with them, we are called on to maintain. I cannot but be affected—as, I am sure, the Assembly is affected,—by the touching allusions in the document which has been read, of the inability of our friends to fulfil their anxious desire to be with us on the first of July. I do not know if means could be well provided, but for myself I would feel the highest gratification if we were able to overcome that obstacle—if we could enable our friends, whose hearts and spirits are with us, to be also with us in person on the occasion of our commemoration of the memorable Assembly of Divines. However this may be, I think the committee to which this letter shall be referred, should take the whole matter of the future intercourse with this Church into their serious consideration, and that they should adopt such measures as they shall see meet, either to see our brethren face to face on the occasion of that jubilee, so dear to our Presbyterian hearts, or at all events to regulate an intimate intercourse with them in time to come. You apologised, in your reading of the document, for its imperfections as regarded the English language; but it is enough to show us the deep interest which they take in our concerns; and I will venture to say, that if we were called on to correspond with them in Dutch, our Dutch would not be so good as their English. (Laughter.) This communication, which has reached us, is calculated on the one hand to elevate and exalt our feelings, and, on the other, to impress us with a most serious sense of our own responsibility; for it confirms the impression under which we have laboured, that the eyes of Christendom are upon us, and that we stand forth as a spectacle to the Churches of the living God; that we have gone forth, or been driven forth, not only to vindicate our liberties—to worship God according to our conscience, but that we are destined to be the great rallying point, round which shall be arrayed the Churches of the living God against the hosts of Antichrist. This very night, Sir, when on my way to this place, I heard a report, which, if it be a true one, is of no slight importance at the present time. It is, Sir, that one of the most eminent of the leaders of Puseyism in the Church of England has openly avowed his Popery, and declared his attachment to the Church of Rome. If the report be true, I say it will give me unmingled satisfaction and joy. I rejoice in it, not only because it unfolds their real designs, but because I trust in God, that if every thing else fails to move our evangelical friends in England to the momentous nature of the crisis, such an avowal as this may at last arouse them. Whether this may be or no, it is plain that events are hurrying rapidly forward. Not a day passes over us in which we may not be prepared to bear testimony to the truth of God against the lie of the devil. It seems, indeed to be the time chosen for the manifestation of the power of Satan against the power of God; but let us be assured, that the more they come into open conflict, the more are we assured that the victory will not be long delayed, and in the end can never be doubtful. So long as the fight is maintained under ground, the friends of truth may tremble; but let the conflict thicken, and the enemy display themselves in the face of open day, and there is no fear for the issue; and in rallying under the standards of our Free Presbyterianism all that is sound in the Protestantism of Christian men, we shall be more than a match, by the blessing of God, for all the efforts of the Man of Sin. In conclusion, and in connection with the document which has been read, allow me to refer to a private letter which I have received this morning from a brother in the ministry, labouring in that country,—a brother of another communion, but whose name is not unknown to many in England,—the Rev. Mr Miller of Rotterdam,—a friend of my own and of some now present. He desires me to take the opportunity, if I have it, of expressing his deep sympathy in the proceedings of the last few days; and I refer to this, simply from the fact that he is resident in that country from which the letter

has come; and he is deeply interested in that important and elevated movement which it has been our privilege to witness. I beg to move that the letter from our Dutch brethren be recorded, and that it be sent to a committee to prepare an answer.

Dr KEITH seconded the motion. It gave him peculiar pleasure to hear the statements contained in that document, especially from the particular references made in it, from the spirit which had caused their Dutch brethren to send that communication to the Free Church of Scotland, and from the especial interest which they had taken in the conversion of Israel. He was persuaded that it was unnecessary to add one word to the eloquent statement of Dr Candlish, for it would be seconded by the unanimous voice of the Assembly. They would pardon him, however, if, like the reverend Doctor, he also referred to a letter which he had received. He could not tell them of any donation, or of any great name which had adhered to their cause—he would not tell them of the gifts of men, but he thought he could speak to them of the gifts of the Lord, and of His blessing on their cause. The letter to which he referred conveyed the intelligence that the whole family of which he had spoken on the preceding day, had been baptised, and were like themselves members of the Church of Scotland. He would read a portion of the letter.—[The rev. Doctor then read an extract, stating that the whole of the Saphir family, including the son and three daughters, (one of the sons having been previously baptised) had been baptised, and that immediately after it, those present had been delighted and refreshed by a powerful and solemn address from M. Saphir, embodying and unfolding the great truths of the gospel.] He continued—Such, then, was the result of their missionary labours in the conversion of Israel. The Rev. Doctor had adverted to the stand made by the Church of Scotland for the truth, and the vast interest with which her efforts were every where else regarded. He could tell them that this feeling was not confined to the Dutch Church alone, but was shared in by the members of every Protestant Church in Europe. About two years ago, a man of all others the best versant in the subject, an eminent Church historian, stated to him that the Church of Scotland was the only Church on earth that could raise within itself the question of spiritual independence; and only a year ago, a clergyman of the Church of England, in conversing on the points which agitated the Church of Scotland, stated, that the controversy was one which would settle the question of church establishments; and if spiritual independence could not be maintained, church establishments were gone. The question was not now one between Presbytery and Episcopacy—for Episcopacy seemed to be assuming its own proper name in the person of Dr Pusey—but it was between Presbytery and Popery; and, as such, the efforts of their Church would be regarded with the deepest interest by the whole Christian world. He concluded by supporting the motion of Dr Candlish.

Professor BROWN of Aberdeen stated, that the history of the Dutch Church, in its secession from the Established Church in Holland, threw a strong light on the controversy in which they themselves had been engaged. It informed them, that when the contest was for Christ's crown and kingdom, the combination of hostile powers was always the same. In this instance, they saw a government reviving an odious law, which had been introduced by the French when the country was occupied by the armies of Napoleon, and which was originated for the purpose of suppressing political associations,—they found the Government perverting that law, in order to prevent the assembling together individuals for the purpose of reading the word of God; and thus, under pretext of law, trying to suppress the circulation of God's word, and to destroy freedom of conscience. They found the Dutch government, after the Restoration, actually making use of laws, made by men whose tyranny they condemned, in order that they might carry out tyranny of their own. These facts threw an important light, as he had said, on the controversy in which they were themselves engaged; and they might derive great encouragement from the success of the secession which had been made by this band of devoted men. They were first oppressed by law, but now they had prevailed, and were tolerated and allowed freedom of conscience. When they looked, therefore, to the measures which were now being taken to prevent the Free Church of Scotland from extending itself, and to the efforts made by some of the landed proprietors of the country to prevent its members from obtaining a spot of ground on which to rear a temple for

the worship of God,—from what had happened to this small body, who were subjected to persecution more severe,—they might take encouragement, that those persons who were now making use of their influence, and calling into requisition all the power they were possessed of, to keep down the Church, would, by the weight of public opinion, soon be compelled to treat them in a similar manner, and to grant the small boon which the Church asked, and which she was justly entitled to claim.

The CLERK intimated that a Supplementary Act and Deed of Separation had been prepared, and that those who had not signed the former one would now have an opportunity of signing the supplementary one in the committee-room adjoining the place of meeting.*

PRAYER-MEETING OF MINISTERS AND PROBATIONERS.

DR CANDLISH said,—I believe it has already been intimated that it is intended that the meeting of to-morrow evening should be superseded, for the purpose of enabling the ministers and elders of our Protestant Church to meet together for solemn prayer, in reference to the duties which, by the blessing of God, they will undertake during the approaching summer. I believe the elders have it also in contemplation to spend the evening in the same solemn exercises, and that intimation to this effect was given before I entered the Assembly. I propose, therefore, that the evening sederunt be superseded, in order that we may be enabled to carry this plan into effect. We are now forgetting things that are behind, and looking forward with hope and confidence to the things that are before. We are preparing ourselves, I trust in God, for a great and glorious work to be accomplished during the ensuing summer. We must all of us, to whom God has given the needful strength, take our staves in our hands, and go forth on a pilgrimage to preach the gospel over the land. In the first instance, we must devote ourselves to the planting of the Church, and the gathering together of our own flocks. But all of us who are young and strong must make up our minds to itinerate for a time before the rigours of winter set in. There is such a vast demand for the preaching of the gospel, that every effort must be made to supply it; and our probationers will set forth on this holy and righteous work, not as in former and peaceful times, when one here and one there was devoted to the work of the ministry, but the exigency demands that we should send forth, *en masse*, all those whose services can possibly be made available. Under the circumstances in which we are placed, and looking to the manner in which the summer is to be spent, in planting our Church and in preaching the gospel, it becomes those who are to be engaged in this work—it becomes our ministers and probationers—to devote themselves in a new and solemn and holy covenant to this special labour. The elders have special duties to perform, and they will also meet for prayer; but it is plain that the duties before the ministers and probationers make it more expedient that they should be by themselves, and engage in those exercises that are alone calculated to bring down the blessing of God upon their work. One thing is, that the line of demarcation, broad and distinct though it used to be between ministers and probationers, must now, to a great extent, be broken down; and we must meet as soldiers of the same army, called to go forth on the same combat. To-morrow, therefore, we propose that the ministers and probationers of the Church shall meet in Lothian Road to spend the evening in suitable exercises, in the confession of sin, and in supplicating at the throne of grace for the efficacy of our labours, while we go forth to the great work of proclaiming the truths of the gospel, and the unspeakable riches of Christ. Let us seek so to improve the meeting of to-morrow, that we may be suitably impressed with the vast importance of the work on which God is sending us; and that we may have the great comfort of believing, that we go into this warfare, not on our own charges, but on the strength of Him, who is now manifestly saying—“Who will go for us?”

The arrangement proposed by the reverend Doctor was agreed to.

* See Appendix.

CHURCH SCHEMES.

Mr DUNLOP read the following Report of the Committee appointed to prepare the draft of an act for collections for the Five Schemes, and to make suggestions as to any alteration in the management under the altered circumstances of the Church:—

“The Committee beg leave to submit the draft of an Act on the subject of collections.

“They have considered fully the matter committed to them in regard to any alterations in the management of the Schemes of the Church; and with the exceptions after-mentioned, they find no occasion for change.

“It appears to them that the business of these Schemes should generally be conducted as heretofore, each Committee managing the concerns of its own scheme, and a joint Committee or Board being constituted, as at present, by delegation from all the Committees, for attending to and regulating certain matters common to them all, such as the organising and keeping in active operation a system for maintaining and increasing the contributions to the Schemes,—publishing the monthly record of their proceedings, &c. The Committee would, however, suggest, that both for the sake of avoiding confusion and mistake, and also as in itself an improvement, the name of this joint Committee should henceforth be the “Joint (or the General) Board of Missions and Education,” and that the officer at present called “Agent for the Schemes” should be designated the “Secretary of the Board of Missions and Education.” The Committee would further strongly express their sense of the necessity of as speedily as possible carrying out the recommendation of last Assembly, that additional agency, particularly for the travelling department, be secured.

“In regard to two of the Committees, certain special alterations seem necessary, in consequence of the altered circumstances in which the Church is now placed.

“1. The Home Mission Committee has four separate objects under its charge, which are restricted to four distinct sections of the Committee. These are, the building of additional churches,—the employment of probationers,—the aiding of weak congregations,—and the encouragement of promising young men for the ministry. Of these objects, the third in order,—that of aiding weak congregations,—will now, of course, be absorbed in the general operations for providing for the sustentation of the ministry; while other two,—viz. the building of churches, and the employment of probationers, must for some time be conducted on a scale of such magnitude, and requiring such extraordinary efforts, beyond the ordinary operations of any of the Committees of the Schemes, as to render the appointment of separate and special Committees for these objects indispensably necessary in the meanwhile. It is therefore suggested, that for the present, and at least until matters shall have been brought to the state in which the extension of the Church shall have resumed its *gradually* progressive character, the attention and funds of the Home Mission Committee should be directed exclusively to the remaining object, that of encouraging and assisting young men coming forward for the ministry; an object which, under existing circumstances, required the full amount of the funds which will be at the disposal of the Committee.

“2. In regard to the Education Committee, again, it is recommended that it be separated into two sections, with separate conveners (or, if thought better, that two distinct Committees should be appointed,) the one in reference to the college and the theological education, and the other to schools and elementary education.

“With these variations, the Committee would suggest that the present system should be continued, and that Committees should be appointed accordingly on receiving the Reports on each of the Schemes respectively.

(Signed) “A. DUNLOP, Convener.”

Mr DUNLOP then read the following act:—“This Assembly, regarding the extension of the Redeemer’s kingdom, and the propagation of the glorious gospel at home and abroad, as the highest duty and privilege of the Church of Christ; thankful to Almighty God for the success which it hath pleased Him to vouchsafe to the various missionary schemes of the Church in her former condition; and deeply convinced that the change which has lately taken place, accompanied as it has been with so many tokens of Divine loving-kindness and grace, claims only the more devoted,

prayerful, and self-sacrificing exertions in their behalf, at the hands of all the office-bearers and members of this Church,—appoints collections to be made in all the congregations thereof for the said missionary schemes, during the ensuing year, as follows, namely,—1st, On the fourth Sabbath of June, for the Scheme for Conversion of the Jews; 2d, The fourth Sabbath of August, for Education; 3d, The fourth Sabbath of October for Foreign Missions; 4th, The fourth Sabbath of December for the Home Mission; and, 5th, The fourth Sabbath of February for Colonial Churches; and they appoint the collections for the next year to commence in the ordinary order of rotation, with the Scheme for Education on the fourth Sabbath of April; provided always, that whenever the celebration of the sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, the collections shall be made on the Sabbath immediately preceding; and the Assembly appoint every minister or probationer supplying ordinances in any congregation on the Sabbath preceding that on which each collection is to be made, to give due intimation thereof to the congregation, accompanied with such information on the object of the collection as he may deem fitting. Farther, the Assembly enjoin all the Presbyteries of this Church to hold a yearly meeting, of which due intimation shall be given in all their congregations, and which the public shall be invited to attend, in order to afford every minister of the Presbytery an opportunity of stating what has been done in his congregation and bounds, in furtherance of the said objects; and to give the persons present, by means of addresses by one or two of the members specially appointed for that purpose, such information as to the progress of Christianity at home and abroad as may be best calculated to arouse the benevolence of the Christian public and maintain their interest in the prosperity of the said objects; and, particularly, the Assembly appoint the several Presbyteries to require an account of the diligence of all their ministers in this matter; and to record the report of every minister in the Presbytery books; and likewise, ordain the several synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod books; and the Assembly earnestly urge on their faithful people seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability wherewith God hath blessed them.

“The Assembly appoint the minister of every congregation within the bounds of this Church, or the probationer or missionary supplying for the time ordinances therein, to read this act to the congregation on the second Sabbath of June next to come; and where there is no service on that day, or where it is the communion Sabbath, on the first Sabbath thereafter.”

Rev. HENRY GREY, in moving the adoption of the Report and resolutions, said—I have long considered our Schemes as reflecting high honour upon this Church. The adoption and formation of these Schemes, I regard as a new era in our Church,—an era of reviving and improving religion; and I rejoice to think that they met with so much encouragement from every part of the country. Certainly, in laying the platform of our renovated Church, we ought by all means to maintain and preserve these Schemes, and, if possible, to infuse additional life and vigour into them. Christianity itself is a missionary scheme, and no Church deserves the name of a Church of Christ that does not interest itself in missionary undertakings. As, when an individual is born in spiritual life, he instantly becomes a witness for Christ to those around him; so, when a Church is born, she ought instantly to become a witnessing Church, and to make it her object to communicate the Word of God, which is the great instrument of faith and sanctification, both to the young and the aged. Great prospects are now opened before us; new vigour is required in us; and, I trust, we shall not be wanting in the important duties to which we are summoned. Of course great faith and courage are wanted to support all these enterprises; but when I recollect that I address an Assembly of my fathers and brethren, who, from a sense of duty to their great Head, have shown themselves ready to part with all wordly goods, I have no doubt that the same faith shall enable them to make this utmost effort available for the good of their mother. I trust that he who 'once said to his disciples, “when I sent you without purse or scrip, or shoes, lacked ye anything? And they replied, Nothing,” will receive from my brethren before me the same answer, when, at a future time, He shall put the same question,

“Lacked ye anything, when I sent ye forth upon your labours, with nothing to depend upon but the gifts of my Providence?” The work in which we are engaged is eminently a work of faith;—we are called to the work of faith, the labour of love, of patience, and of hope; and, I trust, our blessed Master, that great Missionary who came to save us, will strengthen us in His work, and crown our labours with great success. I congratulate the Church on the spirit which this Assembly manifests, and I trust we shall have no cause to be ashamed of our hope.

Mr MAITLAND MARGILL CRICHTON said—In rising to second the motion, I trust I may be allowed to say, that I have formed very sanguine anticipations, in regard to the working of the Act for collections which is about to be approved of by this Assembly, and which will be responded to, not by the majority, but by the whole ministers and probationers of this Church. Formerly we were compelled to act in a way not very consistent with Presbyterianism. We had to publish lists, and issue recommendations, and use such other gentle means as might tend to stimulate to a sense of duty; but I trust, that for the honour of the Free Presbyterian Church, if we are spared to meet here this time next year—we shall have to congratulate the Church that not a single minister or probationer has failed to obtemper the act which has now been read as to the Five Schemes of the Church. I have heard a great deal of lamentation because that we have suffered the loss of funds for missionary purposes. True, we have lost a station-house here, and a balance of money there: but I desire to look at things as a whole,—to look at the question of both sides; and when I do so, I feel that if we have partially suffered loss, we have also gained; the *dead weight* has been removed. I recollect that several hundreds of our parishes have been coerced and prevented from giving their contributions to this cause, because the ministers would not afford to the people an opportunity of doing so. Now that our ministers will be stationed in Moderate parishes, and will have no delicacy in crossing the boundaries of particular parishes,—the contributions from those parishes hitherto shut up will flow freely. There are other elements which might be shown in this matter with a view to encourage us to hope for great things for the time to come; but the fact of the dead weight of Moderatism being removed, is of itself a guarantee for a large increase of what I might still characterize as the very scanty revenue that comes into our missionary treasury.

Mr JAMES BRIDGES, W.S., rose to make a proposal, which he felt assured would gratify his learned friend who had read the report, and those who heard it. They had been greatly indebted, in their Schemes, to the exertions of their friends in London; and it had been suggested, that the appointment of a committee in London would add greatly to the advancement of the funds. He begged to propose, that the committee be directed to give effect to this suggestion.

Rev. Mr M'FARLANE (Renfrew) said that there had been adhering to the principles of the Church of Scotland, a missionary society in Glasgow, which had six missionaries in Africa, and a seminary for the education of natives, under the management of an ordained minister of the Church of Scotland. He would propose that power might be given to the Committee to correspond with the directors of that institution. There was not one of their ministers in South Africa who was not at heart, what they all were there, and among the warmest friends of the cause of truth and righteousness.

These suggestions having been acquiesced in, the Assembly approved of the Report and Act, and approved accordingly.

COMMITTEE ON EDUCATION.

Dr WELSH, as Convener, gave in the following report:—

“The subject remitted for the consideration of your Committee, may be conveniently treated of under two heads; the *first* comprehending what is *essential* and must be *done instantly*; the *second*, relating to what is *desirable*, and for which *preparation* should be made *without delay*.

“I. It is *essential* that provision should at once be made for carrying on the education of students of divinity who have given in their adherence to this Church, and of students who propose to engage in the study of divinity next winter, with the view of preparing themselves for the work of the ministry in connection with this Church.

Your Committee are of opinion that such arrangements may be made as will enable the Church to accomplish this important object for one year, by the establishment of a Theological College or Institution in one of the University seats, conducted in the manner that the Theological Faculties in our Universities have for some time followed, and perhaps under the same number of professors. The Committee are deeply sensible that great improvements might be made in the course of theological education, and that more than three Professors of Divinity are necessary for a full system of professional training; and they are also fully aware, that it is desirable that there should not be less than three separate theological colleges. But for a single year they are disposed to recommend that the Church should limit itself to one institution, without attempting any alteration in the course of study. This is of importance, in the first place, for economising the agency of the Church. There cannot be a doubt that a demand will be made greater than the Church can supply, in the course of the present summer, for preaching the gospel; and it is, if possible, to be avoided, that the attention of the ablest of our ministers should be called away from this important duty, and their time occupied in preparing lectures for the winter session. It is of importance, also, that no more money should be devoted to this object than is indispensably necessary. And, finally, though important additions recommend themselves in the course of study, it may be wise not to attempt any alteration till a plan may be more fully matured by the Church than circumstances will at present allow. But, upon the lowest scale, and as presenting the *minimum* upon which the education of students of theology can be conducted for even a single year, the following arrangements must be made by the Assembly, or by a committee entrusted with full powers upon the subject:

“1. Three, or, if found desirable, four, professors of divinity must be appointed, viz., a principal and primarius professor of divinity, a professor of divinity and church history, a professor of divinity and Hebrew.

“2. A hall or class-room must be procured.

“3. A library must be founded.

“The session may commence in the beginning of November, and end about the beginning of April.

“The regulations observed for some years past, before the disruption, respecting the examination of students by presbyteries, &c., should be rigidly adhered to.

“The law respecting students who cannot give regular attendance should also be continued for a year; and as it is proposed that there should be only one institution, which may subject students at a distance, and particularly those who contemplated prosecuting their studies at Aberdeen, or those who are prevented from transferring their residence for five months from St Andrews or Glasgow, to great inconvenience, the committee recommend that with such students the ensuing session should be reckoned as forming a regular session in their course of professional study, upon the following conditions, viz., that they afford to the Presbytery within whose bounds they reside, or to the committee on theological teaching, appointed by the Assembly, satisfactory evidence that circumstances render it impossible for them to give attendance at the theological college; and that they present themselves, at the opening of the session, to the theological faculty, and have prescribed to them a course of reading and study for the session; and that they, thereafter, place themselves under the superintendence of the Presbytery of their own bounds, by whom they shall be examined from time to time respecting their progress.

“II. In regard to what is *desirable*, and what the Church should immediately aim at accomplishing, a difference of opinion has been expressed. It has been conceived by some that the Church should limit its attention to theological training, and should satisfy itself with endeavouring to establish a sufficient number of theological institutions for the instruction of students of divinity, and with raising the standard of professional attainments to a very high degree, without attempting the founding of universities, or the establishment of grammar or elementary schools to any considerable extent, or, at all events, upon a national system. The reasons that have led individuals to this conclusion, are, in the first place, the difficulty of obtaining such an amount of funds as would be sufficient for the introduction of an effective system of education in connection with the Church. In the second place, it is

conceived that the system of education in Scotland, as already existing, is upon such a footing as might admit of our allowing our children and young men to attend the ordinary schools throughout the country and in towns, and the classes not strictly theological in the universities.

“ On the other hand, however, it is conceived, and the committee are of opinion, that while the attention of this Assembly should be directed, in the first place, and especially, to the foundation and endowment of a sufficient number of theological colleges, with a full complement of professors and well furnished libraries, a much more extended scale of operations should be had in contemplation. In support of this view, it may be stated that the difficulty of raising funds is not for a moment to interfere with our plans of proceeding, inasmuch as the experience of the last few months demonstrates, that if good cause is shown why there should be a new system of education in all its branches, there is no reason to doubt that the people of Scotland will enable the Church to carry her plans into execution.

“ That such a scheme is necessary, appears, in the first place, negatively, from the circumstances that the withdrawal of so many faithful ministers from the ecclesiastical establishment of the country will produce a very material difference in the character of the religious superintendence of *elementary* schools throughout the country,—that as the new schoolmasters to be appointed will all be men connected with the Establishment, and holding views different from ours, upon what appears to us to be an essential question, they cannot enjoy our full confidence, especially when connected with the want of superintendence above alluded to. In regard to universities, the same objection, to a considerable extent, may be made; and, at all events, as our students cannot receive academical honours in connection with their own branch of study, a considerable stimulus to exertion is removed.

“ As a subordinate, and, it is to be hoped, temporary consideration, but for the present of essential importance,—it must be observed that schools, to a certain extent, must be opened to afford a suitable sphere of occupation for parochial, and still more, private teachers of schools, who are threatened with deprivation from their present office, on account of their opinions upon the Church question. Such individuals should be invited instantly to give in their names to the Church, and provision should at once be made for their employment. Instances of tyranny,—in some instances unmanly, and in all unworthy,—(loud cries of hear, hear,)—threats of expulsion from their situation,—of withdrawing of small endowments,—of taking away scholars supported by donations,—have been brought under the notice of the committee. They are the more deserving of attention on this account, that we have not only the case of cruelly injured teachers, but still more, perhaps, of the children, who are to be put into different hands.

“ But further, and positively, it is conceived that the functions of any Church, and especially of a Church that aspires to the character of national, cannot be considered as completely fulfilled, till provision is made for the religious training of the children and young persons connected with it, from the lowest elementary school, to the first institutions of science and learning. And this view is strengthened in relation to our Church, by the consideration that, having given a shock to the existing religious and educational establishments, by withdrawing ourselves from them, we are bound to furnish to Scotland an equivalent.

“ For perfecting such a system, admirable hints are furnished in the chapters of the First Book of Discipline relating to schools and universities, agreeably to which there ought to be one school connected with every church, grammar schools in all our towns, and three universities.

“ And it will not be till such a system is carried into complete operation, that the views of the first Scottish Reformers, for the perfection of the Presbyterian system, can be realised. When it is thus put into operation, the effects of a right system of Church government, in connection with an orthodox confession, will, it may be hoped, be manifested to a degree of which the world has hitherto seen no example. The means of the best education they are capable of receiving would be afforded to every individual connected with our Church. By a well organised system of superintending and reporting, the gifts and graces of all—of each individual, from the highest to the humblest classes of society, would be duly appreciated. Where,

in the remotest parish, the child of the humblest peasant or artisan gave promise of talents that fitted him for more extensive usefulness than his birth seemed to indicate, opportunities might be afforded for his attending the grammar school most nearly situated. If he did not stand the test in diligence, in ability, and piety, he would naturally again return to the sphere from which he came,—but if otherwise, he might be advanced to a university; and here, after full proof, a suitable career would not fail to be opened. In this way none of the gifts bestowed by the Head of the Church upon any of its members would be allowed to go to waste. The talents that might otherwise have languished in obscurity would be directed to their suitable sphere, and the interests of religion and humanity would be essentially benefited.

“With this view, it is obviously of the utmost moment that the whole system of education should be under an effective religious control—that piety should animate it in all its branches—that not only should adequate learning be recognised as essential in a complete system—but that care, the most anxious care, should be exercised, that along with the highest intellectual attainments, with the habits and conformation of character necessary to communicating knowledge with success, there should be a spirit of devoted piety.

“Towards introducing such a system, a committee should be immediately appointed, who should, after the maturest consideration, report to next Assembly upon the subject. The following points will particularly come under their notice:—

“I. Universities—comprehending Government and Patronage, Professorships, and also Lectureships.”

[On the subject of extra lectureships, the Rev. Doctor stopped to observe, that this was a most important point. If, for example, they found ministers of the Church ready to lecture upon interesting subjects, they could bring them up to the university for that purpose. In many cases these might be of great service in stimulating the students, and might be of advantage to the professors themselves. One might perhaps lecture upon Puseyism, or upon Popery; and another might for example, take up the subject of pulpit eloquence. (Turning towards Mr Guthrie, which excited applause and laughter.) They might have a good lecture now and then, too, on ecclesiastical law, and on various important topics. But they would by no means limit these appointments to ministers, but bring forward also such young probationers as might have distinguished themselves in their course of study—individuals who might have obtained degrees such as Masters of Art and Bachelors of Divinity;—the introduction of these young men into occasional lectureships, might be attended with the best effects.]

“The next point would refer to students, including fees, fellowships, and scholarships; the library, and the subject of endowments, &c. &c.

“II. Schools—Grammar Schools, Elementary Schools, commencing with a Normal School.

“Under this head, every thing connected with the planting of schools, the erection of schoolhouses, the salary, and accommodation to teachers; the fees of scholars, and still more, everything connected with the system of tuition, would require to be fully treated of.

“It affords your Committee great satisfaction to be able to state, that a strong feeling prevails in different parts of the country for the establishment of schools in connection with the Church; and also, that many teachers of the highest merit have intimated their determination to adhere to the Church: Though from the reasons stated in another Report already before the Assembly, it is thought advisable that they should not at present relinquish their present situations.

[He had the very best authority, that of individuals well qualified to give information, that some of the ablest teachers in Scotland were devoted to their cause, and were willing to enter into any scheme that might be proposed, (hear, hear, hear); these teachers were prepared to make the same sacrifices which the clergy had already made.]

“In regard to the funds necessary for carrying a full system of education into effective operation, the Committee are of opinion that a sum not less than L.200,000 must be placed in the hands of the Church.

“A commencement, however, might be made with a sum greatly less. It is obviously natural and easy to proceed step by step. And the Committee conceive that it will be proper in the first instance, with regard to college education, to aim at presenting a complete specimen of theological instruction. Time and experience will show, whether, after this, the next step should be the establishment of a second institution,—as the connecting with the first such professorships, as of Logic, or of Moral Philosophy, or rather of *Christian Ethics*,—(these words were pronounced by Dr Welsh with peculiar emphasis; the Assembly understood its meaning, and expressed their approbation by loud and repeated cries of “hear.”)—as may be most necessary as preparatory steps in the course of training on the part of those students who are to engage ultimately in the study of theology.

“From the very first, however, the sum above-mentioned (L.200,000), should be stated to the public as what is desirable, and what every effort should be made to obtain.”

“Towards obtaining this sum, it is not proposed at the present moment to open a separate subscription; but it should be clearly stated to the public, that in making subscriptions and donations for the Church, they may give a direction to the whole, or any part that seems to them advisable, of their contribution, towards the educational scheme.

“In the course of a short time, however, it is proposed that a distinct subscription should be opened for educational purposes. And it affords the Committee unmingled satisfaction to be able to state, that Dr Chalmers has intimated his willingness to commence this most important work,—by giving lectures upon the subject of humanity and general education, in some of the principal towns of Scotland, perhaps England, to be followed up by subscriptions for the educational scheme of the Church.

“Much also may be expected from donations and bequests, it may be in lands, in houses, or in money, for endowments, that may promote in various ways the interests of education, by the establishment of schools, or the endowment of professorships, and fellowships, and scholarships.

“At the present moment, however, *what is of the most urgent nature*, is the establishment of a *Library*. The students of divinity are deprived of a very great privilege when they are shut out from the University and Divinity Hall Libraries. The loss cannot be entirely, but it may, and it must, to a certain extent, be repaired. And L.2000 is at present necessary to lay the foundation of such a collection of books as would be necessary to carry on a course of theological tuition.

“The reverend Doctor concluded the Report by referring to the great importance of having a library for the students completed as soon as possible. In reference to the best mode of providing a sufficient library, he said, perhaps I should mention that I do not wish any books from ministers. Some may wish to send a few books, but that is a feeling I will not avail myself of. My heart has been moved more than I can express, when I have received information from various parties, that among the things which most embittered their hearts in changing their houses, was the circumstance, that the library in which they took so much delight, could no more be viewed as it was wont to be, or be in readiness for commodious reference. It would pain me to the heart to receive books from ministers. Let them keep their books, even if they should be stored up in places where they cannot see them; and if I know the people of Scotland aright, the day is not far distant when every minister will be in a position to have his library as before. (Hear, hear.) Still less do I want books from students. Anxious as I am for a library in this town, we must not forget the end for the means. The use of this library is to inspire a love of books in these young men. We have all too few books. Richard Baxter thought a student could not enter upon the study of divinity rightly if the books in his house did not outvalue all the other furniture in it. Even from private individuals,—such is my own love for books,—I do not wish donations for our library, unless they be books that they themselves do not understand. (Laughter.) Or should they, from a pardonable vanity, have a library, taken by order.—(laughter)—just so many square yards of books—(continued laughter)—which they like to show to their friends, I have only to say, that we have skilful architects connected with our Church, who will give excellent designs; and if they give us the benefit of

the books, they shall have all the benefit of the show. (Repeated laughter.) From such parties we will be glad to receive donations. I observe in the newspapers announcements of ladies having sent their rings and other jewellery for the benefit of our Free Church. I have my doubts about this,—but I have none as to receiving books for our library; and I have cleared out an apartment in my house for their reception. There is another source,—authors may send us the works which they have given to the world. I was surprised, on looking over the list of names appended to our Protest, to see the number of authors among us; and what is a very important point, if we get their publications, we shall have a large collection, indeed, of standard works. I need not say that the works of Dr Chalmers himself would form a valuable library; (hear, hear); and my friend Sir David Brewster can also furnish us with a large amount of most valuable works; (hear, hear); and there are others who can favour us in the same way. Again, those who have published only tracts or pamphlets, or it may be fly-leaves, (laughter), might send us their publications. We wish all such to be preserved, as they may be of great use in future in reference to the history of the Church; and without any desire of hurting the natural feelings of authorship, I would observe, that this is the only way in which they are likely to be preserved. (Great laughter and applause.) I may mention farther, that besides these it will be necessary to have subscriptions. But before referring to that, I may mention another class, whose assistance will be valuable in this matter—I mean booksellers, who may have books beside them that will never sell, but which will do exceedingly well for us. (Laughter.) Now, as to subscriptions, it affords me pleasure to say, that though I never spoke of the subject till two days ago, I have succeeded tolerably well. One individual, whose name I am not permitted to mention, and to whom I cannot now refer more particularly, than to say that he is a zealous friend, has given me L.500 as a subscription. (Applause.) A clergyman of the Church of England, too—an Episcopal clergyman—sent a letter to a friend of mine, expressing his high admiration of the noble stand the Church of Scotland has made, and begging that his name should be put down for L.10, just as a mark of his approbation of the course we have taken. (Hear, hear.) Now, I think this is an excellent idea, and I may mention, in passing, that if every individual who admires what we have done would just send a trifle, the sum at our command would soon be enormous. This L.10 was to be assigned to any object in connection with our Church my friend might think proper. He consulted me in the matter, and I suggested that it might as well be given to the library as to any other purpose. The reverend Doctor afterwards intimated, that a lady had announced as a subscription for the library the whole works of the Calvin Translation Society.

Rev. C. J. BROWN, of Edinburgh, at that late hour of the night, would simply make a motion, which had already in effect been adopted by the Assembly, “That the Assembly adopt the admirable Report which has now been read by Dr Welsh on the subject of education.”

Rev. ABERCROMBY GORDON of Aberdeen seconded the motion, and impressed upon the Assembly the great importance of taking up in earnest the question of education, both in reference to universities and elementary schools.

Rev. Mr GRIERSON of Errol expressed his delight at the admirable Report which they had just heard by one of his most intimate and earliest friends.

The report was then approved of, and the committee continued, with a view to their reporting further on other parts of the system of education, in connection with the Free Church, at a future diet of Assembly.

APPOINTMENT OF LEGAL ADVISER TO THE PROTESTING CHURCH.

Dr WELSH again rose.—I have now to bring before the Assembly the motion of which I formerly gave notice; and although at first it may seem to be solely of a business nature, I am sure it will come home to the hearts of every one in this Assembly. It relates to the filling up of another place in the official staff,—the appointment of an additional office-bearer. From the position which we now hold, and the circumstances in which we are placed, it must be evident to every one that we must have a legal adviser; and it is to this subject that I mean to call the attention of the house. Among the clerical members of which this Assembly is

composed, there are many distinguished ornaments,—men who would reflect the highest credit upon any church, and with whom it is our privilege and our honour to associate. But we must all feel that among them there is one individual who, from his genius and his services to the Church, stands apart and alone, having none second or next to him. In like manner, while we have among the laymen in this Assembly many men of distinguished talents and of eminent Christian character, who have rendered most valuable and essential service to the Church, there is among them one individual, who by his invaluable services and devotion to the cause of the Church, in like manner stands apart and above all his brethren, and of whom it might be said truly, “he excelleth them all.” (Great applause.) I confess that in the presence of the individual himself, I cannot trust myself in an attempt to draw his character. I may, however, say, that from his connections, from his high character, and from his professional talents, he might have justly aspired to the highest honours of his profession, (loud cries of, hear), had it not been that he chose to cast in his lot with the Church of Scotland—(Great cheering)—and for ten or twelve years past he has devoted all his time and talents, and all his zealous labours, to the promotion of the best interests of that Church. (Renewed applause.) I have had the happiness of being connected with him by the closest ties of friendship during the period I have referred to,—our friendship, indeed, has extended over a much larger period; but during that time there have been few days of which I have not spent a portion with him; and from what has come under my own observation, the amount of thought, of labour, and of attention which he has given to the interests of the Church, if devoted in another way, would have reared a monument to his reputation, and produced him a high benefit from his profession. (Hear, hear, hear.) There is not a parish in Scotland—there is not a scheme of the Church, which has not been indebted to him; and whenever we were in any difficulty, we had nothing more to do than consult Mr Dunlop. (Loud and continued cheering.)

The MODERATOR here rose and requested that the cheering might not be persisted in.

Dr WELSH,—I must say,—perhaps it is a part of the system of the Free Church, —that I have a very strong feeling of rebellion against the Moderator. (Laughter.) This applause is just what I expected; and I asked a full attendance this evening because I was sure that every member of the Assembly would rejoice in having an opportunity of giving his support to the proposal I have to make. (Hear, hear.) Now, I confess, that for a considerable time past,—and it must have occurred to every member of the Church, I had hoped there would be something in our new Church analogous to the office of the Procurator,—and I confess I had the idea of taking my friend by surprise, and of proposing that he should be appointed to that office; and also, that a committee, consisting of Mr Spiers, Mr Monteith, and one or two others, should be appointed to determine, in the first place, the nature of the duties of the office; and, in the second place, to determine in regard to the salary, which we must all have been anxious should be a liberal one, in order to give expression to our feelings in regard to him. (Hear, hear, hear.) Now, partly, I regret to say, my intention has been frustrated. I found that my friend, with that high delicacy of feeling which we all know to belong to him, has most decidedly given in a negative to his appointment to any office to which a salary shall be attached. (Cries of, No, no.) I confess, Moderator, that it is just the feeling that I expected would be expressed by almost every member present, that it was an over-refinement of feeling, something Quixotic—(hear, hear)—and that while we ought to consider what is due to his feelings, we ought also to consider what is due to our own; (renewed cries of, hear); and I conceived that we were bound to insist on his allowing us to give a natural expression to the feelings of our hearts. But, after consulting with some of his friends, and particularly after having a conference with a high-minded and very eminent mutual friend, we have come to the definite conclusion, that Mr Dunlop's character is so much identified with the Church, that we must have a jealousy respecting it, and there must be no room for any possible insinuation on the part of any individual, that an unworthy,—no, it could not be unworthy, but that any inferior motive could influence Mr Dunlop in any part of his course. For a time I doubted till I recollected the example of the father of the

faithful, who said unto the king, to whom he had rendered essential service, "I have lift up my hand to the Most High God, the possessor of heaven and earth, I will not take from thee, from a thread even to a shoe-latchet, and I will not take anything that is thine, lest it be said that the king has made Abraham rich." I bow to the Scripture precedent. I think it right that the high virtues that are mirrored in his pure character, should be preserved by us unsullied by the breath of a sordid suspicion, which is unable to rise even to the conception of disinterestedness like this. My motion, therefore, takes a different shape, and instead of proposing that a Procurator be appointed, and a Committee named to report on the nature of the office, I now respectfully move, that Mr Dunlop be requested to give us the aid of his services as our standing Counsel connected with the Church. (Loud and long-continued applause.)

The MODERATOR,—It is needless to ask if this motion is to be seconded, for it is quite obvious that there is not one dissenting voice. We are all connected with one feeling, and enter entirely into my friend Dr Welsh's sentiments. (Renewed cheers.)

Mr DUNLOP rose, and was greeted with renewed and reiterated plaudits, the whole of the members and audience rising to their feet. He said,—Moderator, I feel myself altogether unable to acknowledge as I could wish—and I am scarcely able to acknowledge at all—my sense of the obligation under which I am placed by your kindness. I feel the honour the more from the channel through which it has come to me, having been proposed by one of my best, my earliest, my most esteemed, and dearest friends,—one whom I have long known to possess all those super-eminent qualities which, great as his fame in the world already has been, have not been known to all, and are now only beginning to show themselves in the bright light which, I feel assured, will every day increase in lustre and in power, and prove him one of the brightest luminaries of this Church and country. (Applause.) I cannot but feel that his partiality has induced him to speak of me in a way which I am far, very far from deserving; but, at the same time, I willingly accept of it as a proof of that which I value even more than his favourable judgment,—of that strength of affection which has blinded him to the realities of my character. To you, fathers and brethren, my heartfelt thanks are due for an honour the highest and greatest I could aspire to. All my feelings and affections, from my earliest days, have been turned towards the Church of Scotland. From associations connected with my forefathers, I early attached myself to the Church of Scotland. I have long looked to her as a source of everything that is great and good; and any honour conferred upon me by her I consider as far more valuable than from any other quarter whatsoever. And I rejoice to think I can say with perfect confidence, that it is from the *Church of Scotland* I have received this high mark of respect—for when I look back to times that are past, and try to mark the characters by which the Church of Scotland has always been identified, I find all these characters impressed upon the Church, whose Supreme Court I have now the honour to address. (Hear, hear.) She has maintained these characteristics equally when she was connected with the State, and when she was a disestablished Church,—when she possessed endowments, and when she was deprived of her riches,—in either situation she still has been the same Church. (Great applause.) And neither by majorities nor minorities, has she been distinguished as the Church of Scotland; for, whether in the days of her prosperity, when possessed of political power, she attached to her the nobles of the land and the great mass of the people; or in the days of persecution,—when she numbered but a handful,—her ministers and people were hunted on the mountain; in every change of circumstances she was the Church of Scotland still, and the only Church that could be recognised as such. (Hear, hear, hear.) And looking back to those periods which we all regard as throwing the greatest lustre upon her history,—when the Church was disestablished by the State, and was perhaps in a minority of the people,—it was in those periods, in which I trace the connection of my forefathers here, that the peculiar elevation and the peculiar glory of the Church of Scotland were most strikingly manifested, in her struggles for the honour of Christ's crown, and his dominion over Zion, and over the kings and princes of the earth. I now find in the Free Church the true characters and marks of the Church of Scotland, in her purity of doctrine and discipline, and in the maintenance of that great and chief character-

istic of the Church of Scotland, the testimony for Christ's crown. (Loud cheers.) Therefore I feel the honour which I have received as coming from the Church of Scotland,—the Church of our affections, and in which we have so long been accustomed to glory; and at the same time it gives it additional and high value, that it is conferred by such eminent men as those of whom this Assembly is constituted; and above all, from men who, by a cheerfulness and alacrity which, if ever equalled at all, has never been surpassed in any cause, have made a sacrifice for truth and righteousness, which ought to shame the sneers of an ungodly world against the servants of religion, and must wreath around the Church of Scotland still brighter honours than those which have encircled her brow. Accept my fervent thanks, and my assurance, that as far as my power will go, it will always be at the command of this Church, which I have loved, and shall continue to love, till my latest day. (Loud applause.)

The Assembly shortly after adjourned till the next day at one o'clock.

FRIDAY, *May 26*, 1843.

The Assembly met to-day in the large hall at Canonmills, at one o'clock,—Dr Chalmers, Moderator. After engaging in the usual devotional exercises, the Clerk read over the minutes of the former sederunt.

Mr DUNLOP stated, that the suggestion made by Mr Bridges on the previous evening, as to appointing a Committee to superintend the Schemes of the Church in London, and of uniting with the Church's Committee the Glasgow Missionary Society, as suggested by Mr Macfarlan, would be attended to, and would, he had no doubt, be of great benefit in forwarding these schemes. He also stated, that in estimating the amount of the Home Mission, a mistake had arisen in regard to the actual amount. The sum given in amounted to L.5000, but the amount actually raised within the year was only L.2500. The total result of the year's contributions, therefore, was, that the amount for the present year was L.32,000, while last year it was L.35,000.

Mr MARGILL CRICHTON said he would suggest a slight addition to the minutes regarding the mention of the devotional exercises to take place this evening. Although, as elders, they held a subordinate office, still they had as much need of an opportunity of having recourse to a throne of grace as had their superiors the ministers; and as he might safely say that these officials had been less zealous in their spiritual duties than they ought to have been, he would suggest that something to the following effect be added to the minutes, as to the cause of suspending the diet for the present evening, "that the elders may have an opportunity of meeting for the same purpose."—Agreed to.

The Clerk read over the names of the following elders, as adherents to the Protest:—Messrs Robert Moodie, Glasgow; Adam Reid and James Allen, Drumelzier.

SABBATH OBSERVANCE.

Rev. P. FAIRBAIRN, (Salton,) on behalf of the Sabbath Observance Committee, read a report of their last year's proceedings. It referred principally to the efforts which had been made in opposition to the Sabbath travelling on the Edinburgh and Glasgow Railway. The Committee looked to the zealous and faithful preaching of the gospel as the chief means for restoring the Sabbath to its proper place in the feelings and habits of the people. They recommended the issuing of an address or testimony on the subject.

On concluding the reading of the report, Mr Fairbairn suggested that a new committee should be appointed, of which some of the Edinburgh clergymen should officiate as convener. He stated also that Sir Andrew Agnew was to address the Assembly on this subject, but had unfortunately been obliged to leave town,—so that they would, for the present, be deprived of his valuable suggestions.

The MODERATOR said, he had to state that he understood an American clergyman was present, as one of a deputation from an American Sabbath Society, and who would address the Assembly on the subject of the report now read.

It having, however, been stated that the gentleman to whom the Moderator referred was unable to attend the Assembly, in consequence of indisposition,

Dr CANDLISH said he hoped that the reverend gentleman would be able to address the Assembly on the subject before its rising.

Dr BROWN of Glasgow shortly proposed the adoption of the Report, and the thanks of the Assembly to Mr Fairbairn, for the manner in which it was drawn up. It certainly was the most important subject which could come before the Assembly; for, if the Sabbath was set aside,—if its holy calm was allowed to be disturbed and encroached upon,—the religion of the land would be rendered of little consequence.

Mr BRIDGES, W. S., seconded the motion. That which had given the greatest prominence to the Sabbath question in this land was, the resolution of the proprietors of the Edinburgh and Glasgow Railway to run their trains on Sabbath. Happily, this resolution had not affected any other similar companies in this part of the country; and they were warranted to believe, that through the opposition made to their doing so, and the positive loss which the company were sustaining by means of their Sabbath traffic,—in consequence of these circumstances, they were warranted to believe, that if they persevered in the course they had adopted, notwithstanding the co-operation of Government with the proprietors to perpetuate the system, they would yet succeed in abolishing it.

Mr MAITLAND MARGILL CRICHTON could not allow that opportunity to pass without urging on the Assembly the necessity for renewed and still more devoted Christian efforts before they could expect the final triumph of their cause. They had succeeded in increasing the minority in the Edinburgh and Glasgow Railway to about 600 votes; and though Government had since lent its aid to that company to desecrate the Sabbath, by using the trains for mail service on that day, he did not despair of final success. The cause the company was supporting was bad in principle, and erroneous in policy. It was bad in principle, inasmuch as it was a sin against God to desecrate His holy day; and it was erroneous in policy, inasmuch as it involved a heavy pecuniary loss. He would urge the Assembly also, in re-appointing the Committee, to contemplate the occupation of wider ground than the mere desecration of the Sabbath by the shareholders of the Edinburgh and Glasgow Railway. They must bring the influence of the Free Presbyterian Church to bear upon Sabbath desecration, in whatever form it presented itself,—railway, steamboats, or coaches,—and never rest satisfied till that blessed day was kept as it was subsequent to the Second Reformation, when Scotland was the “Fairiest of Daughters, and like the Garden of the Lord.”

The MODERATOR, in acknowledging in the name of the Assembly the services of the Committee, said,—It may be thought at first sight that the nature of the change we have passed through, and the circumstances in which we are now placed, will be adverse to our exercising the same influence through the Legislature as before. I believe we are in far likelier circumstances to command the attention of the Legislature; for nothing will influence the Legislature more than the elevation of the country at large, by increasing the amount of the general practical godliness of the people of Scotland. The standards of general religion and Sabbath observance keep pace together,—they rise and fall with each other; and he who is most entitled to the character of a religious man is he who loves the Sabbath and most prizes all its privileges. Now, I believe that the movement our Church has recently made is the likeliest precursor of the general improvement of the country, however unlikely it may be that we shall obtain the countenance of the Legislature. The Legislature will not precede, but it will follow. But one thing is clear, that in proportion as we elevate the general religion of the country,—in proportion as we inoculate the population with the spirit of Christianity,—then, though we may appear to have separated from the Legislature, it will only be to gain additional influence for good; and I hope we shall be able to make such appeals and remonstrances as will tend to the accomplishment of all our wishes and the realization of all our hopes.

The MODERATOR rose again and said,—I have received two letters, to the subject matter of which I shall request your attention. The one is from “A Seceder,” who incloses L.25 for the Building Fund. He says, “I know it will rejoice you to hear from one who has had opportunity of judging, that there is a great and growing feeling in our body in favour of the principles and objects of the Free Church.” Another

letter is from a man who signs himself "A Voluntary," and who gives me a very impressive definition of the Voluntary principle in the way he holds it. Now, the inference from these two letters is, that there are many subjects on which good men may differ, and yet be at one. Paul, in the 3d Chapter of Colossians, in speaking of the degree of perfection to which he had attained, says,—“Let us therefore, as many as be perfect, be thus minded.” “As many as be perfect;” that is, those who thought they had attained to a certain standard of perfection were entitled to think that they were right. But mark the religious toleration of the Apostle,—mark his desire that righteousness should be universal; he says, in the other clause of the verse,—“and if in any thing ye be otherwise minded, God shall reveal even this unto you.” Now, this is the principle which should settle this matter. This is an excellent principle; and if my Voluntary friend will apply it, he will find that, while each of us has a right to hold, with the Apostle, that according to the knowledge we possess we are perfect, yet, for the sake of universal religion, and universal harmony and peace, we should bear with each other’s conscientious differences. But the next verse is what I love exceedingly,—“Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing.” I know not an evangelical Dissenter in this country who does not agree with ourselves in all the great matters which pertain to our common faith and doctrine; and to one and all who differ from us, I would say, “let us walk by the same rule; let us mind the same thing.”

Dr CANDLISH then rose and proposed a vote of thanks to Sir Andrew Agnew and other friends, who had fought so noble a battle as the great and important matter of Sabbath sanctification. He would move also that the Committee be appointed on the subject, (with the Rev. Mr Fairbairn and Rev. Mr Elder as joint conveners), and would express his earnest hope that everything would be done, which was within the reach of their power, to put a stop to the growing evil, the profanation of the Sabbath.

Dr P. M’FARLAN made a few remarks on the subject, and stated, that as a member of the Royal Commission for enquiring into the state of the poor and the poor laws in Scotland, that commission would be quite ready to avail itself of the valuable services of the ministers of the Free Church. In answer to a question from Mr Cupples of Stirling, Dr M’Farlan said, that he should see that the Commission sent fresh queries to all the ministers of the Free Church.

The MODERATOR then rose, and said,—I have received a letter from Glasgow, which I will now read to you. The Moderator then read the following letter:—

“Glasgow, 25th May, 1843. Rev. Sir,—Until recently, I always entertained the hope that Government would have brought forward some measure calculated to settle the questions that have arisen in reference to our National Church; and with that view I allowed myself to be named as one of the lay deputation who lately waited upon her Majesty’s Government in reference to the settlement of that question. As my hope, however, of that desirable result is now at an end, and admiring as I do the praiseworthy conduct of the ministers and elders who have seceded from the Establishment, I am anxious to afford them any little support and encouragement that is in my power. I have therefore to request, that you will be so good as to add my name to the list of subscribers for one hundred pounds per annum; and that for five years—say five years; three hundred pounds of which to be applied for the erection of churches, and the remaining two hundred pounds to the sustentation of ministers. I am also desirous of affording to the Building Committee a site for the building of a church on my property at Oatlands, and that on the west side of York Street, provided it is considered expedient to erect a church in that locality.—I remain, Rev. Sir, yours very respectfully,—WM. GILMOUR. (Great applause.)

“The Rev. Dr Chalmers, Chairman of the Finance Committee of the Free Presbyterian Church, Edinburgh.”

The Clerk then read the following names of ministers who had given in their adherence to the protest:—the Rev. Dr Black, Aberdeen; the Rev. Mr H. Anderson, Tillicoultry; the Rev. Mr Anderson, Kippen; the Rev. R. M’Nair Wilson; the Rev. Mr M’Watt, Rothes.

The names of several elders were also read as adherents, amongst whom was Adam White, Esq., late Provost of Leith.

Dr CANDLISH.—I wish to press on this house the very great and urgent necessity and indispensable importance of the ministers and other members of this Assembly remaining in town till the close of its business. (Hear, hear.) I know many are intending to leave town to-morrow to preach in their own congregations, in their new charges, on the Sabbath, but I hope none will go to such a distance as to preclude their returning on Monday. Let them consider the extreme importance of the business before us, and yet to be discussed, and then make every effort to be with us till the end. I think that, in all probability, the business yet remaining may be overtaken on Monday or Tuesday—I do not calculate that we shall be later than Tuesday night,—but the results of much private consultation on many important subjects—important proposals regarding the summer work—the report of the financial department—are all to be brought forward; and I trust, therefore, that our friends will consider the importance of remaining in town. There is provision to be made yet for the supply of ordinances;—the government of churches—the changes in the Presbyteries and Synods—the licensing of students, and the employment of them, all remain to be considered, so that there may be little else to do when we return to our charges than carry out the plans of this Assembly. We want to have all our plans so matured and completed, that when you go home and address yourselves to the whole adhering population, their minds may be relieved from all anxiety, and they may have nothing to do but to work. I have to request, Moderator, that you would impress this matter on the attention of this Assembly.

The MODERATOR said, it only remained for him to say, after what had been so fully expressed by Dr Candlish, that in his own department he felt so much overwhelmed with business that he could scarcely get attended to any thing else. The report of the Committee, of which he was Convener, he would not be able to lay on the table till Monday, and he would entreat and urge the members of the Assembly to remain till the close. They would have much to say, as to setting up and setting agoing their new machinery, and then they would have much to say and do in keeping it up and keeping it going.

VOTE OF THANKS TO FRIENDLY MEMBERS OF PARLIAMENT.

Mr DUNLOP then rose and said,—Sir, I rise to move that the thanks of this Assembly be tendered to Mr Fox Maule, M.P., Mr Rutherford, M.P., Mr Campbell of Monzie, M.P., and Mr P. M. Stewart, M.P., for the deep interest they have taken in, and for the valued services they have rendered to this Church. (Hear, hear.) I have come forward to make this motion because I am probably better acquainted with all the services of those men than any one else in this Assembly, having had such constant intercourse and communication with them during the whole period of our recent struggle for our rights and privileges. This is perhaps the last act we shall have to do in connection with what is past; and having done it, we shall have to look forward for their co-operation in future years. The individuals named have all earned our meed of gratitude, and all deserve our hearty thanks. First, we have Mr Fox Maule. I do not know how to express my sense of his services. A more earnest, a more upright, a more honest, a more sincere friend of the cause, does not exist in this Assembly. (Loud cheers.) I had the most ample means of knowing how anxiously and devotedly he laboured to serve our cause: and I can testify to the untiring zeal and assiduity with which he sought to obtain our rights. When Under Secretary of State, Mr Maule had much to do in the disposal of Church patronage; and I can confidently assert, that there never was a period when the patronage of the Crown was administered with more fidelity, or a more perfect desire to present only such ministers as would labour to promote the glory of God and be acceptable to the people. (Loud cries of hear.) His late services in the debate which took place in Parliament on the subject of our claims, are above all praise. (Much applause.) Though not a lawyer, his speech showed a degree of acquaintance with acts of Parliament, the principle and details of every

question bearing on the subject under discussion, and a perfect understanding of everything before the house, and an absence of party spirit, which, added to its calm and dignified tone, so suited to the importance of the subject, gained him the respect and admiration of both sides of the house, and gave to us the most heartfelt joy. To Mr Maule, I am sure this Assembly will, with its whole heart, give thanks. (Renewed cheering.) Next, we have Mr Rutherford. (Applause.) He has claims upon our grateful remembrance in two ways,—as our representative in Parliament and counsel for the Church. In both characters he has earned our gratitude, and become entitled to the gratitude of those who will come after us. (Continued applause.) It would be presumption in me to attempt to delineate the character of Mr Rutherford, who, as a most eminent lawyer, an accomplished scholar, and a gentleman of the noblest spirit and most generous sentiments, commands the respect and esteem of all who know him. I would hold it in itself an honour to belong to a body which numbers him among its members, were it not that they have twice withheld from him an office which they would have been more honoured in bestowing than he would have been in receiving it, while compelled to feel that pre-eminence which they do not publicly recognise. (Hear, hear.) To Mr Campbell of Monzie, we are most deeply indebted. I acknowledge our obligations to him the more cordially, that when he gave up the debate on the Duke of Argyle's Bill, I confess that I did him injustice. He acted from what he believed would be for the best interests of our cause; and his presence amongst us at this Assembly is a proof how sincerely he desires to serve it still. We are not aware of the sacrifices such men as Mr Campbell of Monzie have to make before they can take the position he took in connection with such a question as ours. As a party man living in London, he had much to sacrifice before he could take the stand for us which he has done; but we give him our hearty thanks, and feel assured that he will derive more than will be sufficient to compensate for all his loss, in the consciousness that he has so efficiently aided a righteous cause. (Immense applause.) There is another Member of Parliament to whom we are greatly indebted, Mr P. M. Stewart. (Cheers.) I do not know a more valued friend of our cause than he is. (Hear, hear, hear.) The zeal and ability which he showed in connection with every part which he took deserves the highest approbation. All of us who had the pleasure of hearing his speech in the House of Commons,—a speech which was received on both sides with marked feelings of attention and respect,—were struck with its ability; and even his opponents themselves had to admit that he put the case in a most commanding light. (Renewed cheers.) I would desire also to include in this vote of thanks, though not so specially as the gentlemen named, those other members of the House of Commons who supported us on that occasion. It is a high satisfaction to us to know that the majority of the representatives of Scotland are with us, and voted in the proportion of two to one. (Hear, hear, hear.) That is satisfactory, and yet it is a sad thing, that the votes of an Episcopalian Parliament should have overruled the votes and defeated the representatives of the people of Scotland in a question which was exclusively their own. It was a high compliment to Scotland, though the result was so melancholy, that Government ventured towards it what they would not dare to have done to Ireland. That Government would be denounced as insane which should give to Ireland the same justifiable ground for holding the Union annulled as has now been given in Scotland, and I trust the time may never come, when troubles and discontent may stir such a question here, under the circumstances in which it would now be raised. (Hear, hear.) But passing from this, I would come to another gentleman who has done us good service, and deserves our thanks,—I mean Sir G. Grey,—(applause)—a most accomplished statesman, a most excellent man, and a most excellent Christian. His speech was one of the ablest speeches delivered on the subject; and if we could have got every English Member of Parliament to turn his attention to the subject in the way Sir G. Grey has done,—the result of our application to the Legislature would have been very different from what it was. The learned gentleman concluded by naming the various ways in which the thanks of the Assembly would be conveyed to the parties named.

The Right Hon. SIR JAMES FORREST, Baronet, Lord Provost of the City of

Edinburgh, rose and was received with great applause. He said—I am not much accustomed to address an Assembly like this; but I have great pleasure in rising to second the motion which my esteemed friend Mr Dunlop has moved. It will be quite unnecessary for me to detain the house by the feeble language that I can use, after the eloquent address which you have just heard from one who has had ample opportunity of witnessing the services of our friends within and without the walls of parliament, and of testifying, in common with others of us, how willingly these services have been offered on all occasions in which they were called for. It must have been a delightful sight to see these noble minded and patriotic men, standing, I may say, almost alone, advocating the rights and liberties of the Church; and more gratifying is it to us still, to find, that those who rendered the ablest support to our cause, were the men who were most conversant with the constitution, and best knew the practical value, of the Church of Scotland. In the vindication of our Christian rights and privileges, we are accustomed to look beyond the means to the end, for counsel,—to Him who can make the wrath of man to praise Him, and the remainder of that wrath restrain,—but still remembering He works by human means, it is consoling to think that He raises up instruments both able and willing to defend our cause; and that in the hour of trial, and the crisis of our Church, He has raised up those distinguished men to do us service. This is the first time I have been induced to open my lips in this Free Assembly; but I rejoice in the prospect before you, and bid you God speed.

The MODERATOR said he would have great pleasure in doing all that the Assembly required, to give expression to the grateful acknowledgments of the valuable services of those gentlemen. May I be permitted to say, that I look to their support as a presage of the further support we may yet expect from the friends of civil and religious liberty,—two causes that have been inseparably connected from the days of the glorious Luther to the time of the Revolution. (Great applause.) The best guarantee for civil liberty is to be found in the freedom and prosperity of the Christian church.

The Assembly then appointed Rev. J. A. Wallace of Hawick to preach in the forenoon, Mr Stewart of Cromarty in the afternoon, and Mr Guthrie of St John's in the evening, in that place next Lord's Day.

The Assembly, after engaging in praise, then adjourned, to meet again for public business on Saturday at one o'clock.

EVENING SEDERUNT.

The ministers and probationers met at eight o'clock in the Lothian Road Church, for devotional exercises in connection with the work lying before them during the ensuing summer.

The services were commenced by the Rev. Henry Grey of Edinburgh; who gave out Psalm cxxxix. 1—6, read Rev. ii., engaged in prayer, and gave out Psalm cxxxix. 7—12. He was succeeded by the Rev. Mr Bonar of Larbert—1 Tim. ii; prayer; Psalm cxxiii. 1. Rev. Mr Brown of Ord followed,—Acts iv. 23, to the end; prayer; Psalm cii. 13. Mr Grey pronounced the blessing.

It was a night much to be remembered. The Lord was there. The brethren were “agreed together” respecting the things which they asked; and many felt that the answer was not withheld.

A very large meeting of *elders* was also held for the same purpose in St Luke's Church.

SATURDAY, MAY 27.

The Assembly met at one, in Canonmills Hall.—Dr Mackay of Dunoon in the chair, in the absence of Dr Chalmers. The Assembly engaged, as usual, in praise and prayer, and reading of the Scriptures. The minutes of last sederunt having been read,

The CLERK submitted to the meeting the form agreed to for the deed of demission by probationers.*

The document having been read, the Clerk intimated that licentiates wishing to subscribe it would have an opportunity of doing so in the Committee-room. Upon this a great number of licentiates rose and left the hall for this purpose, amidst great applause from the audience.

SABBATH OBSERVANCE IN AMERICA.

The Report on Sabbath Observance then came under the notice of the Assembly and the following letter from Mr Phelps of Boston was read:—

“ RANDOLPH CLIFF, 27th May 1843.

“ DEAR SIR,—Allow me to express my thanks to the Assembly in behalf of the American and Foreign Sabbath Unions, for the opportunity offered to communicate with them on the subject of Sabbath observance, and my regret at being prevented from availing myself of it. The friends of the Sabbath in the United States will rejoice to co-operate with its friends in this country, for its better observance in every way in which they may suitably and mutually counsel, encourage, or aid each other. We have already been encouraged and strengthened by what the friends of the Sabbath in this country have done both in Parliament and out of it. We hope to be so more and more in time to come. I may also say, that the tone of sentiment and of practice on the subject of Sabbath observance is decidedly advancing in the States. Our ecclesiastical bodies generally speak in strong and decided terms in relation to it. Conventions, representing given sections of the country, are frequently held. The Philadelphia Association; the American Bethel Union at Buffalo, New York; the Marine Sabbath Society at Cleveland, Ohio; the American Society for the Promotion of Christian Morals, at the city of New York; and many smaller local societies, as well as the American and Foreign Sabbath Union, which I have the honour to represent, are all bearing specially to the same end. Nor are their labours ineffectual. The results, a detail of which cannot of course be given here, are most encouraging.

“In our efforts we meet at various points the counteracting influence of governmental Sabbath breaking; and, therefore, though we do not ask of Government all that I suppose you have sometimes asked, we do ask, and claim it as due from the Government to the people, and to the God of the people, that Government shall at least cease its own violations of the Lord's day,—that instead of compelling and encouraging its violation in the individual citizen by its own evil example and arrangements, it shall at least leave the right of conscience in the individual unincumbered, and give the individual the benefit of a correct example on its own part. We therefore ask Government to suspend its Sabbath mails, and every other work which is not clearly on its part a work of necessity and mercy. And on this ground it is, that I am the bearer of a memorial from about a thousand of the most respectable of the citizens of Boston to the Lords of the Treasury and her Majesty's Government, praying that such a change may be made in the contract of the Government with the proprietors of the steam-packets between Liverpool and Boston, in regard to the carrying of the mails, as will enable the proprietors to defer their departure one day, when the regular sailing day falls, as it frequently does, on the Sabbath. It is well known with us, that the day of sailing is fixed by the contract with the Government requiring the mails to leave Boston on certain days of the month, and that the day of leaving cannot be changed but by consent of Government; and what we desire is, that when that day falls on the Sabbath, the British Government should say in Boston what it says in London, “We allow no mails to depart on the Sabbath.” In

* See the Deed in the Appendix.

other terms, we ask, so far as the sailing of these mail packets is concerned, that the British Government will so far respect the Sabbath as to give us, in Boston harbour, the benefit of a Sabbath-keeping example on her part, and not afflict and embarrass us with an example of governmental Sabbath-breaking. Are we unreasonable? And shall we not in this have the countenance and support of every friend of the Sabbath in Great Britain? Very respectfully yours, &c. A. A. PHELPS."

"To Rev. T. Pitcairn, Clerk of General Assembly of Free Presbyterian Church."

Rev. Mr M'FARLAN of Renfrew suggested, that instructions should be given to the Committee on Sabbath Observance to communicate with the friends of the cause throughout the united kingdom, more especially in England, and also with those in the United States.

GRAHAM SPIERS, Esq. thought that thanks should be returned to Mr Phelps, and that the Assembly should express its regret at not having had the opportunity of hearing him. Agreed to.

NEW ADHERENTS.

Dr CLASON then read the report of the Committee appointed to consider new applications for leave to sign the protest. The following applications the Committee recommended for favourable consideration:—Mr Alexander, Duntocher; Dr Burns, Paisley; Mr Logan, Lawes; Mr Angus M'Millan, Kilmorie; Mr Duncan Campbell, Kiltearn; Mr James Ingram, Unst; Mr G. Ritchie, Rousay; Mr Smith, Borgue; Mr M'Millan, Kircudbright; Mr Grant, Pettie; Mr Milroy, Crailing; Mr Broun, Bridekirk. On mentioning the name of Dr Burns, the Clerk stopped and said, that Dr Burns had expressed his regret at having given utterance to opinions inconsistent with his present declaration, and was now willing to adhere to the principles of the Free Church. The Committee, in order to avoid the possibility of any mistake, had appointed a deputation to wait on the reverend Doctor, in order to guard against any misapprehension—and to state that it was an essential part in their testimony, that the Church of Christ must claim a free jurisdiction in spiritual matters; and if at any time this Church should become established, she must claim such jurisdiction, and to this declaration he had unconditionally agreed.

The CLERK intimated, that the number of adherents to the protest was 432; and that up to Friday 398 names had been adhibited to the deed of separation.

SECULAR AFFAIRS OF THE CHURCH.

Mr DUNLOP then read the revised report of the Committee on the first branch of the secular affairs of the Church, as follows:—

REPORT OF THE COMMITTEE ON THE SYSTEM OF ADMINISTRATION TO BE ADOPTED FOR CONDUCTING THE SECULAR AFFAIRS OF THE CHURCH, AND THE GENERAL RESTORATION OF THE ORDER OF DEACONS.

"Your Committee having very fully and deliberately considered the important matters submitted to them, beg leave to report to the Assembly in the first instance, and separately, the result of the deliberations in so far as regards the description and constitution of the several Committees or Boards, to whom they would propose that the administration of the secular affairs of the Church should be intrusted.

"It appears to them that this administration should be divided into five separate branches, each with its own distinct agency.

"1. The first branch should consist of the ingathering of the general fund from the various sources from which it must be supplied, organising associations, and keeping in active and vigorous operation the whole machinery for collecting the contributions of the Church for maintaining the ordinances of the gospel. This should be under the management of a Committee, with a separate convener and secretary, and an adequate staff of agency sufficient for the great object committed to their charge.

"2. Next in order to this should come a board of trustees as the legal hand to hold all realised property connected with the Church, as places of worship, &c., to be vested in them at as early a period as circumstances will admit of; in whose names also all the funds collected should be lodged in bank.

"It appears to your Committee most important for the stability and sufficiency of

the Church, that its property should be thus vested. A board of trustees is the proper and legitimate body to hold this property, and to them will belong the charge of all matters connected with the titles, conveyances, and transferences—the trustees being laymen, and of such station and character as to command the confidence of the whole Church.

“ The terms of the trust-deeds will require very special consideration, and there has been no time for submitting a draft to this Assembly; but the preparation of such a draft may probably be intrusted to a select Committee, as all that the present Committee can pretend to bring before the House is, a general outline of the principal features of the system which ought to be adopted.

“ 3. The next branch is the administration and distribution of the annually accruing general fund. This distribution must of course be made according to certain rules which will require to be fully considered, and submitted when matured to another Assembly. Meanwhile, the Committee venture to think that the Assembly can have no difficulty in sanctioning a separate Committee with its proper and necessary agency for this branch of administration, with power to adopt interim regulations until a general body of rules shall have been framed, and shall have received the sanction of the next Assembly.

“ 4. In addition to these general boards of administration, there must be local bodies to take charge of the secular affairs of particular congregations. For this purpose, and on various and very important grounds, the Committee cannot hesitate to recommend that this administration should be exclusively vested in deacons, chosen by the congregation, to be conducted in accordance with such general regulations as may be agreed to by a subsequent Assembly.

“ While the ultimate object to be kept in view is, to have a sufficient body of deacons for the administration of secular affairs in each congregation, the Committee are aware that, in some instances, it may be impossible immediately to accomplish this, and in the meanwhile they would suggest that in such cases elders might be allowed to attend to these matters, in addition to their own more peculiar duties; every exertion being made, however, that the period during which they should continue so burdened should be as short as possible.

“ 5. There should farther be a separate Committee for revising and checking the accounts of the several committees and of the treasurer, having these properly audited, vouched, and published; and seeing that the whole administration of the funds is in accordance with the rules laid down for the guidance of the respective Committees.

“ In addition to these Committees or Boards, there should be, as the Committee conceive, a responsible officer, fairly remunerated, who should be bound to devote his whole time to the duties of his office, as accountant or treasurer, whose services the Committee venture to think will tend greatly to facilitate the operations of the whole of the General Board or Committee.

“ Such are the main features of the system suggested by the Committee. Important and numerous details require still to be filled in and regulations adopted. The preparation of these, however, will require great care, attention, and time; and the Committee would suggest that for this purpose a select Committee be appointed, with instructions to report a complete scheme of regulations to next Assembly, and that the present Assembly should authorise the Committees, to be appointed, in accordance with this report, should it be adopted by them, to act during the intervening period, on such interim rules as they may deem suitable in the circumstances.

(Signed) “ A. DUNLOP, Convener.”

Mr HENRY DUNLOP of Glasgow begged to move the adoption of the report, which had been agreed to after great consideration, and the arrangements of which he considered were calculated to meet the purposes for which they were intended.

The report was adopted.

REPORT OF THE COMMITTEE ON THE ELECTION OF MINISTERS.

Dr CUNNINGHAM said he had to lay before the Assembly a brief report on the way of electing office-bearers. Of course, in present circumstances, he could lay

down little more than general principles, which were not to be regarded as doctrinal statements of abstract truth, but as general rules or principles by which they were to be guided, basing them entirely on the existing constitution and laws of the Church of Scotland, as embodied in the Books of Discipline. The Report embraced, first, the way and manner of forming congregations in places where these did not at present exist. Of course it was to be presumed that in many parishes there were adhering people whose ministers would not go out with them, and who must be supplied with temporary ministrations. Now they expected that through God's blessing there would soon be proposals made by them for carrying this into effect, and also for the election of office-bearers. This was the second subject of the Report. In regard to the first of these, there was no difficulty; the second might be the subject of some controversial discussion; some diversity of opinion might obtain among them, as to the precise mode of election, but he hoped they would all agree upon the general principles, and that there would be no alternative in regard to the general outline to be pursued in the election of office-bearers. Whatever difference of opinion there might be in regard to the election of ministers, there could be but one opinion, that truly and rightly, if settled on abstract principles, the whole subject of the vocation of ministers, and the whole process by which a man entered on the pastoral office, should lie between the Presbytery on the one hand, and the Christian people on the other. There might be some difference of opinion as to the precise place of the functions of the Presbytery and the people; but under the overpowering force of their circumstances, they were shut up to this conclusion, that the whole subject of election should lie between the Church Courts on the one hand, and the people on the other, to the exclusion of any third party. This seemed plainly sanctioned by the standards of the Church. The Assembly would see that at present they could only lay down certain general rules, rather in the way of a declaration of the ground on which they meant to act, than of a directory for the regulation of the proceedings; that must be the result of further experience. There should be a far larger measure of Christian intercourse between the two parties, without regard to what, by regular authority or jurisdiction, belonged to the one or the other; and he hoped they would be saved the necessity of laying down where the authority of the one or the other was to terminate. The reverend Doctor then read the following statement, embodying the views of the Committee:—

“1. That while some of the existing ministers of the Protestant Churches may be appointed for a time to labour in certain congregations and districts without the formation of the pastoral relation between them and those among whom they labour, and perhaps without a dissolution of the pastoral connection with their present flocks, yet in general, none shall be ordained to the office of the holy ministry, without being at the same time admitted to the pastoral cure of a particular congregation, or appointed to the special care of a particular district.

“2. That when any body of adherents to the Protestant Church consider themselves to be in a condition for calling a pastor, they shall give in a statement to that effect to the Presbytery of the bounds, which shall forthwith examine into the case, and take steps, if they see cause, for forming them into a regular congregation; and, in the first place, take measures for preparing a roll of all adherents connected with the district, who may be entitled and qualified to be in full communion with the Church.

“3. That when a roll shall have been made up, the Presbytery shall constitute the elders who may be in connection with the district into a Kirk-Session, and authorise them to act in that capacity; and if there be not at least three elders in the district, they shall proceed to the election of elders and deacons.

“4. That elders and deacons shall be chosen under the direction and superintendence of the Presbytery, or a Committee of their number, by the votes of the male communicants on the roll, and the Presbytery shall judge of the qualifications and fitness of those who are thus elected; and when a Kirk-Session exists, they shall exercise that superintendence and right of judging of qualifications, which may be exercised in the first instance by the Presbytery.

“5. That after a Kirk-Session has been formed, measures shall immediately be adopted for proceeding to the election of a pastor, and that the whole process of

calling and electing shall take place in presence and under the superintendence of the Presbytery, or a Committee of their number.

“6. That the electing of ministers, whether for existing congregations, vacant by the removal of their pastors, or for congregations newly formed, as above directed, shall be made by the male communicants on the roll, it being recommended to congregations where there is not a general concurrence in favour of any particular individual, to appoint a Committee of their number to co-operate with the Kirk-Session in looking about for a suitable person or persons to be recommended to the congregation,—the Presbytery, of course, exercising all their powers of judging of the qualifications and suitableness of the person elected that they at present enjoy, according to the constitution and laws of the Church.”

The only point, farther, continued the Rev. Doctor, to which the Report adverted, was the recommendation that a Kirk-Session should be formed before they proceed to the regular election of a pastor. This no doubt was the most expedient course; in most cases where a parish was vacant, there were some elders who might form a Kirk-Session; if this were done, the dealings of the Presbytery might be attended with beneficial effects; information might be given, serious evils might be guarded against, and it might lead to a friendly and harmonious adjustment before proceeding to the final election of a pastor. These were the views of the Committee; they were substantially a declaration of the leading principles by which they were to be guided; but the experience of the next few months would, he trusted, when duly weighed, afford materials for a much fuller Report.

Dr M'FARLAN said, that in a matter of such vast importance they should have time to make up their minds. He was not a member of the Committee—at least he did not hear his name read out, and he did not know how the proposal might work; at the same time, he did not think the scheme should be hastily or unadvisedly gone about. He proposed that the consideration of it be postponed till Monday afternoon.*

HOME MISSION.

A long report was read from the Committee on this mission. The report detailed the objects for which the mission was originally appointed. The labours of the Committee had, it appeared, been much embarrassed by the controversies in which the Church had been engaged, which had affected the home mission more than any other scheme of the Church. The contributions during the last year had been unprecedentedly low. The report then went into a minute and lengthened detail of the receipt and expenditure of the home mission fund, for the year ending the 15th of April last.

Mr DUNLOP said, in the Report on the Five Schemes it was suggested, that two branches of the labours of the Committee, the erection of churches and employment of probationers, should be suspended, as for the present merged in the extraordinary efforts under separate Committees for planting churches, while a third branch, the assisting weak congregations, would be altogether superseded by the general scheme of sustentation; and it was proposed that the operations of this Committee should in the meantime be limited to the encouragement of young men for the ministry. He proposed that the Committee should consist of all the adhering members, Dr Makellar continuing Convener, and Mr C. J. Brown, as Sub-Convener of the only branch retained, being sole Vice-Convener. It must be with sorrow that the Assembly heard of the loss of a legacy bequeathed by an excellent lady to this Committee, who, had she not been so early cut off would have taken care to secure it for the Free Church; yet it was matter of rejoicing that they had got quit of entanglements and embarrassments which formerly beset them, and that they were now in a position to prosecute the object with greater vigour than ever.

The proposal was agreed to.

Dr BROWN of Aberdeen explained, that in Aberdeen, funds had been raised for the encouragement of young men to the ministry, but that, considering the time of the gentlemen in Edinburgh was so much occupied with other matters, they had thought it best, under the circumstances, to act in the distribution of these funds for themselves.

* See p. 135.

CHURCH LAW SOCIETY.

The CLERK presented a copy of the Acts of the General Assembly from 1638 to 1842, from a deputation (Messrs J. R. Omond, Andrew Thomson, and James Crauford,) of the Church Law Society.

Dr CANDLISH said, in acknowledging this gift, he thought it would be suitable to single out one individual, a member of the Church Law Society, and he did so, not from any invidious distinction on their part, but from a distinction made by the book itself. He proposed that they should specially record their thanks to an individual whose name was annexed to the preface of the work, and to whom, he believed, they were mainly indebted for the completion of it. He would only express his hope that the work now laid on the table would be but the precursor of another work, which would be completed, he trusted, by the same Society, and under the same superintendence, giving not the acts only, but the proceedings of the General Assembly. This would complete their obligation to the Church Law Society. He proposed that in recording their thanks to the Society for their donation, they should specially record their sense of the obligation rendered to the Church by an individual who had taken the chief labour of compiling the volume, and whose services they had now secured in the capacity of their Clerk, Mr Pitcairn. (Hear, hear, hear.)

The proposal was agreed to.

FOREIGN MISSIONS.

The report on foreign missions having been called for,

Dr CANDLISH said,—I believe there is no formal report to be given in from this Committee. Very obvious reasons will occur for this, but the Report before the Assembly is very plain. We have had a sufficient and ample account of the proceedings of this Committee in the Home and Foreign Missionary Record. Without any formal Report, therefore, from the Committee, we are all already familiar with its operations. The Home and Foreign Missionary Record, I have no doubt, is fully and faithfully circulated and read in all the parishes with which we are connected, so that no formal report is necessary. It will of course, be the mind of the Assembly that we should repeat our unfeigned thanks to Almighty God for the blessings which he has vouchsafed on the labours of our missionaries; and it will, no doubt, be the mind of the Assembly, that a Committee should now be appointed for the purpose of carrying on the same missionary schemes in the years to come. I trust that the foreign schemes of our Protestant Church will be upheld and maintained with even increased efficiency, notwithstanding the demand for funds for our home operations, and that we will give proof to the Christian world, and even to the ungodly world, of the soundness of that maxim referred to by our Moderator a day or two ago, that home and foreign missionary associations mutually act and react on one another, and that the very increase of the sum received for our home operations, will be the pledge of a large increase in the fund available for foreign missions. It would ill become me to bestow any panegyric on the godly men whom the Lord has shut up in that field of foreign missions. I believe that I may very safely concur in the expressions of confidence which fell from my friend and brother, Mr Guthrie, a night or two ago, that we may reckon on having all the missionaries adhering to our Protestant Church. At all events, it will be our duty to record, in reference to the missionaries in India, substantially what we have recorded in reference to the missionaries to the Jews,—that the Assembly continue to keep in their present offices all the missionaries who shall adhere to the Protestant Church of Scotland. I feel it unnecessary to occupy the time of the Assembly at any greater length; but I am sure we shall feel obliged to any of the fathers of this Assembly who may address us in reference to our present position, as bearing on foreign missionaries. The Church is in a new position,—and, by the Church, I mean not only the ministers and elders, but the ordinary members of the Church;—and some may at first sight be apt to feel that a blow has been struck at our foreign missions that can scarcely be repaired. It were well that they should receive from this Assembly every encouragement to cherish and

act upon the hope that this blow, so far from proving fatal to our foreign missions, will only put us in a position for prosecuting them more vigorously. No doubt we sustain a very considerable loss in regard to the funds, for the Indian Mission Committee was a wealthy Committee in comparison with some of the others. It had a considerable fund accumulated, as a fund in reserve to meet extraordinary expenses; and it had a very extensive building in Calcutta, prepared as a missionary house. Of course we must lay our account with losing both the buildings in Calcutta and the accumulated fund; but let us just remember, that the more the Church is thrown into the position in which it lives a daily pensioner on the daily bounty of her great Head, the more she is brought into a position, in which, as respects home and foreign missionaries, she is called to live, as the saying is, from hand to mouth,—the more truly is she in a position in which she can rely most confidently on the blessing of Him who has taught us to say—"give us this day our daily bread." We need not be anxious in regard to the future—"sufficient for the day is the evil thereof;" and especially in reference to the means for maintaining this great missionary enterprise, we may confidently presume that, if by maintaining our missionary zeal to the very uttermost—if by devising still more liberal things than in times past, we thus seek first the kingdom of God and His righteousness, all things else shall be freely added to us. I would only say, before sitting down, that I am happy to have this opportunity of announcing that a new number of the Home and Foreign Missionary Record will be ready to be issued by the time of the rising of the Assembly, or, at least, within a week or so after it, in connection with our Protestant Church. We shall thus, I trust, if we cannot serve ourselves heirs to the accumulated wealth of the Committee of the old Establishment, serve ourselves heirs to what is far more valuable than their wealth,—to the *men* whom God has raised up for this holy work, to the means of prosecuting that work, so far as these depend on the liberality which God puts into the heart of his people, and to the instrumentality by which the zeal of our people has mainly kept up the regular periodical issue of information on this subject. I would propose that the Assembly adopt a resolution substantially similar to what was adopted in reference to the Jewish missions, and resolve now to appoint a committee for conducting the foreign missions, and that they resolve also to continue in their present spheres those of the missionaries who may adhere to the Free Protestant Church. And I trust that the zeal of our people in this great cause will shortly be stimulated by the temporary residence among us of our excellent friend, Dr Wilson from Bombay, and that from him and the other missionaries,—respecting one of whom, at least, there is a reverend father here to answer,—that from him and the other missionaries we shall not be long in receiving a cordial adherence to our cause. I take the liberty of suggesting, also,—and it would be impossible for me to express what I feel in mentioning his name,—I propose that the Convener of the Committee be Dr Gordon.

Dr P. M'FARLAN having heard the motion of the Rev. Doctor, had much pleasure in seconding it. He did not believe that there was an individual present who did not follow the motion with his cordial approval, both from its own merits, and from the eminent individual who was placed at the head of the Committee. There was not one of the Schemes of the Church which had awakened more interest than this,—an interest which had been to a great extent produced by the ardour and devotedness of Dr Duff. Indeed it was singular, in the course of the doings of Divine Providence, that the circumstance which rendered Dr Duff's presence necessary in this country, viz. the effects of the hot climate upon his constitution, should have been the means of producing such an incalculable amount of good: and he did hope and trust, that the missionaries who had been engaged in India and elsewhere, would be disposed to unite with the Protestant Church of Scotland in the great and good work in which she was engaged. Whatever might be the determination of the missionaries, however, he had no hesitation in declaring that they should, under God, be active and zealous in prosecuting the exalted object which the Committee had in view; and he was well aware that their people would not be wanting in generous and liberal exertions towards the great work of evangelising the heathen.

Dr M'DONALD stated, that he had received a letter from his son, (one of the India missionaries,) who stated, that they regarded the great conflict in which the

Church was engaged with unparalleled interest ; and he also expressed his determination to follow her in the event of a disruption. He had no doubt that all the missionaries in India were deeply imbued with the principles held by the Protestant Church of Scotland, and would now cast in their lot with hers.

The resolution proposed was agreed to, and the committee chosen, Rev. Henry Grey being appointed joint convener along with Dr Gordon.

ADDRESSES TO THE FREE ASSEMBLY.

Addresses were read from the Young Men's Associations of Glasgow, Ayr, and of Newton and Wallacetown, congratulating the Free Presbyterian Church on the noble stand they had made for the independence of the Church, and the rights and liberties of the Christian people. An Address from the Free Presbyterians at Rhynie, to the same effect, was also read.

Major STEWART of Pittyvaich, in reference to the address from Rhynie, took occasion to bear testimony to the efficient and valuable services of the missionaries who had been sent to labour in Strathbogie. He felt grateful to the Church for sending those men to that benighted district,—a district between the Don and the Spey, which had, till lately, been lying in the darkness and shadow of death, but which now rejoiced in the faithful preaching of the gospel of Jesus Christ.

Professor BROWN of Aberdeen thought that they could not express their gratitude for such addresses as these in too affectionate terms. To the young they must chiefly look for co-operation and aid in their new position; and it was truly encouraging to think that the young were thus coming forward to testify their attachment to the interests of the Free Presbyterian Church.

REV. MR GIBSON of Glasgow begged to say a word or two respecting these associations,—especially of the Young Men's Association of Glasgow. In that association, there were many active, intelligent, and devoted young men; and when they considered that these young men were chiefly engaged in business, which, in Glasgow particularly, engrossed much of their time, and that they, nevertheless, with zeal, and energy, and devotedness, sought every means and opportunity to promote the cause they had all so much at heart; when they reflected on all this, and, moreover, that besides taking a deep interest in the struggles of the Church themselves, they formed auxiliaries in other places,—they would allow that the thanks of the Assembly were more than due to them for what they had been instrumental in doing.

Dr M'DONALD of Ferintosh said—I rise merely to advert to the district of Strathbogie, and to state what has been my own personal experience there. Perhaps it may be in the recollection of some of the members of this house, that I was myself treated as if I had been a transgressor in Strathbogie twenty-five or twenty-six years ago. At that time I preached in Strathbogie with permission, but not by the invitation, of the ministers; and farther, I was brought before the Assembly and treated as a transgressor, because I had not gone to the district by special invitation. About two years ago I preached in four or five of the parishes of Strathbogie; and I believe interdicts met me in some of them, but they seldom followed me. I preached in one parish in the forenoon, and in another in the evening; and being such a veteran traveller, I suppose they thought it would be a hopeless affair to chase me. There were some pleasing instances of the efficacy of divine truth through the preaching of the gospel there, by our ministers, one of which I will mention. An aged Christian met me, and said,—“Sir, I remember you were here twenty-five years ago, and brought before the Assembly for doing so.” “Yes, yes,” said I. “The General Assembly have now sent you to us,” said he. “Yes, yes,” said I. “Then,” said he, “it has sent the gospel to Strathbogie.” “What think you of the clergymen who oppose us?” I asked. “I think,” he replied, “they are under the counsel of Satan, and if it were not a sin, I could wish them to continue under it, because that brought the bread and water of life to us.” I mention this to show the state of the gospel in that district, and can testify that much good has been done through their exertions.

The Assembly then recorded their high satisfaction with the addresses, and ordered them to be gratefully acknowledged.

Mr DUNLOP then read a letter from Captain Boswall of Wardie, offering the site of a new church, at such fee-duty as would just serve to retain the superiority of the land, which Mr Dunlop was authorised to acknowledge.

The Assembly adjourned at four o'clock, to meet at one on Monday for public business in Lothian Road Church.

MONDAY, May 29.

The Free Assembly met this day at eleven o'clock, in Dr Candlish's new church, Lothian Road. The public, however, were not admitted till one o'clock, at which hour, in the absence of the Moderator, Dr M'Donald, Ferintosh, took the chair, and opened the meeting with devotional exercises. After the minutes of last sederunt had been read, Dr Clason gave in a report of the committee, recommending the admission of the following ministers as adherents, viz. :—Mr George Innes, Seafield; Mr Simon Fraser, Fortrose; Mr M'Innon, Strathfillan; Mr Monteith, Dalkeith; Mr Dunbar, Pluscarden, (Elgin); Mr Charles Thomson, Wick; Mr George M'Kay, Clyne; Mr M'Donald, Plockton; Mr M'Kenzie, Olig.

Rev. Mr CAIRNS of Cupar said, he wished to submit a suggestion to the House before it proceeded to the regular business of the diet,—a suggestion which he had been expecting for some days to have heard from some of the more experienced members of Assembly. The Assembly had resolved to issue a pastoral address, explaining the circumstances which induced its members to quit their connection with the Establishment, and the grounds on which they meant to act; this was all very well, as far as it went, but it was not sufficient; it did not meet the exigency of the case. A very great and memorable event had occurred, and the Church owed it to herself, to her people, and to all Christendom, to draw up a deed showing the facts of the case, the principles for which she has been called on to contend, and from a regard to which they were now compelled to quit the Establishment. It was due to themselves,—for after the lapse of a considerable period, there was a risk that some would be prone to have recourse to the proceedings of these past years as a sort of precedent. This risk would be prevented by the emission of such a document in which their views could be explained, and the true state of matters set forth. They owed it to the other churches, which had expressed sympathy with them. It was evident that, in other churches, especially in England, very imperfect views were entertained on the subject and grounds of their struggle. Now that they had shown sympathy with them, and now that the eyes of all Christendom were upon them, they owed such a statement to those who held principles identical with theirs. There was another body to whom they owed it—the Original Secession Synod. They were now separated from them by an almost imperceptible distance; in fact he (Mr Cairns) was not aware of any cause that should prevent them from coalescing as soon as possible. They (the Original Secession) held by the covenant in a sense to which some of his reverend fathers and brethren might hesitate to subscribe; but there might be a union upon such terms as would overcome the difficulties of the most scrupulous in their ranks and the most scrupulous in ours. The old covenant, indeed, was recognised in the Confession of Faith, and such terms might be employed as would satisfy this highly respectable body. He trusted, therefore, that a committee would be appointed to draw up such a statement. Before sitting down, there was another subject, perhaps not of such importance, that he wished to advert to. There was great difficulty in giving them a right name. Some described them as the Free Presbyterian Church, others as a Convocation, others as the Protesting Church. Now, it was evident they would not get a name till they gave one to themselves; and he thought that the Free Protesting Church of Scotland was the best name, and the most descriptive of the real character.

Dr CUNNINGHAM said, that undoubtedly the name should be settled before the rising of the Assembly; and on the other subject,—the drawing up of a pastoral address,—something must be done; a committee should therefore be appointed. But that was not all. The committee should consider the whole subject of the directory of worship. What alterations required to be effected in their altered circumstances must be brought under the notice of the committee.

Mr CAIRNS said, that the committee should not only be appointed to set forth the grounds of their testimony, but also to draw out a narrative of their proceedings.

REPORT ON THE ELECTION OF OFFICE-BEARERS.

Dr CUNNINGHAM said, that he had made one or two alterations in the Report, in consequence of some suggestions that had been made to him. Dr Cunningham then read the Report.*

Dr P. MACFARLAN said,—The subject is one of the most important which can come before us, and one, at the same time, regarding which it is most desirable that unanimity should prevail. I consider the great difficulty in the case of election is, to define where we may best rest the *initiative*. In my opinion, it would not be the best way to leave it with the mass of the congregation. It would not be the best mode for their interests, or for the interests of religion; and, therefore, it was my opinion, that while the election should be vested in the male communicants, or in the male heads of families, the initiative, at the same time, should rest somewhere else. I conceived that it might be vested in the Kirk-Session, whose duty it would be to propose a leet of candidates, upon whom the people might vote. I found, however, that there were considerable objections on the part of some of my friends to this proposal; and sincerely anxious to obtain unanimity in favour of this interim plan,—for such I regard it to be,—I think that a hint thrown out by a friend near me might meet the difficulty; and this was, that the initiative should rest with the elders on the one hand, and with an equal number of persons, chosen by the congregation, on the other, who should meet with the elders, and conjointly prepare a leet of candidates for the consideration of the people. My objection to the Report read by Dr Cunningham is this:—Dr Cunningham, or at least the Committee, propose, that whilst the Kirk-Session may prepare a leet for election by the congregation, it shall be in the power of the congregation to add to the leet indefinitely and without limitation. I conceive, therefore, that the effect of this would be, that if the congregation is at liberty to add indefinitely to the leet, you have the same results as if the initiative were vested in the mass of the people; and when there is a want of concurrence upon one single individual, they may go on until the congregation is divided into as many different sections as there are candidates proposed. This possibility, therefore, shows that there should be some limitation to the number of candidates, and for attaining this I would greatly prefer leaving the congregation to select a certain number of individuals, equal to the number of the Session, and that those, as I have said, should constitute the committee to prepare the leet. It is a strong argument in favour of this plan, that a number of elections which have already been made upon the principles proposed by the Committee, have not turned out so successful as could have been wished. It is a fact well known to many of us, that a great number of individuals who have been chosen, not merely by managers, but by communicants, are among the most decided opponents of those principles upon which we have left the Establishment, and for which we are protesting in this Assembly. I believe, therefore, from these causes,—from the initiative being vested in the hands of the body of the congregation,—that there has not been that scrupulous attention to the qualifications and fitness of the minister that would have been exercised had the initiative been vested in the hands of a more limited number. But though this mode, which has been recommended by the Committee, is an interim one,—for I believe it will be reconsidered at the meeting of the Assembly in October,—yet I hold that we are called on to consider it most seriously and deliberately, because, if adopted upon the recommendation of that Committee, and found not to be satisfactory, you cannot well recede from it, without appearing to take away from it the popular character with which it is now proposed to invest it. I hope, therefore, that the brethren who differ from me will bear with me in the proposal which I have made, and that they will duly ponder what I have said, with the view and hope of ascertaining whether or not it may meet the views of all parties. If the mode which I recommend for an interim scheme should be found not to work well in practice, then you can correct it, and give to it a more popular character; but if you give it that popular character now, and it shall be found

* See Report, at p. 129.

to be objectionable, then you will find great difficulty in retracing your steps, and altering the plan.

Mr EARLE MONTEITH wished to know if, in cases where a special rule now existed, which was not of a popular character, such rules were to be continued?

Several members replied that they understood that all such cases would fall under the new regulations.

Rev. Mr GIBSON of Glasgow would suggest a peculiar case. There were instances of unendowed churches where the election was entirely of a secular kind, such as by the holders of the pews. He conceived that such a system would not now be continued.

Dr CANDLISH was afraid that his friend Dr M'Farlan did not properly understand the question; for instance, where the congregations met, and were unanimous in favour of one individual, there would be no use in a leet at all, for the minister might be elected. But when this was not the case, it would be necessary to appoint a Committee for the nomination of candidates.

Mr M. M. CRICHTON thought the proposed mode of election, instead of being on too broad a basis, was objectionable for being too narrow. They were going down on what might be termed an untried state of things, as regarded the election of office-bearers in the Church. But perhaps, continued the hon. gentleman, neither Dr M'Farlan nor myself, as being considered to hold extreme opinions on either side, are entitled to call ourselves practical men in judging of a question of this nature. I may say, without disrespect to him, that we still wear the marks of our chains, and have just escaped from a stringent system of patronage, which had become so intolerable, that we have been compelled to take up our present position,—that of a free protesting Church. On these grounds, therefore, I was anxious that the Committee, in preparing this interim Report, should have had along with them some of our brethren of the Irish deputation, who can speak as practical men on this highly important subject; and I think Dr M'Farlan would have found, had he met with them, that they would have recommended, not a narrower, but a broader basis of election. If I am not mistaken, in the case of elections which take place in the province of Ulster, so far from the congregations being divided into sections, there is scarcely an instance in which a minister is admitted without two-thirds of the congregation voting for him; and I think it is a rule that a minister should be called by two-thirds of the congregation. Now, here we have a popular system in successful operation amongst our brethren in Ireland, while we ourselves are afraid of the *mare magnum* of the people being entrusted with the right of electing their ministers. Dr M'Farlan says, that if the basis should be found too narrow, you can liberalise it at the next Assembly. But I would tell him that he ought to be peculiarly careful against planning the regulations on any such basis; for if we are a Free Church, and sincere in the stand we are making,—if, under these circumstances, I say,—if when we have, now no patronage to restrict us, we take up a position which does not give to the people all that Christ gives them, we will by that act repel the people at the very time when we should be opening our arms to receive them. After remarking, that, in his opinion, the inferiority of many *quoad sacra* clergymen was to be attributed, not to the fault of the people, but to the very inadequate and scanty provision made for the maintenance of the minister, Mr Crichton went on to say, that he thought the First Book of Discipline has rightly laid down the rule by which we should be guided in this matter. It said that “it appertaineth to the people in every particular congregation to elect their own minister.” The presbytery, he continued, has the privilege of examination before the minister can get a license; it takes him on trials before he can be settled in a charge; but still I maintain that to the people belongs the right of electing these office-bearers. I am an elder myself; but though I am so, I would object to giving the eldership the initiative in the election of ministers. What right have we to this privilege, more than the people have? We ourselves should also be elected by the christian people; but why should the elders have an important privilege conferred on them, which would virtually constitute the Kirk-Session patrons, instead of the patrons of whom they have just got rid? The people should be left to the unfettered appointment of their own committees of

selection; and I have no doubt that they will place on this Committee the whole of the eldership, or, at all events, those of them who have approved themselves men of God in the discharge of the duties of their office. Are we, then, in the Free Presbyterian Church, to set up a petty system of patronage in the Kirk-Session? I altogether object to it. I think the people cannot proceed to the calling of a pastor without the assistance of a committee; but still let the people have the appointment of that committee, whose duty shall be the selection of candidates to preach before them; and let this committee, in every sense of the word, represent the congregation by whom they are selected. I need scarcely say, that you will send a most unfavourable opinion of the Free Presbyterian Church of Scotland abroad among the people, if you tell them you have placed patronage,—for the initiative is, in point of fact, patronage by another name,—in the hands of the Kirk-Session. I hold—

MR GIBSON of Glasgow rose to order. He submitted that the hon. gentleman was not speaking to the question before the house. He would be the last man to prevent free discussion on a question of so much importance; but it appeared to him that Mr Crichton had mistaken the point really before them. No one that he was aware of recommended that the initiative should be vested in the Kirk-Session alone; but it had been proposed to allow the elders to be associated with an equal number of persons nominated by the congregation, to select a list of candidates to be presented to the people.

MR CRICHTON replied, that the reverend gentleman was in a mistake himself, for he was speaking, not to the Report, but upon the views expressed by Dr Macfarlan, who would give the initiative to the Kirk-Session, but who had waived that proposal, and now wished to get an equal number of individuals elected by the congregation, to be joined by the Kirk-Session, for the selection of candidates.

MR EARLE MONTEITH suggested that the Report might be recommitted. Gentlemen would then have an opportunity of laying their views before their friends; and, looking to the harmony which had hitherto distinguished their proceedings, he did think it would be the better course were gentlemen to reserve their observations for the Committee. He was quite satisfied, that if any thing was calculated to carry a false impression abroad, it was the speech of the hon. gentleman himself, for he seemed to throw out doubts that there would be some modification upon a system of popular patronage. There was nothing in their proceedings to give any colour to such a supposition. (Hear, hear, hear.) If the hon. gentleman was about to make a popular appeal, calculated to create differences amongst them, he did not think he should be permitted by the house to go on.

DR WILLIS conceived that Mr Crichton had strictly kept to the proper line of discussion; and he thought that his remarks were well worthy the consideration of the eldership of the Church. He was against giving them authority in the election of ministers, and he conceived a little discussion might be permitted on such an important matter, and from which much good might result to the future working of the measure. He therefore approved of Mr Crichton giving forth his suggestions with all freedom, and would submit to the house that he should now go on.

MR M. M. CRICHTON continued. Mr Monteith has been too hard on me, and would seem disposed to put an extinguisher on me altogether. (Laughter.) I assure him he has taken up an erroneous view of this discussion. My impression was, that Dr M^r Farlan had taken up a somewhat narrow view on this question. But when I remember what were his former opinions, he and I are now almost at one—(hear, hear)—and I rejoice that he is now so much in advance of his former sentiments, which may be attributed perhaps to the freer atmosphere which he now breathes. (Laughter.) He may be considered too cautious, and I too extreme; but still we are at one on great points; and because we differ slightly on some things, is the notion to be taken up, that we have become so sensitive and delicate, that there shall be no discussion, in order that there may be perfect unanimity? Dr M^r Farlan and I are at one on the great principles—(hear, hear)—but he proposes a limitation in the working of them out, with which I disagree. I will say no more, however, on this matter, than suggest that the Report be recommitted; and I trust that the Irish deputation will be asked to commune with the Committee, in order

that our theoretical men may come into contact with men who have practical experience to guide them; and I am sure that my reverend friend has such a fund of judgment, that he will receive suggestions from such a well-informed quarter.

Dr CUNNINGHAM said, that very few members had attended the meetings of Committee, and the draft had been prepared by himself. The plain principles, however, which were laid down in the First and Second Books of Discipline did not leave room for much difficulty in the matter, and he did not see that there was much difference between them yet. (Hear, hear.) He held it to be the right of the Christian people to elect their own office-bearers, and would never consent to any directory or set of regulations that was inconsistent with this principle. (Hear, hear, hear.) He was jealous of any minute directory which might be made for carrying out this principle, for the regulations contained in it might be at variance with the principle itself. There could not be the shadow of a doubt that Calvin held clearly the right of the Christian people to the election of their own office-bearers. (Hear.) This position no one could dispute. It had, however, been cavilled at, whether they held these opinions or not, because some of the directories, such as in the case of Geneva, seemed to cast this principle into the background. In the Second Reformation, too, there could not be any doubt that all the eminent men at the head of it held the great scriptural truth as to the right of the people to elect their own office-bearers. (Hear, hear.) He was jealous, therefore, of any minute directory which might contradict this great principle, or might give a pretext to men to deny what was unquestionably true. No doubt some directory was absolutely necessary; but they must guard, so that nothing should be introduced into it which was not based upon the great principle which had been laid down. He had no objections, however, if it was thought expedient by the house, that the Committee should again meet, and report next day. He read some passages of the Report, to show that the Report was based on the broad principle of the election of ministers by the congregations, from which, as a Free Church, they could not depart.

Rev. Mr M'FARLAN of Renfrew wished to refer to a practice which had been adverted to by Mr Crichton. He had experienced great happiness, as they must all do, in regard to the unanimity of their friends in the north of Ireland. This did not hold good, from the fact of two-thirds of the stipend-payers voting for a particular man, nor from the employing of leets, which seemed to be a departure from Irish as well as Scotch practice. A preacher was sent to them, and required to remain among them for about a month; and if, after preaching, and attending prayer-meetings, and conversing with the people, two-thirds of the qualified voters had made up their minds to have him, he became their minister; if not, he walked off. (Laughter.) They then sent for some one else, and there was then another poll; and so it went on. This was a vast advantage. Suppose they made up any leet, consisting of—say—three or five, there was a great risk of the congregation splitting into two. If, on the other hand, it was requisite that two-thirds of the people should constitute a sufficient call, the effect would be, that no second party would be formed. He wished the Committee to take this into consideration. (Hear, hear.) In conclusion, he had to say, what, perhaps, some of his friends would disagree with him in, that he deemed the concurrence of the female part of the congregation highly desirable. Though there was a distinction between the sexes in reference to this matter, there was no doubt as to the propriety of their concurrence.

Rev. Mr GUTHRIE must confess that he never listened with more interest to any statement than that of Mr M'Farlan of Renfrew. He saw many advantages that would attend the adoption of the plan of their Irish brethren. It had wrought so well in that country, that it would become a serious consideration whether it were not the best plan of any yet proposed. There was another thing to which he would allude, and that was the limitation of voting to male communicants. Now, for his own part, he had no doubt in his mind at all on the subject. It would be a novelty to give the female communicants a vote, and he did not wish to introduce such a novelty without the general concurrence of his brethren. (Hear, hear.)

Dr CANDLISH.—Keeping in view that the Report was an *interim* Report, he looked upon it as the more valuable on that account, inasmuch as it gave scope

for such improvements as the working out of the plan might suggest. The plan they were to proceed upon, in supplying the country, during summer, with ministers who would go from place to place, would just put it in the power of congregations to invite them to preach; and where the congregation concurred in giving a minister a general call, it would then be for the Report to come into operation, and in this way the suggestions could be wrought out. It would enable them to feel their way, and, by next General Assembly, they would have the materials which would enable them to make up a directory, which would answer for future occasions.

Rev. Mr WILSON of Carmylie could conceive no good to arise from recommitting the Report. They were all agreed to the general principle it contained, and, as it was not an authoritative, but a recommendatory document, leaving it to congregations to carry out its recommendations in the best way they could, he thought it would be better to leave it to the congregations themselves to work it out as circumstances would permit.

Rev. Mr MACNAUGHTAN of Paisley also said that he did not see any necessity for recommitting the Report. They would meet again in six months, and by that time they would be able to consider the subject, so as to draw up some authoritative directory, embracing the whole question. They were all agreed on the principle, and he thought, to save division, they should agree to the report *ad interim*.

Mr M. MAKGILL CRICHTON said that, considering the Report as containing merely suggestions, and after the explanations of Dr Cunningham, he had no objection to meet Dr M'Farlan on middle ground, and leave the final settlement of the matter till next Assembly.

After a few words from Rev. Mr DRUMMOND of Cumbræ, Dr SMYTH, and Rev. Mr BURNS of Kilsyth,

Dr CANDLISH considered that the recommittal of the Report, after the discussion which had taken place upon it, would do no good. It was but an *interim* scheme, and as such, the more general its terms were the better. Congregations would just fall into the way of calling their ministers themselves; and as it was not likely that there would be many cases in which pastors would have to be called and ordained before the next Assembly, it would be better not to be in any hurry in regard to details. When the people were ripe for exercising the call, the Report as it stood could be acted on. It afforded sufficient ground as a general directory—left an open door for congregations forming; and the experience of its operation would be valuable to guide them when they came to take up the question at next Assembly.

Dr BROWN of Aberdeen was of the same opinion as Dr Candlish.

Dr M'FARLAN was sure of this, that the difference of sentiment which existed between him and some of his brethren would not occasion any alienation of the Christian feeling—(loud cries of hear)—and he did not despair of seeing his views adopted at some future period, according to the suggestions he made.

Mr DUNLOP said, it had been adduced as a proof that popular election was not desirable, that several ministers of *quoad sacra* parishes had remained in the Establishment. Now, so far as his information went, excepting in one Presbytery,—a Presbytery well known,—he meant the Presbytery of Hamilton,—they had proved themselves, what in entering the Church by popular election was to have been expected from them, the adherents of the principles for which the Church had been contending. (Hear.)

Mr GIBSON said—In the Presbytery of Glasgow, out of twenty-eight ministers who had left the Establishment, twenty were ministers of *quoad sacra* churches.

Dr M'FARLAN did not mean to make any general reflection on the ministers of *quoad sacra* churches.

The Report was then unanimously adopted.

QUOAD SACRA CHURCHES.

Mr DUNLOP gave in a verbal report from the Law Committee on the *quoad sacra* churches. He said—We have very deliberately considered the important question regarding the great number of churches which have been called into existence during the last ten years—a large amount of property, extending perhaps, in contributions,

to upwards of L.300,000. In point of equity and justice, I suppose there are not two men in the kingdom who will entertain a different opinion as to the party to whom it belongs. (Hear, hear.) There can be no doubt at all that some of the contributions were received from persons who differ from us; but taking them altogether, and looking to the cause which brought the churches into existence, there cannot be the least doubt that it has been entirely, or almost entirely, owing to those who are now separating from the Establishment, and the largest portion of the fund contributed for the erection of the churches came from the same party. (Hear, hear.) But we see that those we have left, while they are in the utmost haste to throw off those obligations which have been incurred by the Church at the instigation of those who have left it,—I mean the expenses of litigation in maintaining the independence of the Church,—they have shown an equally decided determination to retain the property which these same parties called into existence. (Hear, hear.) Now, I for one would not take advantage of the circumstance of our separation, to make our opponents responsible for the expenses of litigations carried on against their will and wish. We are in justice and fairness bound to bear that burden; but on the other hand, if we met with justice, we ought to get that property. (Loud cries of, hear.) We are not, I regret to say, at all clear that we shall succeed in this; but it is a matter so important, that the Assembly is not entitled altogether or rashly to abandon the rights of the congregations of these places of worship. Now the case seems to be of this nature: If an individual had built a church, and come to the Assembly, offering it on a certain condition, saying, "I offer it to the Establishment on condition of its having the advantage of a kirk-session, and a parochial district, with a minister not in a degraded condition, but standing on the same footing with his brethren, having a seat in the Church Courts, entitled to rule as well as teach." If the Assembly had accepted the gift on that condition, and it had afterwards turned out that the Assembly could not fulfil their part of the compact, or that they had altered their views, and would not give the church a kirk-session, or a parochial boundary, or a minister having a seat in the Church Courts, in such a case the Law Committee take it for granted, that if the question lay between an individual and the Church Courts, the Church Courts could not come in and insist on taking that man's property so contributed. Then this is exactly the case just now before us, assuming that there is no difference of opinion amongst the proprietors themselves. An individual gives his money for the erection of a church, which he offers to the Establishment on this condition. The Civil Courts decide that the Church could not fulfil that condition; and the Established Assembly declare, that in accordance with that decision, they went attempt to fulfil the condition. They have repealed the Chapel Act altogether; and, by thus refusing to fulfil their part of the compact, the proprietor is entitled to take back his church: Seeing, he says, that you, the Assembly, cannot fulfil the condition on which I offered you the church, I take it back, and give it to those who will fulfil it. But the difficulty lies here:—The proprietors or contributors differ in opinion. Some of them desire to have their church connected with the Establishment, and others to retain the benefits of a kirk-session, &c., at the sacrifice of connection with the Establishment. Here, then, we have two classes of proprietors, who originally gave their funds for accomplishing two different objects which have now become incompatible. Thus they each prefer a different object,—one class wishing to be connected with the Establishment, without the advantages which were stipulated for as conditions on which the church was originally given to the Establishment; the other preferring to have the church with a kirk-session and parochial machinery, even at the loss of the advantage of a connection with the Establishment. Both of these cannot be attained. Now, how is the difference to be accommodated? The legal result in a common case of this kind is, that the trust ought to be brought to an end; it cannot be explicated; and the property should be exposed for sale, and the proceeds applied for the benefit of those who have a right to the building. This is the legal result; and we ought not at once and rashly to abandon the property which at so great a sacrifice and cost we obtained. At the same time, it still requires consideration as to the best mode to be adopted in maintaining these rights. As a general rule, we are quite clear that when parties are agreed, and any claim is made upon them by the Church Courts of the Establishment, that claim should be resisted. So

long as no civil warrant is issued, requiring possession of the property, it ought to be retained by the present parties; that is, if the Presbyteries of the Establishment should appoint men to preach in their churches, possession should not be given till a civil warrant is served upon them requiring it. As to the extent to which such a claim should be resisted, and as to the ultimate judicatory in which the case should be tried, these are matters for farther consideration. But in the meantime it will be sufficient to guide the ministers of these churches, merely to state, that the appointments of Presbyteries of the Establishment to preach in them, ought to be disregarded, except they are backed by applications to the Civil Courts. This is the limit of our advice in the meantime; but as soon as a decision is come to as to the propriety of resisting the claim in the courts of law, and as to the extent of that resistance, which will be matter for future consideration, the result will be made known.

Mr Sheriff SPEIRS.—I do not rise to add anything to the opinion of my learned friend; for I am quite sure that his opinion in this matter, as in all other matters in which he is consulted by this Free Assembly, is an opinion on which you may rely with implicit confidence. I think that probably the best practical course for the disposal of the matter will be to re-appoint the Committee, with my learned friend as Convener, and invite all the ministers of these *quoad sacra* churches, in the event of any difficulty, such as is anticipated, presenting itself, to apply to this Committee for advice, that they may be regulated by that advice. It would not become me—and, if it did, it would not be a very safe course for any one, in the present aspect of affairs in regard to these churches—to hazard any legal opinion; and, therefore, I will say nothing more on the law of the case. But law is one thing, and equity is another, and I am quite sure there is not an individual within the walls of this Assembly who does not agree in the statement that my learned friend made, that if this case was to be decided according to the rule of the highest equity, no Church anywhere can, in regard to the property of these churches, compete with the Protestant Free Presbyterian Church. (Hear, hear, hear.) It is only necessary for me to say that, in regard to the erection of more than nine-tenths of the churches which are in that position, I say these erections and constructions are identified inseparably and for ever—whatever may become of them—with the honoured name of the Moderator of this Assembly. (Hear, hear.) I venture to go further, and say, that by far the greatest number of the contributors, I admit, with some honourable exceptions, and by far the greatest proportion of contributions, were obtained from persons holding the opinions of those for whom these churches were founded. (Hear.) And if we were to consult those persons for whose benefit these churches were erected, I am sure we should find them of the same mind as ourselves. (Hear, hear.) I have only one other observation to make. We have heard the claim made, and openly, by the Established Church, to the property of these *quoad sacra* churches; and it has been rumoured, and whispered, and stated publicly, that there is some purpose on the part of Government to endow these *quoad sacra* churches in connection with the Established Church of Scotland. Now, I am friendly to endowments; but what I want to see is the endowment of something that has life and blood in it;—(hear, hear,)—for I want no endowments to be given to empty churches and empty benches. (Loud applause.) And I therefore hope that the representatives of Scotland in Parliament will attend to this matter; and they will see, if any proposition is made to endow these churches, what are the sentiments of the persons for whom these churches were erected;—(hear, hear,)—because if it is not the opinion of the community who really benefit from these churches—if it is not the opinion of those who attend the services of the ministers of these churches—then I hold it to be an utter prostitution of the principle of endowments to endow the churches in such circumstances. (Hear, hear, hear.) At the same time, as our determination is now taken to hold by these churches, there is a strong ground for our representatives in Parliament maintaining, that no endowments should be given while the question of property is *sub judice*. (Hear, hear.)

Mr Sheriff MONTEITH said, he could hardly conceive, much as the Government had already blundered in this matter, that they could do anything better calculated to forward our cause, than just to make the attempt,—which he could call nothing else than the infatuated and unjust attempt,—to have these churches endowed in the

circumstances in which they stood in connection with the Established Church. (Hear, hear.) He could not say he could wish to see the Government of this great country commit such an error; but if they listened to evil counsel and made the attempt, it could never be successful; it would be found a practical impossibility, if there was any thing like a fair representation of the people of Scotland. (Great cheering.) He could hardly think any such measure could succeed; but the mere attempt to set forth such a measure before the eyes of the people of Great Britain, will show still more that there is something hollow in the course of policy which that Government has pursued. (Hear, hear, hear.)

Mr M. MAKGILL CRICHTON said, he could not agree with his friend Mr Monteith, in thinking there was any improbability in a scheme of this kind being attempted and succeeded in; for when he (Mr Crichton) remembered the decision in Parliament, by which our constitution was subverted by twenty-one votes, he thought that must be an incredulous man who did not believe that anything was practicable there. As to opposing the endowment of these churches, he was one of those who thought that the Free Church should not commence an aggressive movement against the Establishment; they should allow it to fall by its own weight. (Hear, hear.) The duty of the Free Church was to set herself to her Master's work,—the work of "the blessed evangel." He believed that it would be by moral and religious strength alone that she would regain, if she was ever to regain, her lost position as an Establishment. But if Government was so infatuated as to propose the endowment of the *quoad sacra* ministers, then, even supposing they should ultimately succeed, we should be lost to a sense of our duty if we did not employ all our influence as a Church and as individuals, were we not to employ our rights as citizens, against such an unjust attempt. (Hear, hear.) And if they did so, they would be nobly supported by the friends of religious liberty in England. (Hear.) As on the question of national education we had been able lately to assist them, he trusted that if any attempt of this kind was made, they should be found at their posts; and whether they succeed or not, they should be able to say that they had done their duty and lifted up a testimony in the matter. (Hear, hear.)

The Committee was then re-appointed, consisting of Messrs Monteith, Speirs, Craufurd, (advocate,) J. G. Wood, James Bonar, and Dunlop, (convener.)

Rev. Mr ELDER.—Before they passed from the subject, he asked to be allowed to say, as a *quoad sacra* minister, that he hoped the Assembly would make no objection to the Committee putting their resolution into some shape, to be communicated to the ministers of these churches, to be intimated to their congregations. He felt for his own part, that he was placed in a painful situation at present. Our brethren, he said, are abandoning their churches, and we are in the position of men holding on as long as we can. It is absolutely necessary, for the satisfaction of our own minds, and that of our people, that we should do so, not on our own personal responsibility, but under the sanction of this Free General Assembly. He had felt the painfulness of his situation to such an extent, that yesterday he was obliged to communicate to his people the substance of what had now been stated by Mr Dunlop. Perhaps others had done the same thing; but it would be better if they could show that they were acting not on their own responsibility, or that of their sessions, but on the responsibility of the Assembly.

Mr DUNLOP would recommend the ministers of these churches to act upon the report that had been given, and to apply for farther advice to the Committee as to any steps that might be necessary in special cases for the vindication of their rights. There are two classes of cases which he had omitted to advert to. One of these was the class of old chapels of ease, erected into parish churches in 1834; and the other class that of the churches belonging to the Old Light Seceders. As to the old chapels of ease, there could be no claim on the part of this Assembly to retain them. They were built as chapels of ease; they were now reduced again to chapels of ease, and must be retained by the Establishment. It was equally clear, in reference to the churches of the Old Light Seceders, that they never, in any circumstances, could possibly be deprived of them. (Hear, hear.) They joined the Established Church on the faith and upon the contract that the Veto and Chapel Acts were to be maintained. The Establishment had now rescinded both; and the idea

of nevertheless retaining their places of worship was a piece of downright robbery, which no man would set his face to. (Hear, hear, hear.) He wished to avoid as much as possible referring to what took place elsewhere; but at the end of the week which had seen the repeal, by the General Assembly of the Establishment, of the two great acts of the Church, on the condition of which being maintained this body had joined the Establishment, they actually sent one of the persons whom they appointed to preach in the vacant churches, to his friend Mr M'Kenzie's (formerly of the Old Light,) as well as to the other churches; and he (Mr Dunlop) must say, that that exceeded any thing he could possibly have anticipated. (Loud and indignant cries of, hear.)

Mr Sheriff SPEIRS, in reference to the Old Light connection, agreed with his learned friend, that they stood in a different position; but he was so much impressed with the importance of holding all these churches, as connected indissolubly with the Free Church of Scotland, that he would recommend the ministers, without the interference of the Committee, to go at once to Parliament with the question of their rights. Of course, however, it should be understood that no ministers and elders of *quoad sacra* churches should commence with legal proceedings, so as to involve the Committee, without their approbation.

Mr GIBSON of Glasgow begged to ask a question in regard to the safety of not taking collections in *quoad sacra* churches. He understood privately from Mr Dunlop, what ought to be made public, that if these collections were made for a purpose previously intimated, no party could have any claim to them.

Mr DUNLOP said, that undoubtedly this was the proper view of the case. Contributions given by individuals, for a particular object, on going into a place of worship, could never be alienated to any other purpose.

The Assembly recommended in terms of the report.

DEBT OF THE CHURCH.

Dr CANDLISH said, he would take that opportunity of calling the attention of the Assembly to a different subject, namely, the debt incurred by the Church by law proceedings. It was of importance that this subject should be brought before the Assembly before it rose; and he believed his friend Mr Wood, who had taken so much interest in this subject, was prepared to state the amount of the existing debt. It was very desirable that the members of Assembly should have this subject brought under their serious attention; because, by some means or other, they must make an extensive effort to liquidate their debt; and now was the time for ridding themselves of their legal incumbrances; for it would be a sad thing if they had to struggle for years to come with the dead weight of an old debt.

LETTER OF ADHERENCE FROM J. MAITLAND HOG, ESQ.

Dr GORDON said he had received a letter, which was interesting to him, and would be interesting to many more—a letter from an individual whose name is entitled to the greatest respect by the members of this Assembly, both on account of his high respectability personally, and of the active part which for a long time he took in the Non-Intrusion Committee; and when he (Dr Gordon) named the gentleman, he would need no farther apology for reading the letter. The reverend Doctor then read the following letter:—

“NEWLISTON, May 27, 1843.

“MY DEAR DR GORDON,—Having been confined to the house since the 16th by an attack of influenza, I have been unable personally to witness the events of the last ten days; but this solitude has been favourable to that calm review of all the circumstances affecting the Church which I had always resolved to take before committing myself to any particular step. I can no longer hesitate to which communion I shall attach myself.

“Believing that the constitution of our Church has been violated by the decisions of the civil courts exceeding their province, in suspending ecclesiastical sentences, declaring them null and void, and interdicting the preaching of the gospel,—seeing no disposition on the part of the Government to admit any grievance, or to secure what is essential to the existence of a Christian community; and, finally, having ob-

served the "remaining" Assembly bowing in the dust, and, echoing the very words of the civil courts, declaring the solemn sentences of the Church to be "*null and void*,"—I feel that I have no choice but to turn from her with the most melancholy aversion.

"If I have been tardy in declaring myself, it is because I felt it my duty to watch the last struggles of the Church as I would the death-bed of an expiring parent, not feeling at liberty to depart till the spirit was fled, and the work of corruption begun.

"My duty to myself, to my children, and, I believe, to my country, requires me, therefore, to join the communion of those who have sacrificed their all to maintain their principles.

"I make this communication through you, because it was from you that I received my ordination as an elder; and it was my difference in opinion with yourself in the Non-Intrusion Committee that gave me the greatest pain. Believe me to be, my dear Dr Gordon, with the greatest respect and regard, yours faithfully, J. M. HOG.

"To the Rev. Dr Gordon, &c. &c."

(The reading of the letter elicited loud cheers.)

Mr DUNLOP said they must all rejoice at hearing this letter. He (Mr Dunlop) had had many opportunities, as a member of the Non-Intrusion Committee, of seeing the worth, the excellence, and the strong religious feeling of his friend Mr Hog. They all deplored his separating from them for a time, and they all hailed a re-union with him, which they knew must have taken place whenever he discovered the realities of the case. (Great applause.) Mr Dunlop then proposed that to-morrow (Tuesday) evening, the Moderator should be requested to address the adhering probationers in terms of congratulation, approbation, and encouragement, proper to the interesting position in which they now stood.

The Assembly, having agreed to this suggestion, after engaging in prayer, adjourned till the evening.

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EVENING SEDERUNT.

The Assembly met in the hall at Canoumills at seven o'clock, and, as usual, engaged in prayer and praise, and reading the Scriptures; the Rev. Henry Grey, Moderator. The hall was again crowded.

The CLERK reported that the Committee for receiving new applications for admission had received an application from the Rev. Mr Brydie of Fossaway.

The following letter was read from Sir George Sinclair:—

"THURSO CASTLE, May 26, 1843.

"DEAR SIR,—As the awful calamity has taken place which I used my utmost efforts to prevent, I trust it will be ultimately overruled for the glory of God and the good of His cause, although the event is, to all human appearance, not joyous but grievous. Whilst I retain my opinion that there is no adequate ground for the step which many of our best and most devoted ministers have deemed it their duty to adopt in leaving the Church of their fathers, I shall not throw any impediment in the way of the seceding parishioners of Halkirk, who wish to erect a place of worship for their own accommodation and that of their families; and any of my tenants in the parish, who may be willing to appropriate a piece of uncultivated ground—(laughter)—for that purpose, have my full sanction to do so, and shall have any necessary confirmation of my promise to give no hindrance either now, or at any future period. (Laughter.)

"I remain, with best wishes to yourself and the parishioners, very faithfully yours,
(Signed) "GEO. SINCLAIR."

"To Mr A. Munro, preacher of the gospel, Halkirk."

Dr CHALMERS reported that he had received a letter from a tradesman, offering a donation of fifty guineas for the students' library. He also read a letter from Colonel M^rGregor of Belvidere, giving a donation of L.500 to the funds of the Free Church. Another donation, most gratifying to him, from the respectable quarter from which it came, had been received from the Rev. Mr Drummond, Episcopal clergyman.

Mr GUTHRIE announced that he had received from Mr Seton, bookbinder, an offer to bind 500 volumes gratis, for the library of the new college.

Mr PITCAIRN intimated a donation of L.100 from a lady towards the erection of a church in the parish of Tarbet, Ross-shire.

Mr MAKGILL CRICHTON said he had received L.15 from a lady who had kept back from attachment to the Church, but who had been detached from it by the Queen's letter.

FINANCIAL COMMITTEE.

Dr CHALMERS read the report of this Committee. The first part of the report related the various items of money realised for the Building and Sustentation Funds. These having been already given in the Interim Report presented by Dr Chalmers on Saturday the 28th, it is unnecessary to repeat them here. The aggregate sum, however, now reported, amounted to L.232,347.

After one or two general observations, the substance of which will be found under the head of the Interim Report, the report proceeded thus:—

“ It were of still greater importance to our immediate object, did we but study, and so ascertain, what that is to which, under God, our success is owing; and this for the purpose of knowing what it is that we have to continue and keep by, in order that the success might be maintained. It is simply,—after the Association has been formed,—by each man doing his assigned, and that not very laborious, duty, more especially by each collector or visitor acquitting himself of his own very plain and practicable task. He has but to prosecute his rounds throughout the families of that locality which has been assigned to him, and let these be weekly, save in those large and thinly peopled parishes where, from the size of the districts, the period of collection must be lengthened out, or the terms of payment kept at a greater distance from each other. On this subject, without requiring impossibilities, we would merely say, the shorter the better, and this, that the arrears should be kept as light as possible. Sure we are, there is no want of willingness on the part of the givers; and our only apprehension is, lest there should be any slackness or falling off, in point of regular assiduity, on the part of the visitors. We are hopeful, however, that after the revival of the ancient order of deacons, and other measures of important regulation, the system which has been set up and set agoing at first by the power of impulse, will be afterwards kept up and kept agoing by the power and operation of habit, and so be as sure as mechanism at last. Certain we are, that no romantic or extraordinary effort need be required of any one; and it is thus that we have practically disproved the charge of Utopianism, which is never preferred, we will venture to say, but under the mistaken imagination of one man having to do a great thing; whereas any promise of ours is the achievement of many men, each doing a small thing. We deal, it is true, in the magnificent predictions of a magnificent result; but it is the result of a summation,—the summation of little efforts made everywhere,—nowhere of a strength that is gigantic. The only feature of our scheme to which the property of gigantic may be ascribed, lies not in magnitude, but in numbers,—not in aught that is to be looked at individually, but in aggregates, looked at collectively. We have thousands of collectors, but, as far as I know, not one giant among them; and hundreds of thousands of contributors, among whom we look for no other greatness than the moral greatness wherewith Christianity assimilates the men and women of all classes in society,—from her who throws the widow's mite, to him who throws the costly gift, into the Church's treasury. We count on no miracles save those miracles of grace by which God makes a willing people in the day of His power, and through the operation of whose blessed Spirit it is that there are so many giving hearts as well as giving hands. The gifts of mental energy are rare, and cannot be multiplied at pleasure; but the graces of a willing spirit are diffusible, and by prayer may be brought down indefinitely from on high. It is on the basis of Christian worth in the many, not by dint of a marvellous power or sagacity on the part of a few, that the prosperity of a Christian Church will be upheld.

“ But though our chief dependence be on the easy and constant workings of our Associations, let it not be imagined that we undervalue the good of a strong though momentary impulse; nor do we think that the season of its brief operation should be suffered to pass away without being, to the uttermost, improved by us. I have no doubt that the generous and high-minded sacrifice now made at the shrine of duty on the part of the Church's ministers, will be followed up by a like generous and high-minded enthusiasm on the part of the Church's friends. Now that the movement has not only been resolved on of cutting our connection with the State, because we can no longer maintain it but at the expense of our most sacred liberties; it is a movement which should be followed up without a moment's delay, by simultaneous meetings in all the important towns and parishes in Scotland; and that then, not the periodical subscriptions, but the instant donations, should be called for, ready to be poured forth from the many thousand open hearts and open hands which are sure to be enlisted on the side of our Church's independence. There has already been one collecting week anterior to the disruption, and the produce of which has been remitted to the General Fund for the building of churches. May there not be another collecting week, now that the disruption has taken place, the produce of which might be reserved by each locality for the building of its own church, or other ecclesiastical purposes connected with the good of its own neighbourhood? It is thus that we should like to avail ourselves of the impulse awakened by a great and rare occasion, and this without prejudice to those ever-recurring subscriptions which, though individually small, will be found to yield by their summation a large collective amount of weekly incomings for the quarterly or yearly outgoings of our Free or Protestant Church. To rest her financial prosperity on powerful but momentary appeals, and not on regularly working Associations, were as grievously impolitic as to build our calculations for the agriculture of a country on the brawling winter torrents, which perform their brief and noisy course in channels that soon run out, and are only known to have existed by the dry and deserted beds they have left behind them, instead of building our calculations and our hopes on those tiny but innumerable drops, which fall in universal and fertilizing showers on the thirsty ground that is beneath them.

“ It becomes us, the Financial Committee, to speak but generally on the functions of the great *Central Fund*, now in process of formation. But we may at least proceed on the very common understanding, that its first application will be towards the support of the disestablished ministers, and that this support should not go beyond a certain yearly allowance. It is also a very common understanding, that the General Fund should after this continue to be extended, as the liberties of the country allow. There would thus be a greater revenue, and so there would, and ought to be, a greater expenditure, but this additional expenditure should not go to the increase of the stipends of ministers—it should go to the increase

of the number of them. This will open a boundless field for the liberality of our Christian brethren, —a bright and beautiful ulterior, to which every eye should be directed, that each may have in full view the great and glorious achievement of a Church commensurate with the land in which we dwell, and every heart be elevated by the magnificent aim to cover with the requisite number of churches, and, with God's blessing on the means, Christianly to educate, and, in return for our performance and prayers, to Christianize the whole of Scotland. There is a very great and high expediency in this arrangement, and is made up of the three following particulars:—

“First,—The provision of our existing ministers would not be neglected, because it would form a prior and preferable object, to be met and provided for in the first instance, and which would be made all the more secure, that it was bound up with so noble a fulfilment as that in which it was made to issue and have its final outgoing.

“Secondly,—It would place our whole enterprise before the eye of the public in its true character. What fixes the character of any undertaking is its *terminus ad quem*. Now the *terminus ad quem* of ours is not, even in the first instance, a provision for the ejected ministers. It is the benefit of their Christian services, and then the multiplication of these services over the whole face of our territory. One could plead and hold up his face unabashed for such a design in any company and before any assembly. It may be stigmatized by our enemies as a beggarly expedition for a beggarly purpose. It will be no such thing. It will be a high errand of religious philanthropy,—an enlarged and liberal scheme of church extension,—carried forward by pious, generous, and heart-stirring appeals in behalf of a great object of Christian patriotism.

“Thirdly,—Such an aim, in such a direction, will not only have the effect of keeping our object altogether pure,—it will have the undoubted effect of making the contributions high. We shall soon overshoot our first and immediate object, and look back upon it as the paltry beginning of our great national undertaking. The liberalities of the Christian public will be kept at a loftier pitch, when thus supplied with a loftier aim and a larger arena. Thousands will give tenfold more than they did at the outset; and yet, after all they have given and experienced, how little have they foregone of any substantial comfort, or of so much as one enjoyment that is worth caring for, and how purely will they see reason for the exclamation of Hannah More, “O! how cheap is charity—O! how expensive is vanity.”

“Such, then, are our capabilities for a great and high work of Christian philanthropy; and Scotland, —our own beloved land,—will be the first arena on which to realize it—I mean the first in the order of importance, and not in the order of time: for I have no idea that any of our enterprises will need for a moment to be suspended. When we carry the Church, we shall carry all the Church's schemes along with us. If faithful to God's work, God will cause our cup to overflow, and pour down such a blessing as that there shall be no room to receive it. But, confining ourselves to the operations of the great Home Mission, into which we shall then be resolved, not only might we keep possession of all the ground at present occupied by our right-minded ministers, but proceed to take possession, first, of all that heathen territory which we have not yet been able to overtake, and second, of all the Erastian territory which, for the present, we may be forced to leave behind us. It were, indeed, a great and glorious church extension, with the indispensable satellite of a commensurate school extension keeping onward by its side, or following closely in its train. Be sure there would be no drawing in of Christian philanthropy,—there would be an immeasurable expansion or going out of it: and that in hundreds of places not yet blessed or visited by any of its operations,—in the lanes and plebeian streets of our large towns,—in the desolate untrodden outfields of our more unwieldy parishes. There is a numerous band of youthful, zealous, and devoted agents, in the form both of students and probationers, ready even now to go forth as the pioneers of this moral wilderness, and in whose hands there might be an instant and visible display of the Christian good which a Church, shaken loose from its present entanglements and fetters, is able to accomplish. It would give rise to a strong reciprocal pulsation between the givers and the doers of this noble enterprise, who would act and react most beneficially and powerfully into each others' hands. It will be like a law of action and reaction in the moral world, when this prosperous interchange takes place between the services and liberalities of the Church's friends,—the services awakening and calling forth the liberalities,—the liberalities sustaining and extending the services.

“We trust that the arrangement now explained will give rise to an operation of pure and high principle, both in the richer and the poorer parishes. The liberality of the former will be stimulated, not alone by the mean and narrow consideration of a support for their own ministers, but by the generous and soul-expanding consideration that they are helping out a provision for the gospel in the most destitute localities of the land: and the efforts and the sacrifices of the latter will be stimulated by the honourable ambition of raising their contributions as near to the dividend as possible,—nay, in this noble work of provoking each other to love and to good works,—of raising it to the point which might enable them to say, we give as much as we receive,—in adopting the language of Paul, our own hands have ministered in full to our own necessities. But whether this be attainable or not, it is well that the ministers of our most remote and destitute localities should know that they have the capability of the whole religious public of Scotland to count upon,—yea, more, and it were one of the most precious fruits of their arrangements, that the very oldest of our ministers,—those venerable fathers who have borne the burden and heat of the day, perhaps unable to labour, yet unwilling and ashamed to remain in fellowship with a Church that has bowed the knee to an Erastian domination,—it were indeed a heartfelt satisfaction to assure all such, that they will not be forsaken by their brethren at large; but that, admitted to the highest place of honour in the free and unfettered Church of Scotland, they, to the day of their death, will be made to participate equally and alike with them in the joint offerings of her children.

“Let us announce then once for all, that what we most desiderate in this whole scheme of operations is, the *maintenance and progressive increase of a general fund*. Without this, our system will go to pieces, from the inherent weakness of internal voluntarism; whereas with this, it is capable of being made commensurate to the exigencies of a whole nation. And we have a strong principle to address, when pleading for the support of a fund, the main design of which is to supply with the word and ordinances of the gospel, those districts of the country, and those classes of society, where there exists an unwillingness and inability to help themselves. For the support of this fund, Christian principle will make her strongest appeals, and a sound Christian policy will put forth her strongest efforts. Let us hope that the itinerancies which have been so effectual for the setting up of our numerous Associations,—those great feeders of the treasury,—and to set them agoing, will, if necessary, be resorted to, from time to time, and be found alike effectual for the purpose of keeping them up, and to keep them agoing, till what was done at the outset, under the force of impulse, may at length become regular and sure as mechanism, because done by the power of habit. This is the great, I had almost said the only, surveillance which the central government of the Church will require to exercise over the provinces—I mean in the matter of the Church's economics. Let this object be secured and seen to, that each Association, and each district of the country which it represents, do what it might and what it ought by the general fund, and then all that remains of this department, whether in the building of churches, or in the

supplementary efforts which might be required for a more generous sustentation of the ministers than the general fund can afford, might well nigh be left altogether to the respective localities themselves, without the restraint, often the sad and mischievous incumbrances, of central control or central legislation.

“There is one mighty improvement which I would here venture to recommend, on the working of this part of our machinery. I would henceforth have all that is given to the General Fund, whether for building or sustentation, to be given without reservation of any sort. You will allow that nothing whatever is added to the power of the fund for general objects, by the sending up from any part, say £.500 to it, with the intimation that all, and perhaps something more, must be taken out of it for the building of their own church. Better keep the £.500 for their own local object, and give what they mean to give, wholly and without deduction, for the general behoof of all. And let them not imagine, that by so doing no benefit will accrue to themselves. They will get such an allowance as the Building Fund will afford, towards the erection of their own place of worship. They will get what dividend the sustentation Fund will afford, for the support of their own minister. It were a monastically selfish expectation, surely, on the part of any parish, that they should get all, and give none; and we just recognise a greater or less degree of this said selfishness, when applicants are sharp set on getting as much and giving as little as possible. All the remonstrances of equity, and all the pleadings of Christian charity, must be set up against this habit; and I am persuaded that, when the bearings and relationships of our whole scheme, and the various parts of it, come to be rightly comprehended, neither the remonstrances nor the appeals will be lifted in vain. It is right that you should provide for your own,—do this by your separate and home liberalities. It is right that you should look not only to your own things, but to the things of others also,—do this by pouring your unburdened gifts into our metropolitan treasury. To say that you cannot afford to do both, because you cannot fully provide for both, is just as great a perversity as that a man should not subscribe both to a home and a foreign mission, because he cannot, in his own individual person, overtake the objects of either. The objects are distinct, and so to a certain extent are the principles drawn forth by them. Let them be kept distinct; and let each principle be dealt with separately, and be spoken to as it were singly and apart, on its own proper grounds. It is not for the mere simplification of our accounts that we are now pleading. I am sure that we traverse the laws of human nature when we thus blend and complicate the general with the local, or the largely and diffusively generous with the more partial and confined exertions of Christian benevolence. Let each be appealed to on its own distinct considerations; and let each be prosecuted with all energy, without jealousy, or so much as the feeling of a conflict. And as the almost uniform experience is, that he who subscribes most liberally to a foreign, also subscribes most liberally to a home mission: so will it be found, that he whose heart has been most powerfully quickened to the necessities of our remote and poorer parishes, will be also the most alive and the readiest of all his fellows, with heart and hand, to provide cheerfully and generously for his own.

“In thus pleading for the separation of these two objects, the general and the local, let me confess that it is because of all the objects in our scheme we feel most tremblingly alive to the interests of the General Fund. We are not in the least afraid, that if the general be kept entire and untouched for behoof of the country at large, the requisite local and supplementary effort will be made good in one and all of our richer parishes. But we do confess our more serious apprehensions, that if the general and the local be blended together, so as that the sum available for the greater and patriotic good shall be reduced from a whole to a fraction or a remainder,—we do confess our fears, that, besides vitiating the otherwise noble and disinterested character of our appeals to the Christian public, for the support of our Church, it will not only put an end to our ulterior prospects of church and school extension, but leave it short even of the requisite dividend for the maintenance of the Protestant Church in its poorer parishes. It will, indeed, prove a mortifying issue, if, after all, the expansive and generous aspirations, along with the indefinite power, of external voluntarism, shall be inoculated with the inherent feebleness of internal voluntarism, and, because of this drag and deduction laid upon it, shall fail to accomplish what we looked forward to with so much fond and confident anticipation,—the whole kingdom of Scotland covered, by its means, with a goodly apparatus, commensurate to all the moral and educational exigencies of our land,—of churches, and schools, and colleges. Once the vitiating flaw of a partial or personal interest is put into the system, it will, as if struck with paralysis, wither into a poor, helpless, impotent thing; and we shall speedily degenerate into a mere economy of rare and isolated congregations, flourishing, it may be, in towns, but dying by inches, and at length fading utterly away, throughout the main length and breadth of the Scottish territory. Let us not therefore precipitate our final determination, but wait at least the experience of a year, till we have finally adopted a measure so big with consequences to the prosperity of our Church, and to the highest interests of the people of Scotland.”

The reverend Doctor then proceeded,—I should like to impress the Assembly with the immense importance of an adequate agency. I do not mean an agency for carrying on your different operations, but one for managing the very complicated and laborious business connected with our Church. You can easily understand that a matter which may come to involve funds amounting to hundreds of thousands, is not a matter to be gone through in a superficial and desultory way, or by people who can give to its management only fragments of their time. I was delighted with a remark which fell from Mr Dunlop, as to the great importance of a liberally paid agency for carrying on the central business in Edinburgh; and we can be at no loss for fit hands in which to place this important trust. I can give my testimony to all that has been said of the high business talents of Mr Jaffray, to whom we are indebted for many of our most felicitous devices in the whole matter of our arrangements. Mr Jaffray is so well known to the Church, and knows so much of its concerns, that his services will be valuable in the highest degree to our cause. He is a person in whom we can place the greatest confidence; and I know few who could be so prompt, and at the same time judicious, in suggesting a wise expedient in the event of any difficulty that might occur. Let me also state, that in connec-

tion with the business of the Financial Committee, I have derived the greatest aid from the important and laborious services of my friend Dr Gardner, of whom I will only say, that so soon as we obtained his assistance, we got *per saltum* into a state of great expansion and prosperity. There is a most important part of our business that requires the services of one man to be devoted to them,—I mean the management of those reciprocal influences that pass and repass between the local and metropolitan agencies. Now, Dr Gardner has not only that duty to perform, but he is so well acquainted with the Church, that, in forming itinerating agencies, his assistance is invaluable. I have experienced immense difficulties in the early part of our arrangements; the truth is, that for several weeks we were labouring under embarrassments and difficulties of a very formidable kind, till we fell upon the method of employing itinerating agencies, and then, when we did begin, we increased at the rate of more than ten a day. It is of mighty importance, therefore, that what I have suggested should be attended to, and that we should disregard, I would almost call it the low-minded imputation that is cast upon a scheme when that scheme employs a paid agency, and remunerates that agency liberally and cheerfully. I speak my own experience when I say, that this unworthy feeling put an end to the success of church extension altogether. I endeavoured to get an agent to whom some trifling sum was paid. After travelling over the whole country, and collecting L.20,000 in the course of a single summer, I think it was a modest enough application to ask the services of an individual who should be paid for his trouble; but the report got up that we were guilty of extravagance in the matter of our paid agency; it affected our operations in various ways, and marred greatly the effect of our plans, and I felt the impossibility of carrying on the Church Extension Scheme prosperously and successfully; indeed, it formed one of the materials that led me to give up the convenership. I am sure there is not one here but will agree with me in the propriety of appointing a well-paid and effective agency for the carrying on of our business.

I generally, in my church extension reports, selected some of the more remarkable instances of liberality on the part of our friends. I have not been able on this point to make the present report so complete as I could wish. I will only remind you of the subscriptions of the Marchioness of Breadalbane, who has given us L.1000; of Mr Ewing, L.2000; of Mr Nisbet, L.1000; and of Mr Douglas, L.500 as a donation, and L.500 a-year. There are others well entitled to be mentioned, but I cannot now bring them before you; there is, for example, Mr Campbell of Monzie,—who builds a church in his parish,—a fact which does not appear in our report. There is also the handsome offer of Mrs Peston for a new church in the parish of Markinch. Of this description of aid there are many instances. There are, besides, artizans willing to give labour, and farmers willing to drive materials, and materials to be given,—all of which does not appear in the Report. Then there are great obligations due to those who have been most assiduous in the formation of Associations. We owe an immense deal to those gentlemen from Edinburgh who expatriated over various parts of the country, and planted several hundred Associations. Among these I take leave to name my excellent friend Mr Makgill Crichton, who, by his own individual energies, has formed no less than forty Associations, besides giving most important assistance in the formation of others. It is several years since I wished that we had only twenty Makgill Crichtons, and I think I have calculated pretty nearly, for he has formed 40 Associations, and the whole number we have is 720.

I should here mention, that the Report is sufficiently general, and does not commit the Assembly to precise or minute details. I know that there are varieties of opinion, which, I am sure, in the course of a year, will be amicably settled. As to the relations in which the general and supplementary funds should stand to each other, there is nothing fixed; but I have great comfort in the reflection, that there are two distinct channels connectible to two distinct objects. Through the medium of Associations, it is competent for you to contribute to the general fund; and there is another channel opened up, the grounds of which may be connectible to the distinct object of a supplementary fund for making up deficiencies in local districts. There is a diversity of opinion as to the relationship of these objects, but I should like to see these experiments multiplied over Scotland. I should like to see Asso-

ciations for both, so that at the end of the year, we might be able to calculate the progress of the two separate principles, the one for the glorious object of promoting the interests of all Scotland,—the other for advancing the interests of your own particular parishes; and I have no doubt that our experience will be so far multiplied, that we will be quite ready for a full and final decision on the subject by this time twelve months. I may here mention,—and I trust with the approbation of the Assembly,—that I wish the whole public had been present at our Convocation. It has been called a secret, Jesuitical conclave, met for some purpose which we were afraid to reveal—(laughter)—but I wish the whole public had been present at those meetings, and also at the private meetings we lately held, which really added so much to the economics of the Church. My principles have been long known on the subject to which I a little ago referred. My opinion is, that in all the departments of the public service, public functionaries are greatly underpaid—functionaries in law and divinity, and in military and naval offices. I should like to see more of the wealth of the country diverted from those whom I may, without offence designate as the *nati consumere fruges*—(Laughter)—and given to the officials who fill the various departments of the public service. The first principle is, that a public functionary should do his duty well; and the second is that he should be well paid. We are now making a transition from an old to a new state of matters; and this is a point that comes naturally before us. I informed the Assembly, on a former occasion, that we conceived the capabilities of the fund were equal, according to my estimate, to the allocation of about two-thirds of the average stipends in the Establishment to each of the ejected ministers, provided that we were to continue our operations for two or three months. I said they were not yet equal to that, but that I thought, after two or three months, we should be able to allocate that sum. I stated at the same time, that instead of two-thirds of the average in the Establishment, if we were only to receive one half of the average stipend of the Establishment, that their own funds would be equal to that amount, leaving about L.10,000 over for the support of probationers. (Cheers.) When I brought forward my first proposition, it met with no sound of approbation whatever. I was not aware whether the feeling with regard to the two-thirds was, that it was too great, or too little; but the ambiguity was resolved, when, upon stating the other proposition, that we should receive the one half, and leave over L.10,000 for the probationers and compensation to ejected schoolmasters, there was an instant, spontaneous, and universal consent given. (Cheers.)

And here I must state, plainly and *collectedly*, that we hear much of the sacrifices of the clergy, but we do not hear enough of the immense sacrifices of the *probationers*. It would require a very profound calculator,—a very profound analyst into the moral forces that bear upon the human mind,—to determine which of the two have made the greatest sacrifices. There is no doubt that the clergymen, generally speaking, have families, and the descent on that ground is all the more grievous; but when one thinks that these probationers are, by adhering to our Free Church, foregoing the certainty of instant and ample preferment to the churches that we leave behind us—when we reflect that, apart from the considerations of family, the few years that remain to many of us on this side of death—the comforts of these few years are all that we give up,—while they give up—at the very time when youth's imaginative and youth's prospects are highly coloured—they give up the brilliant prospects of a whole lifetime. I must say, that nothing can equal my admiration of the conduct of those probationers who adhere to our Free Church; and I would infinitely rather be the panderer to the vices of the most profligate and unprincipled man in the land, than I would be the heartless negotiator between a corrupt and corrupting Government on the one hand, and those high-minded, and generous, and noble probationers on the other. The one species of pandering is to corrupt an individual, but by the other species of foul and degrading pandering, you corrupt the instructors of the people, and you thereby pour poison into the very fountain-heads of the national morality. (Great cheering.) I say, the simony that would tamper for money, is not half so atrocious as the simony that would thus tamper with principle. (Hear, hear.) I do not know to what extent Government may have interfered,—I know nothing of these negotiations—but this I know, that whether these negotiations have been conducted between the Government and the probationers or not, the certainty lay quite pal-

pably before them, of immediate preferment to the best livings in the Church. I feel it difficult to pronounce as to the comparative extent of the sacrifices of each of the clergy who have renounced their livings, or of the probationers who have resisted the temptation of stepping into their places.

But we must not be led away by sounds. There is an immense deal to be done; and I shall not be satisfied till it is completed. I know my friend Dr Gardner has favoured me with a somewhat more moderate calculation on the subject of our funds than I am disposed to take. My expectations have been so well fulfilled,—we have so well succeeded,—that I will not be satisfied until we have doubled our present number of associations, and doubled our present average from each of these associations. With regard to the collecting of our funds, it may look a little ungracious to speak of another collecting week; but you will observe, that our proposals during the first collecting week were very frequently met by the reply, “we will give nothing till the disruption takes place.” Now, that is a fair ground for repeating the collection. (Laughter.) The actual object, too, is different; the object of the first collecting week was to obtain produce to go to the building fund in Edinburgh; the main object of the second collecting week will be to raise a produce to go into your own localities. It is not bidding you do any thing for us—it is bidding you help yourselves. And I will not commend it the less to you when I say that, if in virtue of your strenuous and persevering collections to erect a church, you do not draw any thing out of the General Fund, it will enable us to give far more liberal assistance to the poorer districts of the country. It would not be prudent at this moment for the administrators of the fund to say they can afford more than 5s. a sitting as a general rule; but if you raise, by your own exertions, as much as it is possible to obtain, you may enable us to say to the remaining localities, that we are ready to afford 10s. a-sitting. That will set all the churches a-going; and what with the labour and the materials offered us, and the expedients that will be resorted to, I have no doubt, that if we make proper exertions, we shall be put into such circumstances as will enable us to go on with comfort. Then, after providing for that object, the whole efforts of the country would be directed to the Sustentation Fund.

There is another point. A good many ministers will be obliged to leave their parishes, not being able to get sites—Mr Robertson of Gartly, for one. Some will have to remove their families for sixty or seventy miles,—and occupying any place of worship they can find, they will be reduced to the expense of an operose conveyance of furniture,—to the expense also of keeping two establishments, in many instances. Now, it were desirable that to meet these expenses something should be done. I would say, that the great object of the collecting week should be to make up for your own fabrics; but where there may be a surplus in a parish, where more may be raised than erects the church, I would suggest that it should be remitted to those clergymen who have these difficulties to meet. The most prominent type of this class of clergymen is Mr Swanston of Small Isles,—(cheers) and I have already referred to Mr Robertson of Gartly. Upon this point I would say, this has been the trial of faith and patience, but there is an exquisite adaptation that is quite wonderful, and one gets into circumstances that give experimental explanations of a Bible clause. You will find a Bible clause to suit every class,—to meet even the most critical circumstances. The Bible has placed together “faith and patience;” the season of faith you have now described—the season of endurance has come—the season of patience. Just conceive these clergymen returning to their homes, finding their houses in process of being dismantled, and their parishioners saddened by the prospect of an approaching separation. It is well we stay in our hilarity in presence of each other, and in the great prospect of a great sacrifice, in which the higher principles have obtained a victory over the lower. These gentlemen go to what were once their welcome and comfortable homes; and this is the spectacle that meets them when they return. I cannot venture on the description of such a spectacle as this. Going,—they and their families, more especially those who are obliged to remove from their manse,—going they know not whither, and resigning all those places to which they are attached by so many fond and intense local affections,—their garden walks, where they freely enjoyed the hours of their relaxation,—the peaceful study where the man of God and the man of learning enjoyed many a raptured hour in converse with his books, or which the man of piety converted into a sanctuary and held intercourse with his God—all these are resigned and given up. I have known instances of translations being resisted from causes that bring forcibly to my mind the dreadful lacerations that our disestablished ministers in country parishes are found to undergo. I once knew an instance of a most advantageous translation being offered to a minister, and the

thing that detained him and rendered it impossible to leave the parish was, that neither he nor his partner in life could bring themselves to quit the little graves of their two infants. I cannot trust myself to describe the scenes which must be witnessed in many a parish. The sympathies of a man are ever most alive to those distresses that fall upon himself; and a minister must feel the deepest emotion at the sad picture of the breaking up of a minister's family, when the sons and daughters of a clergyman are left to go they know not where. Never were poor outcasts less prepared, by the education and habits of former years, for the scowl of a rebuking world; nor can I figure a drearier and more affecting contrast than that which obtained between the blissful security of their earlier days and the neglect and insult with which the visitation of poverty has brought them into contact. It is not necessary to dwell on any one circumstance of distress that enters into the suffering of this reduced family, nor to tell you, should there be a dire necessity of removal, of the many kind friends they must abandon—of the many charms of that peaceful neighbourhood they must quit for ever. When they look abroad, seeing the innumerable beauties the God of nature has scattered around their peaceful manses—when they see the sun throwing its unclouded splendours over the scene,—when, in this fair and blooming time of the year, they behold the smiling aspect of the country, and some favourite flower appears in all its loveliness, or some bird pours forth its melody to delight them—when they recognise on all sides the hills and the fields, so familiar to the eye, in all the freshness and beauty of vegetation, the summer throwing its richest garment over this goodly scene, and think that this is the last summer they shall ever witness smiling on those scenes which all the beauties of nature and affection have endeared to them,—do you wonder that their feeling hearts should be torn, and that they should look to the promise that He who decks the lily fair in flowing pride, will raise them, and all who believe in Him, to the vigour of immortality? The reverend Doctor went on to observe, that it was kind in the Christian public to come forward as they had done to set themselves forward as the instruments of carrying out the promise to these ejected ministers, to shield and to protect them—and concluded his singularly powerful address by intimating that a number of the most interesting cases connected with the subscription would be published in an appendix to the Report.

Mr M. MAKGILL CRICHTON rose and said,—After the able and eloquent speech which had been delivered by their great leader, he felt reluctant to trespass on their attention; but if they would listen to one who was but a hewer of wood and a drawer of water in the cause of the Free Church, he would urge and implore them to renewed and redoubled exertion. He entreated them to look upon the result of their first appeal to the Christian public as but a foretaste of what was to come. (Hear, hear.) He believed the collections made were above what had been at one time expected; and let them not, after the results which had just been reported, stigmatize the schemes as Utopian and unpractical. (Hear.) Let it be remembered that they had the man at the head of the scheme who was at the head of the Church Extension scheme—and whose estimate was L.20,000—which was called visionary, but which in point of fact was not only realized, but L.30,000 a-year more. (Hear, hear, hear.) He believed his calculations in the present case were equally well-founded; but at the same time he would deprecate above all things their being satisfied with what had been done, and sitting down complacently with their arms across, quietly contemplating the achievements that had been made. Why, nothing had been done to what would require to be done; and when they looked to the funds required for building places of worship, and for the support of the Church; and when they considered the amount necessary to make good the Supplemental Scheme for colleges and schools, they must feel convinced that the good work was yet but begun. For his own part, he would do his best as a sturdy beggar, and he begged to tell the Assembly and the Christian public that though they had done well, they must yet do better in that great cause. (Applause.) The first collecting week did well, but the next should do much better. The labour of the first week was entered upon under very disadvantageous circumstances. Then they had to appeal to the liberality of their Christian friends on prospective grounds; what was then the prospect was now the reality; and he believed that hundreds and thousands, who turned aside from their applications till they should see if the disruption would take place, would now, ashamed of their incredulity, contribute liberally to the Free Church. (Applause.) He would support with all his heart the proposal for another collecting week. In the planning and architecture of the scheme he could claim no share. Let him say, however, as a practical man—a quarryman—(a laugh)—a stone mason, who dug materials and helped to raise the structure—(renewed laughter)—that in carrying out their

former plans, he had gained some experience; and he could tell them that the matter of sustentation was comparatively safe; and that, if they could now succeed in planting plenty of churches, and setting the machinery agoing in every parish in Scotland, they would be doing more to insure the ultimate triumph of the cause than in any other way. (Hear, hear.) If they could raise a sum of L.300,000 at the outset for the building and equipment of their churches,—they would secure, by an easy process, and as a natural consequence, the comfortable support of ministers of the gospel. He was delighted to see that the sustentation fund gave promise of an income equal to one-half the amount of permanent revenue which the faithful ministers had surrendered; and though that was but a poor return for the sacrifices they had made, he believed it was far more than these ministers had anticipated, when they took the pledge to secede, if their just and righteous demands were not complied with. (Applause.) He was not at all afraid of the decent support of the ministers. If, under a deep-felt sense of their responsibility, the friends of the truth would, with self-denying liberality, give largely for the equipment and outfit of their Church all would go well; then they would be enabled to maintain the Free Church of Scotland in all her purity and efficiency, not only in the richer distrets, but in several hundreds of the highland and lowland country parishes, where the people, unless greatly aided, are utterly unable to build churches and to maintain ministers. (Applause.) If they did not come forward and cheerfully unite, so as to send the gospel to these destitute parts of their beloved land, not a few parishes would be left to starve upon the husks of Moderatism, and surrendered to the tender mercies of the Court of Session Church. (Applause.) God, in his mysterious providence, had made the well being of this generation—nay of generations yet unborn—greatly to depend upon the present efforts and sacrifices of the faithful people of Scotland: just as in the preaching of the gospel God could have employed angels, but his pleasure was to put the heavenly treasure into earthen vessels, so now he condescends to employ human instrumentality, and make it depend on the exertions which they might be honoured to make, whether the gospel should be maintained or suppressed in several hundred parishes in Scotland. (Hear, hear.) And oh! was it not a high honour that the Lord should to them commit, and on them devolve so sacred a responsibility? And oh! it would be a fearful evidence that the judgment of God had lighted on the land, if the gospel should, on account of their slackness, be practically suppressed in several hundreds of our poorer parishes, and those districts converted into a moral wilderness. Let them arouse themselves to a sense of the crisis that had come upon them. Great was the responsibility. Great would be their accountability and glorious would be the results of their united exertions, if they were zealous to do the work of God, with one heart, and soul, and mind. (Applause.) Dr Welsh's appearance at that Assembly had delighted him. One thing, however, he was not exactly pleased with, and that was his expressing a doubt upon the propriety of our countrywomen parting with their jewels and ornaments to help the building of the Lord's house. It might be doubted, he said, whether the ladies ought to send their jewels, although none could doubt that our non-literary gentlemen, who bought their library by the square yard, should transmit it wholesale to the Theological Library. (A laugh.) Now, he hoped the reverend Doctor meant this as an argument *a fortiori*, and that he did not wish to discourage our countrywomen from all sacrifices of that kind; the truth was, they must all be prepared to make sacrifices. Extraordinary times required extraordinary exertions; and when God had thrown on them such responsibility, they must be prepared to act up to the crisis in which they were placed. (Hear, hear.) He would say, therefore, to the ladies, don't be led to keep back your jewels from this good cause. Look to the pious women of Israel, how they cheerfully and liberally contributed their ornaments to the building of the house of God. Let it suffice our dear countrywomen to be

“ Veiled in a simple robe, their best attire,
Beyond the pomp of dress; for loveliness
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the most.”

He believed that those who made sacrifices in the great cause would never regret it. If then to God, from whom they had received their worldly all, they gave what they could afford—and even more than they could afford—they would never repent it. In the language of Dr Duff, he would tell them to come with your money, your ornaments—with all you can spare, yea, with more than you can spare, and give them to the Lord. The Lord had made the well-being of that generation, and generations to come, to depend upon the sacri-

ces they would make for it. Were they not then prepared to make them? (Hear, hear.) There could not be any thing more interesting than to mark the way in which the contributions had been given in support of the Free Church. Were they to be measured by the wealth of the place, or the population of the place, in which they were made? No; but by the amount of vital religion that prevailed in that place. (Applause.) Let them take, for example, the case of Bracadale. In proportion to its means, it had done more than double what wealthy Edinburgh had done. Bute, with only three parishes, and the entire aristocratic and landed influence to contend against, had raised upwards of L. 2000 to the Building Fund, and L. 700 or L. 800 a-year to the Sustentation Fund—an amount more than sufficient to supply its own religious wants. How did that come to be the case? How was it that Bracadale and Bute had been so liberal? Because there the gospel had long been faithfully and powerfully preached—(applause)—and the people were known to be imbued with the spirit of Christianity and love to the cause. (Applause.) He had always found that, just in proportion as the people loved Christ, did they give of their means and substance for the cause of Christ. Just as the height of the thermometer indicated the heat of the weather, so did the height of the subscription list indicate the prosperity of religion amongst the people of the place. (Applause.) He had just one word to say in conclusion. It had been alleged that they were to break away from their leader, and become a band of demagogues. (A laugh.) Those who said so, would be signally disappointed. He believed their talented and eloquent leader only expressed, in his own way, the feeling which pervaded the hearts of that Assembly, when he laid it down that they were to have no sympathy with demagogues. (Applause.) As men and as patriots they felt that their rights had been invaded—that they had been compelled to leave the Church in which they and their forefathers had worshipped; and no doubt they all felt, and felt strongly, that their constitutional rights had been cruelly overborne; but they had a chastened feeling on that subject, because they felt that, whatever might be the sin of those who had been the immediate cause of their suffering, God had permitted it, and to God's chastening hand they must bow. (Hear, hear.) Oh! if Scotland were what Scotland once had been, they knew right well that they would have possessed a moral strength and power which would have averted the wrongs done to them. But, alas! alas! “the gold had become dim, the fine gold had changed;” and Scotland for many a day had been filling up the cup which they had now to drink. (Applause.) Nevertheless, instead of dashing it from their lips with a bitter spirit, and indignantly turning it on those who had done them wrong, let them look within themselves, and acknowledge the chastening hand of God. (Hear, hear, hear.) Another reason why they were not to join any body of men on political grounds, was, that the day the Church of Scotland became identified with any mere body of secular politicians, that day they might write upon her *Ichabod! Ichabod!* the glory hath departed. (Applause.) They would seek to reclaim their civil rights, to obtain restoration of their subverted constitution, they must provide the men and the means for carrying the gospel into every part of the land,—that, from the Solway to the Hebrides, Scotland might be pervaded by the ministry of the word, and by the blessings of scriptural education; and then a moral triumph would be obtained; and no statesman would be able to withhold restitution of Scotland's dearest birthright. (Applause.) He would entreat that House to remember that, while the secret “wherein their strength lieth” is, the faithful ministry of the word, they must not undervalue subordinate agency. And here let him say for himself, and all the peaceful agitators who were to go forth in that good cause, that their hands had been mightily strengthened, and their mouths filled with arguments, by the disruption and by the proceedings of this great Assembly. They had now to speak not of a prospect but of a reality, and to bid the Scottish people behold the great and faithful band of ministers who had surrendered their all for Christ's sake, and cast themselves upon that God who has promised to his people, “Thy bread shall be given thee, and thy water shall be sure.” Be assured the appeal, if rightly made, will now be responded to with unexampled liberality. Mr Crichton then proposed the thanks of the Assembly to Dr Chalmers for the invaluable services he had rendered as Convener of the Finance Committee, which was carried by acclamation, the whole audience rising and cheering for some minutes.

Rev. Mr BROWN of Largo could not resist the impulse which he felt to acknowledge, with all humility, his want of faith in the schemes suggested by Dr Chalmers at the time they were proposed, and his high satisfaction to think that his fears had

been all agreeably disappointed. Considering the bad state of the times, and the amount that had been realized, he could not but say, "This is the Lord's doing, and it is wonderful in our eyes."

The CHAIRMAN (Rev. H. Grey) then rose. He said, when the Assembly called on him to discharge the responsible duties of the chair, he reluctantly accepted the honour; and he now felt that that honour, while he highly valued it, was not a sinecure, but involved duties which he was ill qualified to fulfil. Addressing the Moderator, who stood on his left, he said,—Moderator, I am unable to give expression to the grateful feeling which pervaded the heart of every one in this Assembly. Our obligations to you are inexpressibly great. They extend over many long years. We cannot forget the fidelity, the zeal, and the success which attended your labours as a private minister of the word, both in the country and in our great cities, where your ministrations made an effect on the countless multitudes which came to hear. At that early period, your fame and your praise were in all the churches. We cannot forget your labours in a higher sphere as a teacher of youth in that high, and honourable, and responsible office which you filled—shall I say lately or now—in our University, where your instructions to the young, and your expositions in the theology of the Church, will live and speak when you have been gathered to your fathers. We must not forget your labours in the cause of pauperism. I know something of your devotedness in that cause, and I have often heard you say, that nothing was nearer your heart than the alleviation of the suffering of the poor. And what shall I say of your gigantic exertions in the cause of church extension? By that scheme, devised and executed by you and your fellow-labourers, the Gospel has been planted in many a solitary hill and glen, where, without your aid, it would not have been heard. But above all, your services to the Church in connection with the great cause which is identified with our presence here to-night, entitles you to the gratitude and the thanks of this Assembly. The wisdom of your suggestions, and the efficiency of your plans, have been tried, and have triumphed. I well recollect, when at the Convocation you stated your schemes and your projects, that we did not give them the credit which it now appears they deserved. My brethren and I almost looked with disdain at the means you proposed to obtain the great ends we had in view, and on which we were all agreed; but by the blessing of God on the deliberations of that momentous occasion, we were led to forget the bread that perisheth, and cling to the higher bread of eternal life; and we now feel grateful to God that we were able to take the step we took under your advice. At the time of the Convocation, we had some hope that Government would concede our just demands; but I must say now, that I am thankful to God that in His over-ruling providence we have been directed to another course. In this light, the Queen's Letter must be viewed as a most satisfactory document. The Government seemed to hold that we valued our Christianity by our glebes, our stipends, and our manses; but they calculated ill of the men they had to deal with, and the value of the principles they were actuated by. They say they do not wish to drive us out of the Church,—they did not wish for the event that has taken place. I believe them; for who could imagine that a Conservative Government would desire the overthrow of the Established Church? But the result we do not know. The end is not yet. (Hear, hear.) God will over-rule all for good, and place the means which you have derived, for the promotion of the true interests of man. Bright was the morning dawn that rose upon you in early life—brilliant has been the morn of your maturer days, and fruitful in all the works of righteousness; and oh! how graceful—how lovely, is the sunset of thy life! We thank God, and glorify the grace of God in you. You are the giant collector—the big beggar—(a laugh)—and there is no selfishness in your beggary—you ask for the Church of Christ. (Hear, hear.) Why, Sir, you have erected a new Establishment, and I think now, that we are pretty much independent of our land-holders, particularly our northern proprietors, whether they offer as a site for a church, cultivated or *uncultivated land*. (Laughter.) Strange men these proprietors! They seem to take power over the earth, the water, and the air. Nay, more—they claim not only the property of the country, but they claim dominion over the consciences of men—attempting to prevent them worshipping God in the land. But these proprietors had better beware. (Hear,

hear.) They will need to look after some other protection than that of the good of the whole earth, and some better security than the mere law of entail. (Hear, hear.) Separated from the State, we are now separated from the advantages of a State alliance; but we regret it not,—we are now a united body,—we have but one mind. When was there ever such an Assembly as this before? No angry passions, no unruly tempers, no factious strife for the precedence of this chair. (Hear, hear.) And I trust we shall improve our privileges for the advancement of the kingdom of Christ. And for you, Sir, our hope and prayer is, that you may be long spared, that your life may be preserved, and that you will continue to be a blessing to the kingdom of Christ. (Dr Chalmers and the reverend gentleman resumed their seats amid long continued cheering and waving of hats and handkerchiefs.)

Dr GORDON, having been requested to read the letter from Mr Hog of Newliston, which had been read at the forenoon meeting in Lothian Road Church,—came forward and was received with loud and long-continued cheering from the immense assemblage. When the applause had subsided, he said,—I appear before you this night as a proxy, and therefore I thank you for the way in which you have received me. I take your approbation as offered to my dear and much esteemed friend Mr Hog, who is worthy of it all. The Rev. Doctor then read the letter, which will be found at p. 144.

REPORT OF THE COMMITTEE ON COLONIAL CHURCHES.

Dr WELSH then read the following Report:—

“Committee for Promoting the Religious Interests of Scottish Presbyterians in the British Colonies and in Foreign States.

“REPORT.

“As your Committee are most desirous that this Scheme should be taken up instantly, and prosecuted with a vigour and perseverance in some degree commensurate with its unspeakable importance, we shall, with as much brevity as is in our power, in the first place offer one or two observations in regard to our obligations as a Church and a nation in this respect; we shall then advert to what has been the conduct of Scotland in regard to her expatriated children; after which we shall point out what appears the duty of the Church at the present crisis.

“The great national duty of extending our anxious care to the vast multitudes who, from necessity or choice, yearly go forth from our shores, is not only founded upon the general principles of our holy faith contained in the New Testament, but is confirmed and illustrated by a national example, that seems to have obtained the stamp of Divine approbation. Thus, from the time that individual families of the Jews, after the return from the captivity, began to leave their own land, and to form colonies, and to settle in the cities of heathen lands, care was taken that the services of religion should be kept up by the institution of synagogues, and where the number of individuals was not sufficiently great for the synagogue service, houses for prayer were established. It is not, indeed, positively known that these were of divine institution, but the apostolic sanction was given to them, by their being made the connecting link for the introduction of the Christian faith by its divinely inspired preachers.

“Then, in addition to the intercourse maintained with Jerusalem by the multitudes who went up to the feasts, individuals were appointed to visit the Jews in all the countries throughout which they were scattered; and this arrangement, excellent in itself, enjoyed, as might easily be shown, to a certain extent, the Divine approval.

“It would be foreign from our present object, or at least it would occupy too much of your time, to show how this example was followed by the primitive Church and the Reformed Churches.

“The interest that the Reformed Church of Scotland, for a considerable period of its history, took in the subject, may be seen in the history of the colony planted by James VI. in Ulster, in the care that was manifested respecting Scottish settlers in Holland, and in the platform prepared for the unhappy expedition to Darien.

“It must be mentioned with regret, however, that the religious interests of Scottish Presbyterians in other lands have been too much overlooked by the Church of Scotland from the time of the Union, (or it is rather historically true from the Act of Queen Anne,) till a recent date. The few Scottish churches erected in the colonies during the last and the early part of the present century, owed their origin chiefly to the zeal of particular individuals; and the Church, as a Church, took scarcely any interest in the subject. And, notwithstanding the increasing number of emigrants from our shores, it was not till about the year 1825 that a movement was made by any Church Court for the general object. At that time the Synod of Glasgow distinguished itself, by giving its countenance to the establishment of an Association, the object of which was the promotion of the spiritual good of the provinces in British North America. The commercial relations of the city of Glasgow naturally attracted attention to the religious destitution that prevailed; and the spirit of the ancient Covenanters, which has so long manifested itself in the Presbyteries of the west, prepared the Synod of Glasgow to give their sanction to a Scheme from which so much religious benefit was to be anticipated.

“The subject had been brought under the notice of the Synod by the Rev. Dr Burns of Paisley, who acted as Secretary for many years to the Glasgow Society, devoting himself with unwearied zeal to the cause, and promoting to an extraordinary degree, by his unremitting exertions, the cause of pure religion in Canada and Nova Scotia.

“For a time the labours of this Society attracted but little of the attention of the General Assembly. By degrees, however, partly owing to the increasing magnitude of the operations of the Society, and partly perhaps to the change that was silently going on in the composition of that Court, an increasing interest was manifested in the colonial cause. In 1832, the sanction of the Assembly was given to the full exercise and enjoyment of the privileges and advantages of the Presbyterian system of church go-

vernment, by the establishment of Presbyteries and Synods. And a few years afterwards, the cause of missions to colonial churches was formed into a separate Scheme of the Church, with the best results.

[It may be mentioned as an interesting fact, that in some colonies, within the last eight or ten years, the number of churches has increased to such a degree, that there are now as many Presbyteries as there were formerly ministers.]

For a time this Scheme was limited to the colonies, as the name imports. In the year 1839, however, the condition of British residents in foreign states was brought under the notice of the Committee, by applications which reached them from various quarters. And in the Assembly of 1840, the Committee was empowered to attend to the spiritual interests of Scottish Presbyterians settled in foreign countries, and to endeavour to provide for them the means of religious instruction, and otherwise to afford them that aid and encouragement which might seem to be required, to the extent of their means.

“Having thus had the Committee placed upon a proper basis, the interest of the public was rapidly increasing in the cause, and much good was in the course of being effected when the disruption took place.”

Dr Welsh then gave a most interesting account of the eminent success that had attended the labours of those who had been sent out by the Committee. Mr Bain of Upper Canada, who had been in Edinburgh all last winter, gave very encouraging accounts of the progress of the work there. Mr Whitelaw had been sent out to Madeira; and the labours of Mr Wood, a well known and highly respected minister of this city, who had been sent out to Malta, had been eminently blessed. This last appointment, however, was not exactly to be attributed to the Committee, but to the Ladies' Association, to whom they were greatly indebted. Mr Stewart's labours had also been signally successful. The last accounts he had received were of a most encouraging nature. He did not refer to the aid he expected to receive from this country,—for whenever the merits of a good cause were laid before Scotchmen, he had no doubt of their aid. He referred to the excellent spirit shown by many of the colonists. Many attached themselves to the cause of the Free Presbyterian Church; he had but lately received a letter from Mr Isaac Buchanan, enclosing L.100 as a donation, and L.10 annually. Mr Buchanan mentioned that nine-tenths of the Synod of Canada would attach themselves to the Free Church of Scotland. (Hear, hear, hear.) A respected clergyman had mentioned to him, that an intense interest was felt in our cause by his brethren, and that it was still greater on the part of a vast proportion of the people. (Cheers.) And as the strongest proof of their interest, it was stated, that several individuals were willing to go through Canada and the United States, to explain the position of our Church, and to procure assistance and encouragement in a tangible shape. (Laughter and applause.) Thus the accounts from Nova Scotia, New Brunswick, and New South Wales, were of the most cheering nature, and the interest felt in our cause was such as to show, that at whatever distance Scotchmen might be from their country, the love of home, and of the Church of home, was the strongest feeling in their hearts. The Rev. Doctor here read a letter which he had received from New Zealand, stating that the progress of the work in that quarter was of a most encouraging nature. With regard to the duty of the Church in her present circumstances, he thought a Committee should be appointed, with instructions to write all the Church Courts throughout the Colonies, giving them a simple statement of our position, accompanied by a copy of the Acts of this Assembly. He would use no undue means to influence their minds; the truth required merely to be set before unprejudiced Scotchmen, and they would soon feel its force, and act upon their convictions. It was, he thought, decidedly their duty, then, to keep up the Colonial Scheme. (Hear, hear.) The sight of a friend reminded him, that when he spoke of Scotchmen in the colonies, he did not express all the objects the Committee should have in view,—they should direct their attention to all their countrymen beyond the bounds of Scotland, and to correspond, particularly, with those in London. They think, continued Dr Welsh,—and justly too,—that we have neglected them;—that shall continue no more. And as they have so handsomely contributed to the supply of our wants, we shall be most happy to contribute to the supply of theirs, and to co operate with them in promoting the religious interests of Scotchmen throughout the world.

Mr Sheriff MONTEITH said, he had received a letter from one of the highest civil functionaries in Ceylon, stating that there was a great anxiety there to have a minister of the Church of Scotland, and requesting him to use his influence with the Colonial Committee, in order to obtain one. A church had already been provided, and

L. 1000 of money subscribed. The letter contained one clause, which might prove a difficult matter in some circumstances. It said, "Unless you send out a gospel minister, you need not send one at all." (Hear, hear.) Now, what he wanted to know was, whether, if he applied to the Colonial Committee, he could get a gospel minister, and which of the Committees he would have to apply to.

Dr CUNNINGHAM apprehended that the answer to the question depended very materially on what this General Assembly had resolved to do. As they had resolved to carry on the Jewish and India Mission, so by God's blessing they were determined to carry on the Colonial Mission too—(Great applause)—and when the Committee was appointed, instructions should be given to them so extensive as to embrace the object of his learned friend. He moved that the thanks of the house be given to Dr Welsh, and that a Committee be appointed, with authority and instructions to raise funds and to appeal to the Christian liberality of the country. It would detain the Assembly too long were he to detail the whole subject of the motion, but rules should be laid down for carrying the scheme into effect, *mutatis mutandis*, the same as in the Jewish Mission. Of course Dr Welsh was to be Con- vener of the Committee. (Hear, hear.)

Rev. Mr STEWART of Erskine said, he rose to second the motion, in order to have an opportunity of saying a single word in regard to the mission at Malta, to which Dr Welsh had made allusion. God had been pleased to bless that mission, so that it had succeeded beyond their utmost expectations when Mr Wood was sent out. But the ministers and elders of this Church might yet do much for their countrymen there, by laying it down as an established rule, that whenever an individual went out to Malta, they should give him a letter of introduction to some of the ministers there. This had hitherto been attended with the greatest benefit, as it gave them an opportunity of looking after the person's spiritual interests; and it was of the greatest importance to the ministers in the island, and to the individual who was cast without a friend on a distant shore.

The MODERATOR (Rev. Henry Grey) returned thanks to Dr Welsh in suitable terms. Their obligations to him were great, and he had already very plainly received the thanks of the Assembly. In returning him thanks for the diligence and zeal with which he (Dr Welsh) had prosecuted his labours in behalf of his countrymen in foreign lands, he (Mr Grey) could not help calling to mind the saying of the Apostle, "He that provideth not for his own, *specially* for those of his own household, hath denied the faith, and is worse than infidel." He thought that in this instance they were only providing for "their own."

EDUCATION COMMITTEE—SUPPLEMENTAL REPORT.

Dr WELSH read the following statement:—

"I.—College of the Free Church.

"Since they gave in their last Report, your Committee have received numerous communications as to the desirableness of a plan being immediately brought under the public eye, of the views of the Free Church respecting the institution of a College; and it is therefore recommended that this suggestion should be met with immediate attention from the Committee already appointed.

"He had received a plan from a person of the highest eminence (Sir D. Brewster), that a college should be founded, not comprising professorships of law or medicine, but embracing the arts and every thing necessary for the completion of a curriculum. There was one thing which he thought was highly desirable, and which he thought presented no great difficulty in the way of its accomplishment,—and that was the establishment of a museum. (Hear, hear.) By proper attention a better museum might be established than almost any other in Britain, the British Museum of course excepted. They had their missionaries in all parts of the world, in India, America, and New South Wales; and he had no doubt that were the museum to be once set about, contributions would pour in upon them in the greatest plenty. What was to hinder them from taking advantage of the kindness of their Corneluses, who would be delighted to render them every assistance in their power? Another point more important than these, and to which he requested the particular attention of the Assembly, was, that all the preliminary branches of education must be under the immediate control of the Church herself, because when it was the intention of any young man to enter on the missionary field, she could direct his attention to those subjects, and give him an education suited to his future prospects in life. Various professors had expressed their willingness to forward our views in as far as they were able.

"THEOLOGICAL FACULTY.—The desirableness of having an additional theological professorship, even during the approaching session, is also strongly urged; and at all events of having one or two lectureships, as was formerly referred to."

With regard to the library, he was glad to say that the prospects were most encouraging. He had received a letter from two Dissenters, stating their intention to give to the Library of the Free Church two works; these were, the *Encyclopædia*

Britannica, and the Biblical Cyclopædia; the letter was signed "Adam and Charles Black." (Great applause.) Though these were most valuable works, he regarded the present far beyond its intrinsic worth; and he was confident that these were the first-fruits of the kindly spirit which was beginning to spread among those friends with whom they were about to enter on a larger and closer communion. (Hear, hear.) Dr Symington has also presented us with all his works; and besides these, many single volumes were coming in upon them, one after another. Dr Symington writes:—"I have shed tears of joy, and been led to thank God for permitting me to live to see a day, the probable results of which on our beloved land it is impossible to over estimate." (Hear.) There was an Episcopalian friend of his who must be nameless, but who allowed himself to be called "a friend to Christian education," that begged of him to accept a small publication issued by Sir William Forbes and Co., which was a bank note for five pounds. (Laughter.) When he spoke on a former evening of the acceptability of fly leaves, he had not this in his eye. (Applause and laughter.) Duplicates of this description, however, would be most acceptable. (Loud laughter.) Now, all these were from individuals not connected with their own body; this enhanced their value tenfold. (Hear, hear.) He was wondering what he was to do with all the pamphlets that came pouring in; but a book-binder said he would bind five hundred volumes for them. Now he could not conceive a better plan than to get these pamphlets bound by this gracious friend. (Laughter.) The only thing they would then want would be shelves; and he had no doubt some liberal Dissenting upholsterer would do something in his own line. (Loud cheers and laughter.)

" II.—Schools.

" 1. WEEK-DAY ELEMENTARY SCHOOLS.—Numerous applications have been made to us respecting the necessity of instant steps being resorted to for the establishment of a school in connection with our churches. In several instances we are informed that the teachers appointed by the Committee of the Establishment have adhered to the Free Church. Where the heritors, or others who have granted the school-houses and school-masters' dwellings, are favourable to the Free Church, the buildings may, in some instances, be secured; and in such instances a salary should at once be given. Where the buildings cannot be secured, preparations should be made for new erections, provided there is a prospect of the children going along with the teachers. And, in general, the Committee should be authorised to pay instant attention to every thing connected with securing the schools where teachers, or people, or those who have granted endowments for education, are favourable, and for aiding in new erections where it is otherwise.

" Instructions also should be given to deal immediately and decidedly in regard to improvement of the system of education,—the superintendence of ministers.

" 2. SABBATH SCHOOLS.—Very interesting communications also have been made upon this subject. A very general feeling seems to prevail, that under the new arrangements, the Sabbath Schools should be recognised as one of the stated congregational means of grace in connection with the Church."

He had received an interesting communication from an individual who, perhaps, had the best information in this matter, that all the Sabbath school teachers in this locality, both male and female, were upon the Non-Intrusion side. Though this was perhaps stretching a little, he might safely say that the great proportion of them were on our side.

" 3. CHURCH AND SACRED MUSIC.—There is perhaps no department in which we have been less attentive to the views and feelings of the founders of our Church, than in that which relates to sacred music. And it is, therefore, recommended that a special sub-Committee should be appointed to take the whole subject of sacred music into their consideration, viz., 1. In regard to introducing this as an indispensable branch of education in our elementary schools; 2. In considering the best means of improving congregational singing, and taking practical measures for introducing an improvement into separate congregations; and, 3. In using judicious means towards making the singing of psalms form a part of family worship."

This was a matter which ought to be attended to in future, and he trusted his friend Mr Bridges would give his valuable assistance, as he had so effectively done before.

Dr BROWN of Aberdeen moved that the Law Committee be instructed to attend particularly to the property of the *quoad sacra* churches, and of those schools, in cities especially, which were in the same circumstances.

Rev. Mr BURNS of Kilsyth spoke at some length on the duty of bringing forward young men of Christian principle as living agents in the work of the Church, and said, that if particular cases, with their histories, were pressed upon the attention of the public, it would add much more interest, and bring more sympathy, than had been previously felt.

The Assembly, after engaging in praise, adjourned at twenty minutes to twelve, to meet at eleven next day.

TUESDAY, MAY 30.

The Assembly met to-day in Canonmills Hall at 11 o'clock,—Rev. Mr Burns of Kilsyth in the chair. The Assembly having been constituted by praise and prayer, and reading of the Scriptures,

Rev. Mr M'FARLAN of Renfrew brought under the notice of the Presbytery the case of a Scottish congregation in Cape Town, South Africa, where a mission to the Malay population had been a long time in existence, the teacher and catechist of which was Mr Gorrie, a licentiate of the Church of Scotland. Being anxious to be ordained in terms of the constitution of the Church of Scotland, he had been examined by several of our ministers there, who certified his qualifications; and he now wished the advice of the Assembly in the matter.

After some conversation, the application was referred to the Colonial Committee.

ADHERING MINISTERS.

Dr CLASON then read the following names of ministers, given in to the Committee, as adhering to the Protest:—Rev. A. Gunn, Watten; Rev. D. M'Gillivray, Lairg; Rev. Hugh M'Culman, Seamen's Chapel, Glasgow; Dr Laird, Portmoak; Rev. Donald Campbell, Cluny, Aberdeenshire; Rev. Robert Donald, Sheuchan, Stranraer; Rev. Patrick Tulloch, Strathglass; Rev. Donald Sage, Resolis; Rev. Peter Proudfoot, Arrochar; Rev. J. W. Taylor, Flisk.

DEBT OF THE CHURCH.

Mr J. G. WOOD, W.S. in the absence of Mr A. Bonar, laid before the Assembly a statement of the funds of the Church for the past year.

The amount collected was	L.1870	0	0	
Of which there was paid to Mr Young, as agent of the Church,	L.900	0	0	
For expenses in different actions,	898	0	0	
	-----	1790	0	0
		<u>L.80</u>	<u>0</u>	<u>0</u>

The special debt at 15th April last was	L.1243	9	6
Of which was paid as above,	900	0	0

Leaving due, L.343 9 6

The total amount due to Mr Young was L.2170, and to agents L.400, making in all of special debt L.2570. The second branch was connected with the Lethendy case, and stood thus:—

Damages,	L.1500	0	0	
Compensation on Manse and Glebe, &c.,	670	0	0	
Pursuer's expenses,	700	0	0	
	-----	L.2870	0	0
Add the special debt,	2570	0	0	
		<u>L.5440</u>	<u>0</u>	<u>0</u>

The question, said Mr Wood, would come to be, for how much of this sum were they liable? It had been calculated that it would at least be reduced to L.5000, in consequence of the liability extending over a wider field than the members of that Assembly; but taking the amount at L.5000, it would now be a question for the Assembly how it was to be raised? A Committee was appointed to manage the matter last year, and, perhaps, that Committee might be re-appointed.

Mr HENRY DUNLOP of Craigton thought it would be a hard case if that Assembly should remain burdened with a debt which had been justly contracted by the Established Church in the maintenance of her rights and privileges; but from what fell from Mr Dunlop yesterday, he feared they would have no help for it but pay it themselves.

It was a question, therefore, how the money was to be raised. When he saw the ministers coming forward and making such sacrifices, he thought it was not too much to ask the elders to take the burden of that debt on their own shoulders, and thus keep clear of the current by which the contributions of the people were flowing into the funds of the Free Presbyterian Church. He calculated that the number of ministers who would have altogether left the Establishment would be 500; and if so, then there would be a body of three or four thousand elders, and if each did something to liquidate the debt, it would soon be swept away. He begged to move the appointment of a Committee to carry out these suggestions.

Mr CRAUFURD of Craufurdland, seconded the motion. He thought the elders could best take up this case, and he hoped they would cheerfully do so.

Rev. Mr CUPPLES of Stirling approved of the proposal, but thought that the burden should fall on the wealthy elders.

Rev. Mr GUTHRIE said, he believed at one time it was intended to pay that debt by a sort of tax on the ministers' stipend; but, in present circumstances, that would scarcely answer. He wished, however, that the subscriptions should be open to all who might choose to subscribe; so that ministers and others, as well as elders, might contribute something towards the liquidation of the debt.

Rev. C. J. BROWN was quite willing to pay his share, and he considered it to be only but fair that they should all, according to their abilities, pay a share.

Mr H. DUNLOP was quite agreeable to the fund being open to the subscriptions of every one; but he wished it to be understood that the special burden would lie on the elders.

Dr CUNNINGHAM thought no class should be exempted from the obligation under which they felt themselves laid to get quit of that debt, and enter on their new efforts untrammelled by any legal burdens. (Hear, hear.) It was a subject which they could not well appeal to the public upon; but they might all do something, each in his own circle. He was quite willing that a committee of the elders should take the responsibility of making the arrangements for collecting the money and paying off the debt; and in doing so, he would have it distinctly understood that L.5000 was the sum that would require to be raised.

A large and influential committee was then appointed.

ADDRESS TO THE QUEEN.

Dr M'FARLAN of Greenock.—Moderator, at a former diet of this Assembly a motion was made for presenting an Address to the Queen, having reference to the circumstances in which we are now placed, as having renounced the benefits of an ecclesiastical establishment. The subject was regarded by the committee to whom this business was entrusted, as one of considerable delicacy; and after having prepared the draft of an address, it was amended and corrected so as to be presented in the form in which I now lay it before the Assembly for consideration and approval. I need scarcely say, that we have not entered, in an address of this kind, into the circumstances which have led to our separation from the Establishment. It was necessary, however, to advert to this fact, and to state the fact to her Majesty, that it might be known to the crown in what position we consider ourselves as standing, now that we have renounced the benefits which we derived from our situations as parish ministers. I shall read the Address to you, and follow it up with a very few observations, having relation to the particular position in which we stand in reference to the Government of the country. The reverend Doctor here read the following address:—

“ May it please your Majesty,

“ We, the ministers and elders of the Free Church of Scotland, convened in this our General Assembly, beg leave to approach the throne with feelings of profound attachment to your Majesty, and the other members of the royal house.

“ Under a sense of the obligations which lie upon us to maintain the principles of our ecclesiastical constitution, as these are declared in the Westminster Confession of Faith, and other standards of the Church of Scotland, and ratified and confirmed by divers acts of Parliament, as set forth in the Claim of Rights,—we have been compelled, by what we regard as encroachments of the Civil Courts on our

spiritual liberties, and by the sanction given to these encroachments by the Legislature, to renounce the benefits resulting from our connection with the State.

“ A large proportion of the people under our charge, actuated by the same views and feelings, have withdrawn along with us from the Scottish Ecclesiastical Establishment, and continue under our pastoral care.

“ The reasons of this act of separation are before the public, and have been frequently and fully stated to your Majesty’s Government.

“ In the position in which we and our people now stand, we respectfully claim, and confidently look, for the protection of the British Constitution.

“ As the Ministers and Elders of a Church of Christ, it shall be our constant endeavour, whilst we discharge our spiritual functions, to impress on the consciences of the people under our care, the obligation of rendering due obedience to the civil power, as a duty demanded by the highest of all authority, and by a regard to the peace and prosperity of the country.

“ That it may please Almighty God, the God and Father of our Lord Jesus Christ, to preserve the life of your Majesty, and the other members of the royal family,—that He may bless you in your domestic relations,—that your reign may be long and prosperous,—and that you may at last be partaker of a crown of glory,—is the devout and earnest prayer of your Majesty’s loyal and dutiful subjects, the ministers and elders of the Free Church of Scotland.”

Now, Moderator, (continued Dr M’Farlan,) I don’t think there can be any diversity of sentiment in the members of this Assembly respecting the duty and expediency of addressing the Queen upon the present occasion. We have been accused of rebellion, because we defended and maintained the constitution of the Church of Scotland, or what we regarded as the constitution of the Church of Scotland, and, in connection with that, I may add, the constitution of the country in which we have the happiness to live. (Hear, hear.) We have, I think, abundantly demonstrated the falsehood of that charge against us, both by showing that we were under solemn obligations to support that constitution to the last, and also by our at once yielding up our connection with the State, when it was found that the conditions of that connection were such that we could not conscientiously continue therein. And now that we are no longer connected with the ecclesiastical Establishment of the country, I venture to say, that her Majesty will not find more loyal or dutiful subjects in all her dominions, than the ministers, elders, and people connected with the Free Presbyterian Church of Scotland. (Cheers.) Our loyalty, Sir, is not the loyalty of men attached to this or that political party. (Hear, hear.) It is not the loyalty of men who are bound to their sovereign and the state by mere interested considerations. It is the loyalty of men who look for the rule of all their life and conduct to the infallible word of God, and who remember that they are enjoined there to obey magistrates, and to be ready to every good word and work. (Hear, hear.) Obey them we cannot, when their commands come into collision with the commands of the word of God; but in everything else, where we are called upon to yield obedience, certain I am there will not be found a more loyal and peaceable class of her Majesty’s subjects than the ministers and elders of this Church, and the people who belong to it. (Cheers.) We therefore address the Queen in the language I have now read to you, and which I am happy to find, from the expressions of approbation given to it, already meets with the approval of this General Assembly. (Hear, hear.)

And, Sir, when I look back on the recent extraordinary event,—I mean the event of our separation from the ecclesiastical Establishment of this part of the country,—I think we have the strongest reason to look back upon it with the full conviction upon our minds, that we have done what is right, and that we could not have acted otherwise than we have done, without relinquishing the principles which we were bound, and solemnly bound, to maintain. (Hear, hear.) Sir, I think the last week’s events,—I refer particularly to the proceedings in another place,—ought to remove any doubt, if such doubt exists in the minds of my brethren, respecting the duty and obligation of the step we have taken. For what, Sir, I ask, have been these proceedings? I don’t wish to refer to them in anger. I wish to refer to them at this present moment in our own justification, and to demonstrate to all who know our principles, that we are justified in leaving a Church in which

there is not one vestige, not one iota, remaining, of that by which it was formerly distinguished, and which gave to it all its character and all its glory. (Cheers.) They have not contented themselves with rescinding every act passed by the Assemblies of the last eight or nine years; but they seem, as it were, anxious to present to the public,—I will not say from an interested motive, for I have no right to enter into the motives of any man,—but to present to individuals a principle which I heard the Moderator of the other Assembly express some years ago, that *they considered themselves bound in every instance to take the interpretation of the Civil Courts as the law which they were bound to obey, and which they must in all cases of ecclesiastical procedure obey.* (Hear, hear.) Now, Sir, if any thing can be more thoroughly Erastian than another, unquestionably this principle is. It has been acted upon to the utmost extent in the proceedings of the Assembly of the Establishment. Sir, it is a satisfaction to us to learn, that, in consequence partly of the Queen's Letter to the Assembly, and, in consequence, also, as you have seen from the beautiful letter from Mr Hog of Newliston, which was read yesterday—(Hear, hear)—in consequence of the proceedings of the Assembly of the Establishment, we have, in fact, obtained an additional number of adherents to our Church. And it gives, Sir, I must say,—for I am almost yielding to a spirit of boasting and pride when I say so,—but it gives us a fine spectacle—a beautiful view—of the character of our friends and brethren associated with us, when we find them actuated by the strongest principles, and waiting on till the last moment, to see the proceedings of that Assembly, and then coming forward and saying, “There is no hope for us now,—we cannot any longer conscientiously remain as ministers and elders of the Established Church.” (Hear, hear.) Thanks, then, to our opponents. (Laughter.) We are deeply indebted to them for having confirmed the minds of some of our brethren, that might not be altogether fixed and established, in the views of the conduct they should pursue; and instead of mourning,—although I trust that it is but in the breasts of few that it has been a subject of deep lamentation,—we ought certainly to rejoice in this, that if one shadow of doubt rested in the mind of any one of us, as to the duty and necessity of the step we have taken, that shadow is completely dissipated, and we now feel satisfied with what we have done, and satisfied that we could not have acted otherwise. (Hear, hear.)

I may here be allowed to advert to what I see in this morning's paper. I refer to an announcement by Dr Cook, in reference to a measure promised by Government, and to an error in the report of that measure, as given in most of the newspapers. [Here considerable amusement was occasioned by the rustling of innumerable newspapers, which members pulled from their pockets, and began to unfold.] I am glad you have got it before you: it is in the proceedings of yesterday, at the foot of the middle column of the *Witness*. (Laughter.) Here Dr Macfarlan read as follows:—

“Dr Cook stated, that in reference to the Bill announced in the newspapers as about to be brought into Parliament by Lord Aberdeen, it had been supposed by some to be a Bill relative to the status of *quoad sacra* ministers. This was a mistake. The Bill announced to be brought in this week was relative to the settlement and admission of ministers. Government had not in the slightest changed their views on that subject; but it was considered preferable that the *quoad sacra* churches should form the subject of another Bill, which would be brought into Parliament by her Majesty's Government.”

Then there is, it seems, Sir, to be a bill brought into Parliament, with regard to the admission of ministers. Sir, I remember saying, in our consultations together, during two or three years past, and saying it frequently, that there was nothing I dreaded so much as a bad, and by which I mean, an ambiguous bill on the Non-intrusion question; for, if a bill of that kind is introduced, it can only serve to establish and confirm erroneous principles, and be productive of injury to the Church and people of Scotland. (Hear, hear.) Now, Sir, I think I am warranted to say, that such a bill is about to be introduced; for Dr Cook, who, I suppose, has been in communication with the Government, says that Government have not changed their views in the slightest degree on this subject: (Hear, hear.) And if their views are not changed on the subject, it is evident that the bill to be brought in must be any thing but satisfactory to those who are united with this Assembly, or to those who are at this moment hesitating as to whether or not they will put their names into our roll, or rather shall request to be admitted amongst us. (Hear, and laughter.) The

proposition made to the Church in the letter of Sir James Graham to the Moderator, and that intimated in the speech of Lord Aberdeen in the House of Lords,—these give us no hope whatever that we shall have even a good Non-intrusion measure, but, above all, leave no hope with regard to what we chiefly complain of—I mean the encroachments on our jurisdiction. That, Sir, is the grand principle which led to our separation from the Establishment. It is because we cannot act with the freedom which every Church of Christ must exercise,—because we are under the coercion of the civil power when we are discharging what is set forth as our duty in the infallible Word of God,—because we cannot, by consequence or inference, in any one thing act in obedience to our duty as contained in that Word,—that we have gone forth from the Church of Scotland, and are determined to adhere to the Free Presbyterian Church of this land. In these circumstances, I don't think that there is any necessity for warning and admonishing any of my Christian brethren. It is scarcely possible that they can be deceived by any bill brought forward, on the supposition that what Dr Cook stated is correct, that no change has taken place in the mind of Government on this subject. We consider ourselves as standing in this position, that nothing can be effectual for remedying the evil that has been done, and healing the breach which has been made in the Establishment, but a bill completely and entirely reversing and undoing the acts which have been committed by the Civil Courts, and which have received the sanction of the Government of the country. (Hear.) We are not now in a position for accepting what we used to call the *minimum* or lowest measure. If such a bill were offered now, even I, who was always considered a rather moderate man amongst you—(laughter)—would instantly reject it, and would say at once, we must have a complete undoing of these infringements on our ecclesiastical constitution,—we must be put in the situation in which we stood before, and in which the Civil Courts understood that we were placed, before the Auchterarder case and the various decisions of the Court of Session were given. (Hear, hear.) That is what we must have before Government can heal the breach. I do not suppose that that is their intention; and I can say for myself, Moderator, moderate man as I am—(laughter)—and I can say for all my brethren here present, that nothing can satisfy us in the circumstances in which we are now placed, but something which clearly and unequivocally vindicates and sets forth the great principles we have been contending for, and, above all, gives us a jurisdiction as free and unfettered as, I trust, we now have it in the Protestant Church of Scotland. (Cheers.)

Sir, there may be more danger from the promise announced in regard to the *quoad sacra* churches. Again I say that I am not entitled to ascribe motives to any man, which motives, perhaps, if they were here present, they would indignantly disclaim; and I do not say with what intention and design this bill is promised, or with what intention and design it is to be brought in. Nay, more, I should do what I conceive to be injustice to Government, who, I believe, would have been happy, with the view of extending the Church, to have given us a *quoad sacra* measure—of what kind I cannot exactly tell, but which would have put us in a better position than we occupied in consequence of the decision of the Stewarton case. But in saying so, I must warn my *quoad sacra* friends,—not those who have joined in our Protest, and left the Establishment with us,—(hear, hear;)—it is impossible that any bribe can draw them away from the position they have assumed, (hear, hear;) but I would warn such as are wavering a little,—such as are acting, perhaps, under the influence of worldly motives, unconsciously to themselves,—against being influenced by the promise now set before them; and if they are disposed to view the principles for which we are now contending as principles founded on the word of God, and essential to the prosperity and happiness of the Church and people of Scotland, then let them with steadfastness, although with less worldly emolument, keep their consciences clear, and vindicate themselves to their own minds, as well as to the Church.

I trust, therefore, we will be unanimous, not only in sending up this dutiful address to her Majesty, in which we declare it to be our purpose, in our situations of ministers, and elders, and people, to act in every respect as dutiful subjects,—but I trust, also, that having put our hand to the work,—having begun as ministers of the Free Protestant Church in this land, we shall exert ourselves to the uttermost,

in connection with our people, in promoting the great and glorious scheme which, by Divine grace, we have been enabled to form. (Hear, hear.) And when I look back to the almost perfect unanimity—perhaps I may say the perfect unanimity—(cheers)—of all our proceedings, and of all our meetings, whether we met in private or in presence of the public,—when I think of these things, and see the cheerful faces of my brethren around me,—I do feel that we have a satisfaction unspeakably greater than the satisfaction of the man that has persuaded himself, that has reasoned himself into the persuasion, that it is right to remain in connection with a Church which is shorn of all its glory. (Cheers.) Let us with deep humility, and with one heart and one mind, act as dutiful subjects of the Sovereign of the land; but above all, let us never forget our subjection to Him who is the King of kings, and the alone Head of His Church.

Rev. Dr BUCHANAN of Glasgow said—Moderator, in rising to move that the Address which has now been submitted to the Assembly, should be adopted and transmitted to her Majesty, I would beg leave to add one or two observations to those which have been so seasonably offered by my reverend friend who preceded me. This Address furnishes us with an opportunity of taking what may be called a parting look, both to the State and to the Established Church of Scotland. I say a parting look; for he must be blind indeed, both to the signs of the times, and to the character which these two parties, in reference to ecclesiastical affairs, have now assumed, who anticipates that we shall soon come again into contact, either with the Established Church, which we have forsaken, or with the State whose connection we have renounced. (Hear.) There is, I apprehend, in the judgment of every member of this Assembly, a double wall of separation between us and the national Church. One wall has been built by the State, another wall has been built by the Residuary Assembly. (Hear, hear.)

With regard to the State, I confess, Moderator, I am not careful with regard to the details of any legislative measure which may be either spoken of in the Houses of Parliament, or ultimately passed into a law,—I am not careful as to the details of any measure which they may either offer or actually pass. (Hear, hear.) What I look to, and what this Assembly looks to, is the principle on which legislation must necessarily proceed from the State, after having assumed the position it has taken in reference to the Claim of Rights that was offered by the General Assembly. (Hear.) They have laid down the principle, that the State is supreme,—that it is not an ally standing in a co-ordinate position to the Church of Christ; but that the instant the connection between Church and State is formed, the Church loses, so to speak, its individuality,—loses its own distinctive character and prerogatives, and becomes a mere part and parcel of the State itself. (Hear, hear.) This is laid down unequivocally in the late Letter of her Majesty to the Assembly, in which it is unequivocally declared, that the connection between the Church and the State is indissoluble, that is to say, the State may dissolve it by repealing the statutes on the footing of which it has been pleased to establish the Church, but the Church itself, even if its office-bearers were to be of one mind on the question, have no power to repeal that union. (Hear, hear.) This is the meaning, or there is no meaning at all in the statement, that from the moment the State assumes the connection with the Church, the Church loses its spiritual character of a kingdom holding from Christ as its Head, transfers its allegiance to Cæsar, and becomes a mere portion of the State itself. (Hear, hear.) It matters not what legislation the State may offer on this footing. The legislation offered on this footing the Church never can entertain for a moment,—never for a moment can receive. (Hear, hear.) I say, therefore, it is a parting look, but not a “lingering” look, which we now take. (Laughter and cheers.) For so long as the State asserts and maintains principles like these, we can have no desire for any connection with the State at all. (Cheers.)

But, Sir, if the State has in this way built up a wall—an impassable barrier, I may call it—between this Church and all State-connection, so long as the views of the State, thus set forth, continue to be cherished and maintained; I repeat it, the Residuary Assembly has erected a barrier equally insuperable between us and them. (Hear, hear.) If the State were to take down the wall it has reared, and were it to renounce the Erastian principles it has asserted, Sir, we might listen to terms of con-

nection with the State; but we could not listen to terms by which we should be incorporated with that Erastian Assembly. (Cheers.) Sir, we read in history of a very memorable Act Rescissory of a very memorable reign; and unquestionably the Residuary Assembly would have saved themselves much trouble, and made their proceedings more clear and definite, if, instead of having *seriatim* repealed all the acts of reformation which this Church has been in the course of pursuing during the last nine years, it had "at one fell swoop," and by a single sentence, declared every thing the Church had done since 1834 to be null and void. *It has reversed the principle of Non-Intrusion utterly. It has abandoned the Veto Law, which was the only existing form for maintaining it; and has done so in circumstances in which it neither has put, nor could put, any thing in its room. (Hear, hear.) It has renounced the Chapel Act, and by so doing, has declared itself to be destitute of the power of deciding who are and who are not competent to hold office and authority in that degraded Church. (Cheers.) It has again isolated itself. Moderatism, now single, unadulterated, and alone, has once more isolated itself from all the Christian Churches of the world. (Cheers.) I believe, Sir, this was a most unnecessary act. (Laughter.) I believe they had, without any such act, without any such resolution, placed between them and all true Churches of Christ, a separation which none of these Churches would have attempted to overpass. (Cheers.) In one word, Sir, the Residuary Assembly, by thus abandoning all those laws which the Church had adopted in deference to what it believed to be its own constitution, and still more in deference to what it believed to be the mind and will of Christ concerning the regulation of the affairs of His Church and Kingdom—not only has it abandoned all those acts of reformation, but it has submitted to have the keys of government taken openly and conspicuously out of its own hand, and to have that government, with which our Confession of Faith declares the Civil Magistrate shall not interfere, taken by the hands of the mere servants of the Civil Magistrate, and by them put in force to bind and loose, reserving to themselves nothing more but the menial, the despicably menial act, of registering the decrees which the Civil Courts pass. (Cheers.) By proceedings like these, the Residuary Assembly has erected an insuperable obstacle between themselves and us. It has written Erastianism on its forehead; and, Sir, with such an institution this Free Presbyterian Church can have nothing to do. An Erastian State, therefore, may legislate as seemeth good to it for an Erastian Church. With their proceedings we have no concern. We can look on them only with aversion or with pity. But so long as that State and that ecclesiastical Establishment continue on the footing they have respectively taken up,—continue to sustain the character they have severally assumed, I say we are done with them—(hear, hear)—and will continue in the course we have, by God's good hand upon us, so auspiciously begun,—the course of organizing all the parts of our Protestant Church, spreading its institutions and its agencies wider and wider abroad over our beloved land, sending, I trust, its blissful influences far abroad, to gladden Christendom at large, and to give an impulse to the kingdom of Christ over the whole world.*

Rev. C. J. BROWN wished to make a single remark on the address. Of course, in doing so, after it was carried, he had no intention of saying anything not in keeping with its terms, of which he highly approved. But he felt himself bound to say, that it was not without considerable difficulty and hesitation that he brought his mind to agree to the address in its present form, without any thing being stated in it expressive of the views which were conscientiously entertained by the whole of the Church respecting the *sin* held to have been committed by the Government in their actings with the Church, and the doings which led to her disestablishment. He had, however, come to the conclusion, after much hesitation, that it would be better not to advert to it, on the grounds that it was notorious that it was not so much the Queen personally, as it was her Government, who were in reality chargeable with the *sin*; and that, had they taken occasion to refer to it in the address, they would have subjected themselves to considerable misunderstanding in regard to the views they intended to express. If they could have brought the thing out so as to serve the great ends of truth, he would not have objected; but having seen that such a statement would have submitted them to considerable misrepresentation, he came to the conclusion, after much difficulty, to dispense with such a statement altogether.

Dr M'FARLAN said, understanding that the address had been approved of, he

would beg to move that, after being subscribed by the Moderator, it should be transmitted to Sir James Graham, Secretary of State for the Home Department.

After some conversation as to the propriety of inserting in the address a statement of the number of adhering ministers, the address was agreed to, as it stood, and was ordered to be transmitted to the Secretary of State.

Dr M·FARLAN again rose, and stated that a draft of the Deed of Demission for elders would be ready this evening, and would be sent down to Presbyteries and kirk-sessions without delay.

Dr BUCHANAN considered that it would be better to send it only to Presbyteries, as in many parishes there were protesting elders, but no protesting ministers, so that there was no kirk-session to send it to; and were it sent to Presbyteries, with instructions to be recorded in the books, they could procure the signatures of all the protesting elders within their bounds.

After some further conversation,

Dr CLASON intimated that any kirk-session might have copies of the deed sent them, on making application. At a subsequent part of the sederunt,

Mr DUNLOP read a draft of the Deed of Demission of adhering elders; which was approved of, and ordered to be printed in English and Gaelic.*

REPORT ON CORRESPONDENCE WITH EVANGELICAL CHURCHES.

The Assembly having called for the Report as to correspondence with other bodies of Evangelical Christians,

Dr R. BUCHANAN rose. He said—Important and interesting as the subject was, it was one of peculiar delicacy and extent; the object of which might be injured as much by the indiscreet zeal, as by the lukewarmness and indifference, of its professed friends. He had little doubt that the Assembly would be of the same opinion as the Committee. He considered it would be neither desirable nor wise to rush at once into the details of the subject,—to rush at once into a recommendation of those details by which the measure might be best carried into effect. But the Committee considered it to be their duty, and the duty of the Assembly, at once cordially to entertain the question, and to indicate freely that they regard it as one at all times deserving the serious attention of a Christian Church, and especially deserving attention at the present eventful crisis at which they had arrived, and the eventful period of the history of the Christian world, which was now about to begin.

There were one or two practical recommendations which the Committee considered they might, in the meantime, venture to submit to the house, beyond the mere general expression of deep interest on the subject at large. The first of these practical recommendations related to the position in which they should now stand with other evangelical Churches, in reference to ministerial communion. It was well known, that, in the General Assembly of 1842, the act which had been passed by the Moderates in 1799, putting restrictions on ministerial communion with other Christian Churches, had been repealed, and that liberty of ministerial communion opened up to the ministers of the Church of Scotland by which it had been anciently distinguished, and which ought, as a general principle, to be recognised by every Church of Christ. They were not at liberty to isolate themselves as so many detached communities; but as members of Christ's Church. His body, as having "one faith, one hope, one baptism, one God and Father of all," they were bound, in virtue of the relationship which existed among them as Churches of Christ, holding of the same great and blessed Head,—they were bound by this relationship to cherish a brotherly communion among the Churches; and if the communion had been cherished, not as regarded external uniformity, but in their attachment to and maintenance of their great common Christian principles, those evils which have resulted in divisions in the Christian Church would have been in a great measure mitigated or brought altogether to an end. It had been the unhappy practice of the Churches of Christ in times past to think more of the points on which a difference of opinion existed, instead of considering those greater and more important doctrines in which they were agreed. Whenever individuals or bodies are continually holding up be-

* See a Copy of the Deed of Demission by Elders in the Appendix.

fore each other's faces those points on which a difference of opinion exists, little else is to be expected but that these differences should be expanded and exaggerated beyond their present size and weight, and converted into causes of greater disagreement and separation. If the Churches had cultivated communion with each other, on the ground of their agreement in the great cardinal doctrines of the Christian faith, the very fact of their cultivating that communion in the light and spirit of Christian love, would enable them to see sooner, "eye to eye," as to their lesser points of disagreement. In order to take a step in this direction, this Assembly should recognise the liberty of ministerial communion, which had been allowed by the General Assembly of 1842, in opposition to the exclusive act of 1799, by which free ministerial communion with evangelical churches was first broken up.

The second practical recommendation which the Committee thought they should lay before the Assembly, related to Missionary operations. It had been considered by the Committee, that in this department a great forward progress might be made by cultivating a friendly and brotherly intercourse with other Churches of Christ. As a Church, they had a periodical publication, through which intelligence was circulated as to the efforts making by the Church in the spread of the gospel throughout the world. The Committee now recommended, that instead of confining the intelligence conveyed by this publication to the efforts making by their own Church, it should be made the vehicle, at the same time, of disseminating information regarding the proceedings of other Churches of Christ, who were engaged in the same great cause; so that they might hold forth to the whole Christian world the great fact, that though there might be diversities of opinion among the Churches on minor points,—though there were diversities of fields and of operation,—that they were actuated by the same spirit of Christian benevolence in the prosecution of the great work in which they were engaged. If this course was followed by the Free Protestant Church of Scotland, other Churches would be ready to make a friendly interchange with them of their missionary intelligence. They would thus give currency, through the medium of this publication among their own people to the missionary enterprises of other bodies. But beyond the circulation of intelligence by the Periodical, the Committee conceived that it would be of great advantage, that by means of Synodical meetings, and by means of deputations, or otherwise, intelligence of the same interesting nature should be given and received; and if there were any common ground or common point on which Christian Churches could meet and cultivate a friendly Christian intercourse, it was on the common ground of the conversion of the heathen. The Committee believed that if deputations from the different Christian churches were to meet, and in their Assemblies or synods, or other meetings, communicate to each other what the Lord was doing for them and by them in their different spheres of missionary enterprise, they would draw closer the bonds of Christian love among them, and lead, under the blessing of God, to the diminution, and perhaps to the extinction, of those differences, which unfortunately to some extent, divided them at home. He did not mean that either of the parties should lay aside any of the peculiarities of their Church discipline or Church government; he would leave all to follow out that one order of Church government which they think most in accordance with the will of God. But by cultivating unity of spirit on the great cardinal doctrines of the Church of Christ in matters of internal principle, they might the sooner come to the desired point of external unity and conformity over the face of the Church of Christ at large. The Report concluded by recommending that a Committee should be appointed to carry out the suggestions contained in it, and to correspond with other churches for the promotion of the same great ends. The reverend Doctor then read the Report.

Dr SMYTH of Glasgow, in seconding the adoption of the Report, begged to add his humble testimony to the sentiments of Dr Buchanan. It was one of the delightful signs of the times to see so many other Christian Churches coming forward to express their sympathy with the Free Protestant Church, and that, amidst all the charges of schism which have been made against us, we have been enabled to show that both they and we are enabled by the blessing of God to maintain the unity of the spirit in the bond of peace. And he would now suggest, that this Assembly

should give an expression of their gratitude to those brethren, for the deep sympathy they had exhibited towards the Church. They had experienced the greatest kindness from various bodies in their present circumstances; and he might mention that, in Glasgow, one congregation of the Original Seceders had placed their church at the disposal of his congregation, till they could have a place of worship of their own, and had arranged their own hours of worship so as to afford the utmost convenience to his people. These were debts and obligations which he trusted would never be effaced from their minds; and while they could not give up the holding of Establishment principles, they ought to remove the impression which had been conveyed by the public prints, that they were unwilling to co-operate with their evangelical brethren in other Churches. The reverend Doctor concluded by strongly recommending the adoption of the Report.

Rev. C. J. BROWN said, this Report involved a question of the most vital importance. It was impossible, in an Assembly like the present,—characterised as it was so largely by the spirit of love, of unity, and of peace,—that this subject should not occupy a prominent place. Every member of the Assembly must be convinced that the subject was a vital one in all its various bearings. It regarded no limited interests, but would affect the imperishable interests of the cause of Christ over the whole world for many years to come. The subject was one of delicacy and difficulty; and he had great pleasure in observing that the Report, while it avoided details, gave ample indication that the Church seriously desired to adopt measures of brotherly co-operation. To their proposals the Committee had attached a declaration that the subject required greater deliberation and consideration than could be afforded to it during the hurry of the Assembly: and they were bound to express this, that their brethren might see the impossibility of paying that attention to the subject at present which its great importance required, and that the recommendations in the Report were only specimens of the measures which would yet be adopted. He approved of the appointment of a Committee to correspond with other Churches, and to consult as to the best means of co-operating with them in the promotion of the Kingdom of Christ. The Committee very properly recommended co-operation; but the Church ought to avoid any rash attempt at incorporation. While there was not a mutual agreement on all points, great difficulties would inevitably arise from such rash procedure; but when each party had cordially disburdened themselves of their peculiar views on points which neither could surrender according to their understanding of God's Word, they would be in the best possible attitude for co-operating with their brethren in those vital matters in which both were agreed. He did not regret that, in this Assembly, it had been intimated to their Voluntary brethren that we could not surrender to their views on that point of difference; because he was persuaded that nothing would more enable them to co-operate in other matters, than the knowledge of each party that the other would make no surrender of their views in regard to that subject.

Rev. JAMES GIBSON, Glasgow, said he desired to join in the thankfulness which had been expressed, in regard to the unity which had characterized the whole of their proceedings, and the spirit of love which had prevailed amongst them. That spirit, he trusted, would not only be exhibited in that house, but would also be extended to the brethren without. He must say, for himself, that in various parts of the country he had experienced the greatest kindness from his dissenting brethren; and he was sure they were all deeply indebted to them for the countenance they had shown them, and therefore, he entered into the spirit of the report now on the table with the utmost cordiality. He then went on to say, in reference to the opinions held out of doors on this subject, that he was truly delighted, in the peculiar position in which they were placed, at the spirit manifested and the opinions given utterance to by that great man who addressed them,—after coming into that place on the first day of the meeting. He had not seen the misrepresentations which had been put upon that speech by some parties out of doors; but he was certain that had any Dissenter fully considered that speech, he could not have so misunderstood it. He held the great principle of a national religion to be so vastly important, not so much for its being nationally endowed,—for that was of little or no importance,—but for securing to the country the services and the blessings of a Church of Christ.

And it was because that peculiar position had been departed from by the State, that he felt himself called upon to assume the position he now occupied, and he was sure that the Dissenting brethren would not esteem them the less because they held these opinions.

Dr CANDLISH suggested that the Committee to be appointed under this Report should also be appointed to correspond with other Churches as to the arrangements for the celebration of the bicentenary of the Westminster Assembly. He entirely concurred in the Report read by Dr Buchanan; it was the first step in the way of promoting a safe and happy protesting union. It involved no compromise of principle, but would tend to unite all who held by the principle of Jesus Christ being the great Head of the Church. He rejoiced in the latter recommendation of the Report for the appointment of a Committee to co-operate with and to meet deputations from other churches for the interchange of information, and for consultation as to what ought to be done for the cause of God and His anointed; and he would be glad if the suggestion were followed out by all evangelical churches, to appoint deputations to meet and consult on the important affairs of our common Christianity.

Mr GRAHAM SPEIRS proposed that the Protest should be translated into other languages, in order to have their principles properly disseminated among foreign churches.

Mr EARLE MONTEITH suggested that it would be better to wait for the Narrative and Testimony, which was about to be published, and which would include the Protest and Act of Separation.

The Report was then agreed to.

Dr CANDLISH said, the Committee on the Pastoral Address to the people had not yet formally agreed to it; but he proposed that this matter be left to the Special Commission.—Agreed to.

After engaging in praise, the Assembly adjourned at five o'clock.

EVENING SEDERUNT.

The Assembly met, in term of its adjournment, in Canonmills Hall, at seven o'clock. Long before the hour of meeting, every corner of the hall was filled; and so completely packed was the room, that many of the members were obliged to stand in the passages, or find seats for themselves upon the different railings.

Dr MACFARLAN of Greenock took the chair, in the absence of Dr Chalmers, and opened the meeting with devotional exercises. After the reading of the minutes, a deputation from the

EDINBURGH TRADESMEN'S ASSOCIATION

Came forward, and delivered an address of sympathy and congratulation. The address was admirable. We regret that we have not room for it. It was signed by John Macdonald, John M'Crow, James B. M'Callum, and Alex. Johnston; and these individuals we understood to compose the deputation who presented it.

Mr M. M. CRICHTON then said—Moderator, I wish your time permitted me to enter fully upon the interesting matter now before us; but situated as we now are, I must content myself with a mere word or two, believing that the matter will commend itself to your encouragement and support. I look with intense interest on the demonstration that has just been made by the tradesmen of Edinburgh in behalf of the Free Presbyterian Church. I believe that it may be emphatically said, that the Free Presbyterian Church is the Church of the people. (Hear.) I trust, however, now that she is free, that she will never pander to the tastes of the people, but that she will maintain that wholesome discipline which is one of her chief characteristics, and that dignity in her office-bearers for which she has been so highly distinguished. It is one of our sacred doctrines, that the Church is not constituted merely of office-bearers, but of ministers, elders and people—(hear, hear)—and that the humblest believer is just as much a part of Christ's Church, as the most distinguished office-bearers there; and I trust that it will be always our distinguishing feature, that our Church is the Church of the right-hearted people of Scotland. I beg to bear my humble testimony to the value of such Associations as these; in

every town that we have visited, our hands have been made easy, and our hearts encouraged by them; but, above all, and in the front rank, stands the name of the Edinburgh Tradesmen's Association. We should never forget that it was to this very Association, and, through an address to them, that Dr Chalmers first developed the scheme by which the management and support of the Free Presbyterian Church of Scotland was to be conducted. I cannot give a higher testimony to its value than that which I have just mentioned. Without further preface, I beg to move that the thanks of the Assembly be given to the Edinburgh Tradesmen's Association and the others which they represent. (Applause.)

Dr M'FARLAN (Moderator) then rose and said,—Mr M'Donald and the other members of the deputation, it is with the greatest pleasure that I find myself appointed by the Assembly to return to the Association which you represent, the thanks of the Protestant Church of Scotland for the Address which you have presented. We have had addresses of sympathy and encouragement from various Churches; from our Christian friends in Scotland, from our Presbyterian brethren in England and Ireland, from an individual connected with the Protestant Church in Prussia; but without disparaging in the slightest degree the sympathy we have received from them, I believe that I express the feelings of this great meeting, when I say that the sympathy of the working classes in Scotland is superior to them all. (Loud cheers.) The working-classes, I need not tell *you*, are the basis of the national pyramid, which if it be sound in principle and morality, the other parts will be sound also; and I regard it as no small token for good, that you should take so great an interest in the controversy, the principles of which lie at the foundation of the welfare and prosperity of every Christian Church; and no one that heard your address can fail to remark the firmness of your principles. One thing in your address struck me with peculiar force,—the superior importance you have attached to the spiritual jurisdiction. (Hear, hear.) We might have expected that you would have attached superior importance to what affects your own rights and privileges,—the question of Non-intrusion; but you have placed foremost, and in its proper place, that without which the Non-intrusion principle cannot be carried into effect. (Loud cries of, hear, hear.) When I look at the interest the question has excited throughout all classes of society, I feel convinced that we are not contending for a trifle, but for a principle on which lies the foundation of the prosperity of every Christian Church; and I feel called on to congratulate my friends in this Assembly on the attachment you feel to the principles which we have held. We know, from the intelligence of the two days past, that these principles have awakened the interest of all Scotland; the people have come to a sense of their vast importance, and are determined to assert and support them. And now I commend you and your work to the grace of God, praying that He may sanctify yourselves, and bless your labours, and make you instruments in His hand of advancing the interests of the Free Protestant Church. I wish you all present prosperity, not only as an Association, but as individuals. May His fear be in your hearts, and His service your chief object; may you prosper in your house and in your families: and may you at last receive a crown of glory which cannot fade away.

OVERTURE ON UNION FOR PRAYER.

Dr CANDLISH read an overture on this subject, signed by a large number of ministers and some elders, proposing that ten days during the month of October should be set apart for united prayer.* The object of the overture was hailed with the cordial approbation of the Assembly.

Rev. G. R. DAVIDSON having made a few remarks approbatory of the object,

Dr CANDLISH said, that those who had transmitted this overture to him had proposed that the time of the union should be changed from October to December. Of course it was left to the discretion of each minister to make whatever arrangements suited his plans. He presumed that since they had sanctioned a union between different churches for prayer, considering the events of the last few days, they would

* See the Overture in the Appendix.

deem it still more important that such a union should be entered into. It was proposed that the union should last from Saturday the 2d December, till Monday the 11th, both days inclusive.

After a few words from the Rev. Mr Dempster of Denny,

Rev. Dr M'DONALD said, he need not tell them that he gave his hearty concurrence to the proposal that had been made. He believed it would obtain universal concurrence. He rose merely to propose, if it suited the convenience of the house, that the season for prayer should not be postponed till December. If the General Assembly met in October, it was better, and more scriptural, to set apart ten days before, rather than after, the meeting, to prepare them for the important work they would have on hand. It would not only look better in the eyes of the country, but it would exercise a most beneficial influence on their own minds. Besides, it was unnecessary to fix anything for a time beyond the meeting of next Assembly. It would be better to fix the last ten days of September, and they would then come up as the children of prayer, beseeching God to bring them up to their duty in the fullness of His own Spirit.

Rev. Mr GIBSON of Glasgow said, it was not to be limited to this Church, but it was a concert between different denominations, and therefore it would be highly inexpedient to change the time that had been fixed.

Rev. Mr GUTHRIE said, there was another reason why this concert should not take place at the time proposed by his reverend father, Dr M'Donald, and that was, that in country parishes that was the very throng of the harvest season.

Dr SMITH, Glasgow, said, that in large towns many of the population were away at that time.

Dr BUCHANAN said, it was the intention of the Committee that a Pastoral Address should be read on a fixed day, which should be set apart for devotional exercises,—perhaps that would meet the views of Dr M'Donald. As this was a concert betwixt various denominations, it would look as if they were arrogating for themselves a kind of pre-eminence and authority.

Rev. C. J. BROWN said, he entirely agreed with Dr Buchanan's last sentence. If they altered the time, they could not expect to have the concurrence of other bodies.

Dr M'DONALD said, he did not insist on his proposal. He thought, however, he should by that time be a little better acquainted with the state of the harvest in country parishes than his friend over the way. (Laughter.) He had no occasion to doubt that even the reapers would join them; he had seen some read their Bibles and pray while their companions were engaged in their diversions; and he had no doubt that many private Christians would join them.

Dr CANDLISH said, that this proposal was not connected with the meeting of Assembly at all; it was the same as had been made for several years—a concert for prayer among various denominations of Christians. This, however, by no means precluded the holding of prayer meetings before the meeting of Assembly.

Dr Candlish's proposal was then agreed to.

LIBRARY.

Dr DUNCAN of Ruthwell said, he had a communication to make from a member of the United Associate Synod, intimating his intention of giving to the library of the Free Presbyterian Church, books to the value of L.25, and in case he might present anything that might be already in their possession, he would allow Dr Welsh to select whatever theological works he chose. The letter was signed "William Oliphant and Son."

BUILDING SECTION OF PROVISIONAL COMMITTEE.

Mr DUNLOP reported from this Committee, but gave no new details. He said that if the towns would be satisfied with comfortable places of worship, without thinking of the ornamental, they would, before the month of November, have accommodation for the whole of Scotland, at the cost of 10s. a seat or less. He proposed that the Committee be no longer a provisional one, but a standing one.

After a few words from Mr Sheriff Speirs, Rev. Andrew Grey, and Dr Buchanan,

on the importance of uniformity in the buildings throughout all the parishes, whether country or town, the Report was agreed to.

SUPPLY OF ORDINANCES.

Dr CANDLISH said,—I must crave the indulgence of the Assembly while I occupy as short a portion of their time as I can, but still some portion of it, with the Report which I am about to submit. Considering the labours in which the Committee have been engaged, and considering the vast magnitude of the work in reference to which the report has been prepared, including the transactions of a whole summer, in the way of accomplishing the great duty which it had to perform, I trust the Assembly will not grudge a portion of its time in listening to that report. When the ministers of the Established Church of Scotland thought it their duty to separate from the existing ecclesiastical Establishment, they had before them two courses which they might have followed. In former instances of secession from the Church of their fathers, the seceding brethren met together, and constituted themselves into a separate Church, and they began by simply setting up their own congregations, waiting till they should gradually multiply, so as to take possession of larger portions of the population. None of the former secessions from the Established Church of Scotland ever assumed the character of *nationality* at the outset, or set itself to form a plan for the supply of ordinances to the whole population. None of them ever thought, in the outset, of occupying the entire extent of the country, or of continuing to supply the means of grace in connection with their communion to every individual in the most remote locality who might be disposed to receive it. This was a necessary consequence of the small numbers in which former secessions took place. But the other alternative before this Church was one in consistency with our duty to our great Head, and to our people. We have gone out, not as a secession from the Church of our fathers, but assuming the character, and claiming the title, of the Church of Scotland,—under protest, indeed, that we cannot have that character *de facto*, but still that we claim it *de jure*, as a right belonging to us. (Hear, hear.) We go forth, not as a secession from the Church, but as the Church itself—(hear)—renouncing our connection with the State, because of the Erastian condition that Establishment has now imposed upon it. And going forth in that character,—thanks be unto God—going forth in such large numbers, with nearly six hundred available men,—we never could reconcile it either with our duty or with our position, to refuse the high call which God in His Providence is now addressing to us, when He is summoning us to go forth in the strength of the Lord, and possess the land. It is upon this principle that the Report I have now to submit has been framed. The principle was recognised from the very earliest period when we began to make arrangements with a view to the disruption. Not knowing how many of our fathers and brethren might be able to bear this testimony to principle, it becomes us all the more to acknowledge, now that the disruption has taken place, that the most sanguine hopes of our friends have been greatly more than realised. I will now read the Report which the Committee has to submit, craving the leave of the Assembly to make some explanations as I proceed, the rather as the report has been hastily drawn up.

The Report was necessarily of considerable length. As it has been already circulated very widely throughout the Church, we give here only a few extracts.

The Report divided itself into three heads—1. Demand; 2. Supply; 3. Presbyterial arrangements. Under the head of *Demand* for *additional* labourers, the following synoptical view presents the result of the Committee's enquiries, arranged by

SYNODS.	Actual Demand.	Immediate Supply.
1. Merse and Teviotdale,	18	15
2. Dumfries,	12	9
3. Argyle,	13	8
4. Perth and Stirling,	22	14
5. Fife,	27	15
Carried forward,	92	61

SYNODS.	Actual De-	Immediate
	mand.	Supply.
	Brought forward,	61
6. Angus and Mearns,	26	20
7. Aberdeen,	40	25
8. Moray,	12	7
9. Ross,	5	4
10. Sutherland and Caithness,	4	4
11. Glenelg,	15	12
12. Orkney,	8	7
13. Galloway,	14	9
14. Glasgow and Ayr (incomplete),	18	15
15. Lothian and Tweeddale (incomplete),	10	7
	244	171
Actual demand for preachers,		244
Immediate Supply required,		171
Preachers who have already reported themselves immediately available for service,		122

But many others are immediately available, it is believed, who have returned no report.

[In reference to Aberdeen, Dr Candlish said,—the Synod of Aberdeen presents the most thoroughly destitute and worst portion of the land. It presents us with the aspect of two Presbyteries in which there is not an adhering minister, and another in which there is only one; and I think I may say here, without the risk of giving offence in this Assembly, however offensive it may be regarded elsewhere, that the Synod of Aberdeen is exactly that district of Scotland which will have most cause to thank God for the disruption. (Hear, hear.)]

Under the head of *Supply*, the report stated that there were (1.) A few ministers who might be spared from their present charges, and were willing to devote their services to the cause of the Church elsewhere; and these, the Committee recommended, should be requested to proceed to such districts as might be particularly in need of ordained ministers, with a view to the planting of charges. [It is due, said Dr Candlish, to the ministers thus peculiarly situated, to bear this testimony, that in all our conversations with them, it would seem as if they had realized in themselves that state of mind which the Apostle desired to see realized in all his converts,—that none should seek their own things, but all the things that were Christ's. It seemed as if the ministers were imbued with a spirit of entire disinterestedness, and were ready to break up the most close and endearing ties, if that was deemed for the greater good of the Church. For this they are entitled to full acknowledgment, and it is one of the many proofs that God has indeed appointed us, the ministers of this Free Church of Scotland, to a work which He Himself will enable us to accomplish.] (2.) About 122 probationers had reported themselves as ready and willing to be engaged in immediate service; besides many others, who, it was believed, would be immediately available, though they have not given in their names. In regard to their employment, the report suggested that they should be considered as engaged by the Assembly, or its Commission, in the service of the Church generally,—their salaries being paid out of the common fund; and while, of course, their engagement should be by the year, or half-year, this should not be held as fixing them in any one place, for any stated term. On the contrary, they must be held to be removable from place to place, at the discretion of the Presbytery, or Commission of Assembly. On this point, the Committee recommended that the preachers should not generally be long stationary in one district, but should circulate, in a sort of rotation, within the bounds of a Synod, or other larger sphere. The report farther suggested that the fixing of the spheres in which the preachers are to labour must generally be left to the several Presbyteries, or the Synodical Committees, under the superintendence of the Commission of Assembly. The Committee have ascertained, that several engagements have been already made, which they recommend the Assembly to sanction, under the conditions already specified; and they would encourage probationers to offer them-

selves for this good work of the Lord, especially in those remote districts which may be apt to be overlooked or neglected. The Committee are persuaded that the preachers will be ready to sacrifice their personal inclinations and feelings of convenience for the sake of the multitudes who, from all parts of the country, are uttering the cry of the man of Macedonia, "Come over and help us." [We have heard, Dr Candlish here observed, of what has been said in another place respecting the zeal and commendable alacrity of a certain class of probationers to offer themselves to receive the benefices which have become vacant; and we are told of the wonderful and disinterested sacrifices which these probationers make in thus coming forward to help the old Establishment in a kind of forlorn hope. (Laughter.) I know not what sacrifices can possibly be referred to as made by these probationers, who are serving themselves heirs to all the fat things of the land. I know not what sacrifices they can have made, save the sacrifice which our young friends have refused, under the strongest temptation, to make—the sacrifice of principle and conscience. (Cheers.)]

(3.) Students ready, or nearly ready, for receiving license, in regard to whom the Committee offered various suggestions as to the mode of accelerating their trials.

(4.) Readers or catechists,—the Committee recommending that at present, until a general plan should be decided on, the Assembly should authorise the employment, in that capacity, of ordained elders, pious teachers of youth, and students of divinity of full age,—these being previously approved by the Presbytery, and being limited, as far as possible, to the reading of the Scriptures, with brief expositions and prayer.

(5.) Ministers to be employed in itinerating for a time,—the Committee strongly recommending, that as many ministers as can be spared from their fixed charges for a time, should be employed for a month or six weeks before the end of summer, in visiting different districts of the country, for the purpose of preaching daily, from place to place—their own pulpits being in the mean time supplied by neighbouring ministers or preachers. It should be remitted to the Commission to be named by this Assembly, to make the necessary arrangements for such visits or tours being made, as far as possible, simultaneously; and ministers willing and able to engage in such a mission, should be instructed to place their services at the disposal of the Commission. In the present dearth of labourers, and amid the excitement caused by recent events, such a season of itinerancy may be expected, by God's blessing, and through the prayers of His people, to be to many districts a time of refreshing from the presence of the Lord.

Under the head of *Presbyterian Arrangements*, various changes were recommended. These, with the others afterwards sanctioned by the Special Commission, we here present in one view.

PRESBYTERY OF ELLON to be supplemented by Messrs Abercromby Gordon of Aberdeen, Forbes of Woodside, Moir of New Machar, and Spence of Footdee, with their respective Presbytery elders.

... DEER to be supplemented by Messrs Gordon of Monquitter, Thorburn of Forglen, Reid of Portsoy, Anderson of Boindie, and Foote of Aberdeen, with their elders.

... ALFORD to be, *ad interim*, under the Presbytery of Aberdeen.

... ABERNETHY to be supplemented by the minister of Moy and his Presbytery elder; to meet first at Bridge of Cart.

... MEIGLE to be supplemented by Mr Gillies of Rattray, and Mr Lewis of Dundee, with their Presbytery elders.

... WEEM to be supplemented by the ministers of Dunkeld and Tendarry, with their Presbytery elders.

... SKYE to have annexed to it the minister of Trumisgary, with his Presbytery elder.

... DALKEITH to have annexed to it the minister of Humbie, with his Presbytery elder.

PRESBYTERIES of Peebles and Biggar to be united; to meet first at Biggar.

... Dunse and Chirnside, ... Dunse.

... Kelso and Lauder, ... Kelso.

PRESBYTERIES of Dumfries and Penpont, to be united, to meet first at Dumfries.			
...	Annan, Lochmaben, and Langholm,	...	Lockerby.
...	Stranraer and Wigton,	...	Stranraer.
...	Mull and Lorn,	...	Oban.
...	Dunoon and Inverary,	...	Inverary.
...	Aberlour and Elgin,	...	Elgin.
...	Orkney to be united into one.		
...	Shetland, do. do.		

Ordained Missionaries to be recognised as members of Presbytery.

After suggesting that the Assembly should appoint the various Presbyteries to meet on 7th June, and pointing out the course of procedure to be adopted by them, the report went on strongly to recommend that Presbyteries immediately resume the practice of the Presbyterial exercises, according to the ancient practice of the Church, with such modifications as present circumstances may seem to require; and generally that they hold frequent and regular meetings for devotional exercises, and religious fellowship, both in private and in the presence of the congregations of the Church.

[One reason of this proposal, Dr Candlish remarked, is, that as the Presbyteries will now have more time on their hands, from not being called upon to meet their opponents, as heretofore, in controversial discussions,—that, as they have now got quit of the troublers of Israel's peace, the circumstance should be taken as a signal for meeting for devotional purposes by themselves, and also with the people, that the people may be accustomed to regard the meetings of our Church courts, not merely as occasions on which they will see ministers disputing and wrangling with one another, but as occasions where they will see ministers engaged in the work of the Lord, and taking sweet counsel together on the things that belong to their own peace, and the peace of their people.]

In regard to Synodical arrangements, it was recommended that these be, in the meantime, postponed, and that it be remitted to the Commission to be named by this Assembly, to prepare a plan for the adoption of the Assembly, proposed to be held in the month of October next.

In conclusion, the Committee recommended that the following arrangements should be adopted, *ad interim*, by the Assembly, for carrying out the objects of the report.

“1. That a Special Commission of Assembly be appointed to watch over this work, with instructions to correspond with Presbyteries and Synodical Committees, and with authority to regulate the employment of ministers and probationers, in those districts of the country which require the active labours of men willing and able to do the work of evangelists.

“2. That the Synodical Committees be appointed, consisting of the ministers and elders of the several Presbyteries within the bounds of the respective Synods; and that the brethren already named by this Committee be continued as Conveners of the several Committees.

“3. That the Synods within whose bounds Gaelic is required, be formed into a united Committee, in reference to the distribution and employment of Gaelic preachers; Dr Mackay to be convener. The Committee to act in concert with the Assembly's Commission, a special Committee of which ought to be named, Mr Elder, convener.

“4. That preachers employed in supplying destitute districts, and ministers engaged in the work of itinerancy, be requested to send regular reports of their proceedings to the Commission of Assembly; and that accounts be given from time to time of the progress of the work, in the Church's missionary periodical, or other communications, which ought, with the view of greater publicity, to be translated into Gaelic.”

Dr CANDLISH then proceeded thus,—I have not had time to write the conclusion of this Report, and I trust the Assembly will allow me to speak it. That conclusion I shall make to consist chiefly of an appeal, not to my fathers and brethren, the ministers and elders of the Church, but to the people of our Church, calling on them to exercise somewhat of forbearance in the present critical state of the Church's affairs. In the peculiar circumstances in which we are placed, we may be called, by

an arrangement of a temporary nature, to duties which may not always suit the inclinations of our adhering people. We may be compelled occasionally to cross the wishes of the people—we may be compelled to subject them occasionally to inconvenience and hardship, to the want of stated ordinances, or be placed under the necessity of travelling a considerable way, in order that they may worship according to the constitution of the Church of our fathers. Now, on these grounds, I would claim, on the part of the Church, forbearance at the hands of the people: and I trust they will make allowance for the difficulties in which we are placed, and the complicated arrangements we have to make, that they will not hastily take offence that they cannot always get expressly the supply they would like, or in places they would choose—that they will make allowance and submit to inconveniences, and not rise hastily in rebellion against us. I think the people may now put such confidence in us as to believe that, so far as we can, we will do them justice. In regard to the forming of the pastoral tie, we stand pledged to the principle of popular election. (Loud cheers.) In regard even to temporary arrangements, it will, of course, be our duty to consult, as far as possible, the convenience and the inclinations of the godly people of the land; but they must see that, when we have so wide a field to superintend, and so many arrangements and details to look into, we may not always be able to consult them as we would like to do; and I therefore would make a solemn appeal to them, that they do not hastily judge our arrangements in any case, but that they bear with us until, by God's blessing on our efforts, our other efforts come to a fixed and settled state. I am aware that our people in many parts of the country must be exposed to considerable inconvenience in regard to attending ordinances on the Sabbath day. On this point I must be allowed to say, that I have often within these recent weeks had the question put to me, whether in a case in which there was no public worship in connection with this Church or any other Church, we could cordially acknowledge it would be consistent with the duty of a member of this Church to attend worship in the Establishment. I have had such a question proposed to me, and I have found occasionally some difficulty in dealing with it, as I have always a great dislike to deal with questions of casuistry; but the proceedings of that other Assembly, to which I do not wish generally to allude, within the last few days have completely cut the knot; and to my mind at least, if I needed any other light to guide me in the matter than has been furnished by our Deed of Separation, it would be found in the anti-christian act by which that Assembly has again constituted the Scottish Establishment a mere sect—a sect separated and isolated, and cut off by its own act, from the communion of all Christendom. Had this taken place merely by the law of 1799 being allowed to remain unaltered, there might have been some apology and excuse for it; but when that infamous law had been swept from the statute-book, and when they allowed themselves to be placed wilfully, with their eyes open, in a state of isolation from the whole Christian community, that deed stamped this *Church*—shall I call it?—stamps this Assembly and Establishment, with an anti-christian character. And this makes it clear to me at least, that no faithful member of this Free Protestant Church of Scotland can give any countenance to the worship of God in connection with that Church. (Cheers.) The other proceedings which have taken place there are significant enough. They have laid the Establishment prostrate at the feet of the civil power, and annulled every vestige of liberty in the Church of Christ, if they be a Church of Christ. They have also prostrated in the Church the whole jurisdiction and liberty which Christ has conferred on every branch of His living Church, and we can never consent to acknowledge it as any other than an Establishment which has consented to anti-christian terms of alliance with the State, and to an anti-christian yoke of bondage. (Hear, hear.) And their recent proceedings make refusal to hold fellowship or communion with them, their act, and not ours. (Hear.) Sir, they have virtually cut off all Christendom from their communion. (Hear, hear.) And if now we find it impossible, even occasionally, to have fellowship with them—it is not our doing, but their own wilful, deliberate act. But this renders it all the more important, on the one hand, that those interested in making arrangements in connection with the Free Protestant Church of Scotland, should make them commensurate with all the adhering population: And it makes it necessary, on the other hand, that our people should submit

to inconvenience, and even occasional hardship, and make all possible allowances. I trust that, in all the arrangements which shall be made, we shall still adhere to the rule laid down in the first circular issued by the Provisional Committee, in reference to the supply given to the destitute population by other evangelical bodies—that we shall endeavour to avoid unseemly collision and competition with them. (Hear, hear.) The field is wide enough—the country is destitute enough, to admit all their labours and all ours; and I trust that, in seeking to evangelise the land, by the preaching of a free gospel, we shall be found hand in hand with all who hold the Head, who is Christ the Lord. The Rev. Doctor concluded by reading a form of arrangement for following out the report.

Dr KEITH, in a few words, proposed a vote of thanks to the Committee, and especially to Dr Candlish, convener. The motion was carried by acclamation.

Mr SHERIFF MONTEITH expressed his dissent from one part of the remarks made by Dr Candlish. Though I do not approve, said the learned gentleman, of the acts of the other Assembly,—though I view them with abhorrence as a Christian man,—I should think it hard to be precluded from worshipping God with those who differ from us. (Hear.) I agree with my reverend friend, that the act to which he points is an anti-christian act, yet we all know that it was the law of the Church for many years, and continued so until we had a majority to sweep it away. I cannot bind myself under all circumstances to refuse to hear a minister in the Established Church. I would go this length—I would not receive sealing ordinances at the hands of these clergymen; but I consider that there is a great difference between doing so and going within the walls of a church, and joining in prayer with my fellow-Christians. (Hear, hear.) I feel most deeply the pain of being compelled to protest against a doctrine laid down by an individual who, under God, is the gentleman next to Dr Chalmers who has been instrumental in effecting the liberty of your Church; but I must discharge my duty to my conscience, however distressing it may be to have to differ with my best friends.

Dr WELSH said, if he had viewed the sentiments to which Mr Monteith had alluded, as forming part of the report, he might have felt himself constrained to dissent from them also; but looking upon them as the individual opinions of his friend Dr Candlish, he did not think that he was under any necessity to take further notice of them. He thought his friend might have stated his views somewhat differently.

Dr CANDLISH did not intend the remark to be considered as part of the report. The only thing he wanted added to what was written, was that part of his remarks which counselled the people to forbearance. The views he had expressed were his own; and if it were the time to discuss them, he thought he would be able to show that there was not so much difference between them after all. It was a question of difficult casuistry, and one which might be yet practically raised. (Hear, hear.)

Mr SHERIFF MONTEITH—I feel perfectly satisfied with the explanation given by my friend Dr Candlish, and I now give up vote most cordially for the report. (Hear.)

Dr CUNNINGHAM said, the subject was a most important one, and might yet come to be discussed as a question of ecclesiastical law. He hoped the people of Scotland would not need to make it a practical question; but if so, he would venture to express a hope that they would feel it to be the more right and Christian course to abstain from worshipping in these churches. (Hear, hear.)

The CHAIRMAN (Dr P. Macfarlan)—Dr Candlish, I have to return the thanks of this Assembly to you, Sir, and the Committee, for the able and interesting Report now on the table—a Report which must have cost you a degree of labour before it could have been rendered so perfect, which is indeed to me surprising. When I consider the vast amount of labour which you must have had in collecting the facts, and putting them together when collected, I cannot but express my astonishment at the way in which the work has been done. I know you do not need to be stimulated by the thanks of this Assembly, to promote the interests of the Free Presbyterian Church. You have been actuated by higher motives; and sure I am, that I express the earnest wish and prayer of this Assembly, when I say our desire is, that it may please God to spare your valuable life, and that you may live long, and be blessed by God to the promotion of the interests and advantages of the Free Presbyterian Church of Scotland.

RULING ELDERS.

It was remitted to the Special Commission to consider the best mode of proceeding with the election of ruling elders by Royal Burghs to next Assembly.

FUNDS.

On the motion of Mr DUNLOP, a Committee was appointed *ad interim*, to prepare regulations according to a former report, as to the mode in which the collections and distribution of the funds should be made.—Mr Dunlop, convener.

PUBLIC ACCOUNTS.

Mr DUNLOP proposed, that the present Committee on Public Accounts should be continued, with some additions.—Mr Bridges, convener. It was due to Mr Bridges to state, that he had conducted that department in a most satisfactory manner, and with the greatest advantage to the Church. (Hear.)

DR CANDLISH'S REPORT.

Rev. A. L. GORDON suggested that Dr Candlish's report should be printed and circulated.

CO-OPERATION WITH DISSENTERS.

Dr KEITH was happy and thankful, now that their business was drawing to a close, that in the whole course of the momentous proceedings of the first General Assembly of the Free Presbyterian Church of Scotland, there had not been a single division. He rose now to read a letter which he had received that morning from the Rev. W. L. Alexander, one of the dissenting ministers of this city. It was to the following effect:—

To the Chairman of the Meeting for Breakfast of the Friends and Members of the Free Presbyterian Church, in Gibb's Royal Hotel.

30th May 1843.

REV. SIR,—I have been favoured this evening with an invitation from the Provisional Committee of your Church, to be present at the breakfast to-morrow morning over which you are to preside. Nothing would have afforded me greater pleasure than to have accepted this invitation, for which I beg, through you, to tender my best thanks to the gentlemen who have transmitted it to me. It would have yielded me gratification to have met, in friendly intercourse, with the many honoured friends of the cause of Christ, who, I doubt not, will be present on that occasion; and, by my presence at least, if in no more formal and expressive manner, to have testified my admiration of the stand you have made as a party, for the rights of conscience and the liberties of Christ's Church, as well as of your noble adherence to your principles, though at the cost of much that you could not but value, venerate, and love. On many points it is true that my views regarding the nature and administration of the Church differ from yours (this it becomes us not to deplore, and it is what, in the present state, perhaps we cannot help,) but the existence of such differences will never, I trust, blind my eyes to those excellencies of character and conduct which adorn your Church, or prevent me offering you my humble meed of approbation, when, by such worthy deeds as those which, within these few days, we have witnessed, you bring honour on our common principles, and render service to our common cause. I rejoice (and cease not to give thanks to God for it) to perceive also that you are ready to meet true Christians of all denominations on the ground so happily described by your illustrious Moderator as that of co-operation without incorporation—a weighty word! may it prove also a winged word, and be carried through the universal Church, until it become a chosen watchword, around which the soldiers of the Cross shall gather, and for which they will devote their highest inquiries. Universal incorporation is an impossible problem,—let us not attempt it; universal co-operation is as easy and natural as it is for those who love "Him that begot, to love those that are begotten of Him." (Hear, hear.)

I pray you to forgive these remarks. I could not refrain from hastily uttering them in making this acknowledgment of the courtesy I have received in being in-

vited to join your meeting to-morrow morning. It is to my sincere regret, that in consequence of being obliged to leave town early in the morning, I must deny myself the pleasure of accepting that invitation. I remain, Rev. Sir, yours very respectfully,
W. LINDSAY ALEXANDER.

Dr Keith remarked, in very encouraging terms, on the prospect which this letter afforded of their co-operating with Evangelical Dissenters; and having alluded to the liberal manner in which they had granted the use of their churches to the Free Presbyterian Church, he moved that the thanks of the Assembly be voted to them for this mark of their kindness. (Applause.) Agreed to.

DAY OF THANKSGIVING.

Dr CANDLISH proposed that Thursday the 15th of June be set apart for solemn thanksgiving to Almighty God, humiliation, and prayer, in connection with the circumstances in which they had now been placed. Agreed to.

The Assembly next appointed the SPECIAL COMMISSION.

On the motion of Mr SHERIFF MONTEITH, a vote of thanks was given to Mr Jaffray, for the deep interest he had taken in promoting the schemes of the Church. (Hear, hear.)

The motion was agreed to, and the thanks of the House were given to Mr Jaffray by the Moderator.

A vote of thanks, on the motion of the Rev. Mr Burns, Kilsyth, was also passed by acclamation, to Archibald Bonar, Esq., for the valuable services he had rendered the Church.

Mr DUNLOP rose and stated that he was informed there had been a letter read on a former meeting, from Mr Buchan of Kelloe to Dr Chalmers, stating his adherence to the principles of the Free Church, and his regret that a severe accident prevented his attendance at the Assembly. Mr Dunlop said this letter had not appeared in the public prints, but he felt sure they all sincerely regretted the absence of this excellent individual, and many present were aware of his great exertions and constant firmness in the cause they espoused. They would be wanting in their duty if they did not thank him for his letter, and express their sympathy for his sufferings; and he accordingly moved that the Moderator be instructed to write Mr Buchan to that effect.

Mr M. M. CRICHTON said, that the concurrence of this meeting with the motion was sufficiently evident, but he could not refrain from seconding it, and expressing his feeling that the absence of his excellent friend was one of the greatest blanks in the solemn meetings they had lately held.

[Here the MODERATOR (Dr Chalmers) entered the House, and took the chair, which had previously been occupied by Dr M'Farlan. He was greeted with the most extraordinary enthusiasm, the immense assemblage standing up to receive him.]

Rev. Mr GUTHRIE moved, and Dr M'Farlan seconded the motion, that a vote of thanks be given to John Hamilton, Esq., advocate, for the valuable services he had rendered the cause of the Church. (Applause.) Agreed to.

The MODERATOR, addressing Mr Hamilton,—The motion which has been agreed to accords fully with the known and intimate experience I have had of your zeal in behalf of the Church of Scotland, and of the services you have rendered, more especially to that Church in the new form which it has now assumed. I have often said that, under God, great part of the strength of the Church lies in the attachment of her lay friends; and I am sure that this saying has never received a more complete and a fuller verification than in the services you have rendered to our cause, by the assiduous and manifold labours you have contributed to it. (Cheers.)

The MODERATOR said, that in recording the names of those who had signalled

themselves by their contributions to the new church,—and it was a little adventurous in him to do so from memory at all,—he had made one omission, which he now wished to repair. The only way he could account for it was, that the gentleman was so well known for his attachment to the Church, and the liberality of his contributions, that when he received his contributions a few days ago, it did not strike him as anything extraordinary, and it took no hold of his mind at all. (Laughter and cheers.) But there was a twofold interest in the communication. It was known that the gentleman to whom he referred had retained his confidence in a favourable measure being conceded by Government; and he was a conspicuous member of the deputation that went to London, and was disappointed. There was something exceedingly interesting in the process of sentiment which had been going on in the minds of some of their friends, as was illustrated in the singularly delightful instance of the letter received yesterday from Mr Hog of Newliston, who had continued their confidence in the Government much longer than most of them had done. But this gentleman did not continue his confidence just so long. He did not wait, as it were, for the expiring agonies of a beloved parent, and till the process of corruption had begun. He had an anticipation of what was coming, about three weeks ago. He (Dr Chalmers) received a letter from him, which he would now read to the Assembly. (The Rev. Doctor here read a letter from William Campbell, Esq. of Tillichewan, announcing his intention to adhere to the Free Presbyterian Church, and a subscription of L.2000 to the Building Fund, to be distributed in sums of L.400 each, for the erection of churches in the following parishes respectively, namely, Alexandria, Bonhill, Dumbarton, and Cardross in Dumbartonshire, and Dunoon in Argyleshire, besides L.20 annually to each. (Great cheering.) The Moderator added, that he believed that if all this gentleman's benefactions to the Church of Scotland, at the time its extension was going on so prosperously, were recounted together, they would not come short of L.15,000. (Cheers.)

Mr DUNLOP moved that the next Assembly be held at Glasgow, on Tuesday the 17th October next. The proposal was unanimously agreed to.

The business of the Assembly being now completed,

The MODERATOR proceeded to address the House. He spoke as follows:—

MODERATOR'S CONCLUDING ADDRESS.

The deliberations, for I cannot call them the debates, of the Assembly are now terminated. We have reason to bless God for a harmony that has been quite marvellous. Let us rejoice in it as a token for good; and may He who turneth the spirits of men whithersoever He will, turn this common enthusiasm on behalf of great and high objects, into an instrument for the growth of charity and cordial affection among all Christians,—that they may at length rally around one and the same standard, and go forth with one heart and one hand on the mighty enterprise of spreading the gospel everywhere, and achieving, both at home and abroad, the farther triumphs of our faith.

I cannot doubt that, as the blessed result of this unanimity among ourselves—a unanimity both of principle and of mutual affection—the same spirit will go forth among the people who adhere to us, and bind them together in close and more endearing ties of fellowship than heretofore. There is much, already, even at this early stage of our history as a Protesting Church, to set this precious moral operation agoing. The liberalities which have been poured forth on our great enterprise even by the humblest of our artizans and labourers, and the grateful responses which these have called back again—the words of kindness and of encouragement which have been sent from all places of the land to bear us up on the field of conflict, and our thankful sense of the friendship which prompted them—the amalgamating power of a common object and a common feeling, to cement and knit together the hearts of men—the very emulation to love and to good works which has given birth to so many associations, each striving to outrun the other in their generous contributions for the support of what is deemed by all to be a noble cause—even the working of these associations, in which the rich and the poor are often made to change places,

the former visiting the houses of the latter, and receiving the offerings of Christian benevolence at their hands—the multiplied occasions of intercourse thus opened up between those parties in the commonwealth which before stood at the greatest distance, and were wont to look with the indifference, if not the coldness, of aliens, to each other,—these are so many sweetening and exalting influences, which serve to foster the sympathy of a felt brotherhood among thousands and tens of thousands of our countrymen, and will mightily tend, we are persuaded, to elevate and humanise the society of Scotland. The result of our movement—that is, the result which we labour and pray for is, that a scriptural education, both in well-served churches, and well-taught schools, may become the common property of all the families in our land; and already may we rejoice in the experience that in perfect keeping with this result are these preliminary footsteps of the process which leads to it.

But we must not disguise it, that, with all these internal springs of comfort among ourselves, there are many adversaries—powers and parties without, intently looking on; and in the midst of whom, formidable though they be, it must be our care to maintain a high walk of consistency, and not suffer ourselves to be concussed or tempted in any way out of the principles which belong to us. On this subject we have already a friendly understanding with the men of certain other denominations, and with whom it is but necessary to hold frank and explicit converse—when it will appear, that, so far from adversaries, there is a broad and common ground of co-operation, on which, side by side, we might strive together for the interest and extension of our common faith. In utter and entire contra-distinction to them, there are the turbulent, and the disaffected, and the lawless, with whom we can have no fellowship or sympathy whatever. But there is a third body, respecting whom it is of immediate and practical concern that we should understand what part we ought to take, and act upon it accordingly; and all the more as the question is often put—a question which demands an answer, not in words only, but by instant deeds, and instant determinations—what is the duty of our Free or Protestant Church to the remaining Establishment which we have left behind us, and more especially to the ministers who compose it? For my own part, I feel at no loss whatever for a reply, clear, and direct, and decisive, to this question; and I think it should chase away the least shade or remnant of ambiguity from this whole subject, just to make a distinction between what the duty is which we owe to *persons*, and what the duty is which we owe to *principles*. Surely, on the former of these grounds, we need be at no loss whatever—we, who are placed by the gospel of Jesus Christ under the law of love or universal charity, which tells us of all persons whatever, even of those at whose hands we may have received the deadliest injuries and cruelest provocations—that we should wish them no ill—that we should do them no ill. But, then, in regard to principles—the same gospel—the gospel pre-eminently of truth, and of truth unswerving, and by which we are laid under the duty of preaching its doctrines to every creature under heaven—this said gospel tells of our imperative obligation to declare the whole counsel of God, and keep back nothing from the view of others which possesses a sacred or religious importance in our own eyes. Let us come at once, then, to the application,—that one principle we must surely deem to be of some importance, and must hold in some estimation, for which, rather than renounce it, we have given up our all. Even though, through our keeping by this principle, and proclaiming it everywhere, the Scottish Establishment, now the stronghold of that Erastianism which has driven us from its bowers, should be laid prostrate in the dust, and along with it the subsistence of all its dependent families, surely you cannot expect that the principle which we could not give up for the sake of our own livings, we must now give up, and cease to act upon for the sake of the livings of other people. This were truly the ultraism of being “righteous overmuch.” It were not only loving our neighbours as ourselves, but loving them a great deal better than ourselves—and this, too, to consummate the extravagance, and bring it to the state of a downright moral absurdity, at the expense of a principle for which we have sacrificed much that is dear to nature. But we might relieve ourselves from all apprehension of the like sufferings and sacrifices for them. The same civil power which has deferred so little to our principles, will surely see that their temporalities are safe. This is an interest which might be left with all confidence in the hands of their able protectors and

patrons. Grant that the National Church shall come to an overthrow—it is our expectation, nay, it is our hope, that, in respect to the good things of this life, neither they nor their families shall suffer by it. Such we believe to be the wish of every man amongst us whose heart is in its right place, and who knows at all what the lessons and what the elevations of the Christian or evangelic morality are.

It would completely disembarass and extricate this whole question, if men would but apply to it the principle and philosophy of Bishop Butler, in the masterly distinction which he makes between the object of an emotion, and its accompanying pain or pleasure. When the mind is intent on any object, or when a man prosecutes any course of action, it is not for the sake of its accompaniments. Now the establishment of a pure gospel throughout Scotland in all its principles, and the consequent overthrow of all its opposing errors,—that is our object—that is our landing-place. In the prosecution of this object hitherto we have been driven from our offices and our homes—that is but the incidental accompaniment; and no one will say, surely, it was for the sake of this that we have maintained the independence of the Church in things spiritual. Now, what we have held it is our duty to maintain, we shall still hold it our duty to propagate; and let us suppose it as one of the collateral effects, that the Establishment is demolished, and that all its remanent clergy are also driven from their offices and their houses. Most assuredly it is as little for the sake of such an infliction upon ours, that we have either maintained the doctrine of the Church's liberties hitherto, or will henceforth continue to proclaim it everywhere. Our own ejection has been painful to our natural and family affections. Their ejection, should it indeed take place, so far from pleasurable, would, I trust, be alike painful to our Christian and benevolent affections. We utterly disclaim the malignity that would rejoice in the accompaniment; but we shall ever abide by the principle that will impel us onward to the accomplishment of the object—the object of that great home mission into which we have resolved ourselves—even to spread abroad the gospel of Jesus Christ, in all its entireness, over the length and breadth of Scotland, and not to cease from our labours till every portion both of its Pagan and Erastian territory has been reclaimed, and brought under the teaching of truth and righteousness.

But, however desirable to expatiate at great length on such topics, let me hasten to a close; but not without urging the duty on all our friends, of fervent *prayer* in the present circumstances and prospects of our Church.

The work of a Christian Church, more especially if it have to be reared anew, is one in which both great wisdom and great activity are called for. The faculties both of mind and body have to be brought into requisition, and put on their most strenuous exercise, as in the construction of any other mechanism. There is need both for the devices of the heart and the doings of the hand, and so both for men of counsel and men of untiring labour. It is thus that both the deliberative and the active principles of our nature are brought into vigorous and animating play; and the danger is, lest, placing all our confidence on these, we look no further than to the resources of our own judgment and the strength of our own arm. Even in the erection of a merely human framework, as a system of economical or civil polity, neither its agents nor its contrivers (men, it may be, of the greatest natural sense and experience) are independent of God, though His unseen agency be seldom recognised by them. This want of recognition is fatal to the prosperity of a Church, whether it has only to be kept up and kept a-going, or still more, be set up and set a-going. A signal discomfiture awaits us if we attempt this special work of the Lord, yet seek not to the Lord both for direction to guide, and for courage to uphold us. "Except the Lord build the house, they labour in vain that build it." Our labour will be vain, and the fruit of it a melancholy abortion, if we labour without prayer.

On the other hand, there is danger, lest, in trusting to the efficacy of prayer, we should so trust to it alone as to feel that we are discharged from the toils of *performance*. There is a fanatical imagination of this sort, from which the Church has often suffered—proceeding, as it does, from a total misconception of the established and ordinary methods both of providence and grace. It is the wisdom of God which directs all, yet this supersedes not the busy operations of the human understanding; for it is by giving wisdom to those who ask it, that he causes His designs to take

effect. It is the strength of God which executes all, yet this supersedes not the strenuous forthputting, either of our own mental or bodily powers; for it is in and by these that He fulfils His pleasure, when He perfects His own strength in man's weakness, and so makes good His own declaration, that they who wait upon the Lord shall renew their strength. This law of co-operation between God and man is a principle of the divine government which meets us every where in the Bible—insomuch that Scripture history and Scripture doctrine are alike charged with it. It is most true that the devices of man's heart are many, and that the counsel of the Lord alone shall stand; yet it is by means of an inspiration which giveth understanding, and putteth right desires into the heart of man, that God brings His counsel to pass. The tabernacle in the wilderness was *efficiently* the product of a wisdom from on high, yet *instrumentally* the product of human skill, and of human hands; for God filled its artificer, Bezaleel, with His own spirit, "in wisdom, and in understanding, and in knowledge, to devise cunning works;" and not only to devise, but to do or "to work in all manner of workmanship." It is also true, that "the silver and the gold are the Lord's," yet given often by Him through the channel of human liberality, and so a tabernacle was provided from the free offerings of the people, whom God had made willing-hearted in the day of His power. Man is a fellow-worker with God, because God works not without man, but in man, working in him both to will and to do; and thus it is still his part to strive mightily, yet according to the grace of God, working in him mightily. It is the Lord who buildeth the house, yet not by dispensing with the labour of men, but by so directing, and so strengthening, that they labour not in vain. To separate the divine from the human, or the human from the divine agency, is to put asunder the things which God Himself hath joined. Labour is vain when it is labour without prayer, and prayer also is vain when it is prayer without labour.

It is only by the blessed union of both these—the union of devout hearts with labour-doing hands—that we can expect to steer our Church through her difficulties, or look for a season to her of prosperity and revival. We have many scriptural examples of such a gracious combination; but chief among these, perhaps, is that of Nehemiah in the Old Testament, and of Paul in the New; both as diligent in performance as if man did all, yet as dependent in prayer as if God did all. What busy and incessant labour—what correspondence—what care of all the Churches—what journeyings from place to place—what endurance of fatigue—and what forthputting of severe exertion, both in the defence and furtherance of the Gospel—at one time preaching its blessed truths till midnight—at another pleading its maligned and persecuted cause before councils and governors! And yet what a life of continued wrestling with God—what intermingling of supplications with his great and busy services, and, not satisfied to hold direct converse himself with God in the heavens, how he cast himself on the intercessions of his own converts—making interest with them, as it were, for the benefit of their petitions, and urging them to strive with him in prayer! "Brethren, pray for us." "Ye also helping together by prayer for us." "Praying always with all prayer and supplication, in the spirit, for all saints, and for me, that utterance may be given to me." "For I know that this shall turn to my salvation through your prayers." "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit; that you strive together with me in your prayers to God for me." "I trust that through your prayers I shall be given to you." "Continue in prayer, praying also for us, that God would open to us a door of utterance." Such are the terms in which this great apostle of the Gentiles threw himself on the intercessions of the Churches; and in this should we be the followers of Paul. Prayer is the great alimant and upholder of the Church in all ages. The burden is great, both of our difficulties and manifold duties. But if we cast this burden on the Lord, He will sustain it. Prayer availeth much. In all our ways let us acknowledge Him, and He will direct our paths. He hath guided us on our way hitherto; and, even in the midst of hardships and discouragements from without, both blessed and cheered us with many tokens of His favour. He hath it put into the hearts of many on our behalf to make costly sacrifices, and to engage in the work and labour of love for the Church of our fathers. We can speak both of great sacrifices and great liberalities; but knowing that without the light of God's countenance from on high,

all is vain and profitless, we desire to make public acknowledgments of our dependence upon Him, and to invite the co-operation of our people's thanksgivings and their prayers.

Prayer is often frustrated by its generality. Our petitions should be as special as are our necessities or our desires. We ought not be satisfied with praying in the gross,—we should pray in detail,—telling distinctly or specifically in this our solemn converse with God, what the things are which we pray for. It is thus alone that we give a body and a substantive reality to the exercise. It has been said that our confessions should be as particular as our sins; and so also ought our prayers to be as particular as our wants,—otherwise we cannot look for the accomplishment of this promise, “*Whatsoever things ye ask in my name ye shall receive;*” nor do we fulfil the precept, “*In every thing by prayer and supplication make your requests known unto God.*” It is only thus that we make a real business or actual thing of our intercourse with Him who sitteth in the heavens, or recognise a grace and a providence from on high as having to do with the affairs of men.

The various exigencies of our Free Church will supply many subjects for prayer. Let us offer a few specimens of these, and they may suggest all the others, whether those relating to the good of the Church at large, or to the real interests and necessities of our own neighbourhood.

And to begin with an object of first necessity, greatly to be desired, and therefore mightily to be prayed for,—let us lift our earnest and constant cry to the Giver of all that is needful, for guidance and grace to our Church's *counsellors*; and this not only that they may be directed aright in their arduous course, full of difficulty and peril, but that, saved from their own spirit, they may at all times act in the spirit of their Master in heaven, with a single-hearted desire for the glory of God and the good of men's souls. Their way is beset with many temptations to deviate from that wisdom which descendeth from above, and which, though “*first pure,*” is also “*peaceable,*” and “*gentle,*” and “*easy to be entreated.*” We speak not only of the heart-burnings and jealousies which are apt to break out among themselves; nor should we wonder at these aberrations of our distempered nature, seeing that we read even of Paul and Barnabas, that the contention was sharp between them: But we speak also of the peculiar tendencies, in our present controversial state, both to the language and the temper of asperity towards those who are without, and towards whom also we are required, in an especial manner, to “*walk in wisdom,*” Col. iv. 5. The chief part of this wisdom lies not in the devices of an ingenious policy, (though required to be “*wise as serpents,*”) but in meekness, James iii. 17. And surely there is much to cool down the provocations to anger, in the consideration that so many of our adversaries withstand us, not in the spirit of malice, but of profoundest ignorance. Paul the persecutor, obtained mercy, because what he did in fierce opposition to the Christians, was done ignorantly. But most affecting and impressive of all was our Saviour's expiring prayer—“*Father, forgive them, for they know not what they do!*”

But we should pray for the *people*, as well as the office-bearers of our Church, that theirs might not be the vagrant love of novelty, or aught, as in this world's politics, like the affection of rivalry and partisanship, or at all the indignant spirit of a warfare against men, or whatever else than a deep sense of duty towards God, an honest, humble, devoted, and entire religiousness. They will, perhaps, at the hands of bitter adversaries, meet with much to try the strength and genuineness of their Christianity—with taunts, and injuries, and crosses—with the loss of business or profitable services—with the alienation or desertion of relatives and old friends—with the persecution of calumny or contempt, if not of direct violence to property or persons. Here, then, is room and exercise for the “*patience of the saints.*” Here are they that “*keep the commandments of God, and the faith of Jesus.*” It was indeed a signal triumph of charity when the primitive Christians achieved a moral victory over their foes, not by resistance, but by suffering; and not only took joyfully the spoiling of their goods, but could breathe out their lives in prayer for their executioners. Theirs was not the achievement of victories, but a strength above nature—not a strength conjured up by human energy from the recesses of one's own spirit, but a strength fetched down from heaven by prayers—a strength that is perfected in weakness, when the power of Christ is made to rest on the soul of the believer, 2 Cor. xii. 9. Our

prayers to God for the faithful adherents of truth and righteousness, should be that of Paul for his converts, "That they shall be strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

We have great reason to bless God for the readiness of our people to befriend and support the Free Church, and for their generous offerings in its cause. The silver and gold are the Lord's (Hag. ii. 8), yet given by human hands, and that under the impulse of human hearts, turned by His power whithersoever He will, Prov. xxi. 1. He works in man both to will and to do of His good pleasure, and so prompts the desires, as well as provides for the deeds, of Christian generosity. His empire reaches to the unseen spirit—to the world that is within, as well as to the visible world around us. It is not only He who fills the giver's hand, but it is He who actuates the giver's heart; and while the merely secular philanthropist but makes his request known unto man, it is our part in everything, and more especially in this, to make our request known unto God. And we take a humble and limited view of our enterprize, if we confine it to a provision for ejected ministers, or for the relief and sustentation of their families. Our object, in all the fulness of its ultimate accomplishment, is not only to repair the desolation of our sanctuary, but to replenish the long-neglected wastes, both in town and country, of our beloved Scotland. We feel that we should attempt great things, and should hope great things; but most assuredly all our attempts will turn out to be abortive, and all our hopes but the mockery of a vision, unless we pray for great things. In particular, we should pray that God would so pour forth of His own free and munificent Spirit, as both to multiply and enlarge the liberalities of our people, and thus bring them nearer to the standards of our beloved Saviour's example, who, "though rich, yet for our sakes became poor, that we through his poverty might be made rich." And here, who knows but that the most illustrious of all conquests might be awaiting us, over even the deadliest of our adversaries? Let us hope yet, in humble dependence on the grace which cometh from above, that by the labours of a free, and extended, and well supported ministry of the gospel, a Christian, and so a quiet and orderly, population, may at length spring up under our hands; and that, by the exhibition of a result so precious, prejudice and hostility might in time be disarmed, and even our now most bitter opponents, when they come to understand our principles and views, might at length be reconciled to them. We are daily misunderstood and misconstrued at present; but still let us cherish the confidence, that when our ways please God, He will make even our enemies be at peace with us. And there does seem, even to the eye of sense and experience, as well as of faith, a likely and leading avenue towards such a consummation. If the great and urgent necessity of our present social condition be an elevation of character, and so of comfort, throughout the general population—if it be becoming more palpable every day that this is the alone panacea for all our moral and all our political disorders—if, in the utter fruitlessness of every other expedient, it be at last perceived that far the most effectual agency for humanising an else un-governable multitude into contentment, and loyalty, and peace, is the agency of well-taught schools and well-served churches,—who knows but that with these, which are our chief and chosen principles of action, we might, with the Divine countenance, effect a good so manifest and undeniable in the reclaimed families, even of districts before the most outlandish, and the most unpromising, that the eyes even of the most inveterate may at length be opened, and their patriotism, if not their piety, incline them at the last to tolerate, nay to befriend, nay, positively to aid us.

But these, without a blessing from on high, are vain and earthly calculations; and to make them good, there must be earnest, and united, and imploring prayer. In all our ways God must be acknowledged and inquired after; and, unless by an answer of graciousness from the upper sanctuary, we can expect no sound or stable prosperity to any undertaking. Whether, then, individually, and in secret, or in the assembled fellowships of the faithful, let the mighty engine of prayer be put into constant and general operation. We would cast our cause on the supplications of the people, and should esteem it the happiest presage of our coming enlargement, if we saw in the fervour and frequency of these, that God had indeed been pleased to pour a spirit of grace, and of supplication over our land. "Only prove me, saith the Lord of Hosts, and see whether I will not pour down a blessing upon you." "Ye that make men-

tion of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The MODERATOR, then, in the name of the Lord Jesus Christ, the only Head and King of the Church, appointed the next Assembly to be holden at Glasgow on *Tuesday the 17th day of October next.*

After engaging in prayer and praise, the Assembly broke up about one o'clock in the morning. The Hall remained crowded to the close, there being present betwixt three and four thousand persons.

So ended the FIRST ASSEMBLY of the FREE PROTESTING CHURCH of SCOTLAND. It was a noble Assembly. Often were we reminded, during its sittings, of that period in the history of the Apostolic Church, when the brethren within were "of one heart and of one soul," and when great "fear," besides, "came upon every soul" of them who were without. The Divine arm was made bare. And it seemed as if all which man had to do, was to stand still and see the salvation which it wrought.

(See *Appendix* at the end of the volume.)

SKETCH OF THE PROCEEDINGS OF THE RESIDUARY ASSEMBLY.

THURSDAY, *May 18.*

We turn now to another scene. After the PROTEST had been read, and the MODERATOR, followed by Dr Chalmers, Dr Gordon, and the other Protesting members, had left the House,—

Dr MEARNS proposed, that under the extraordinary circumstances which had occurred, Principal Haldane of St Andrews, as the oldest Moderator present, should in the meantime take the chair,—which was unanimously agreed to.

Principal HALDANE then took the chair, and offered up prayer.

Dr COOK then rose and said,—It is scarcely possible to have listened to the paper which has now been read, without the strongest feelings of regret, followed up as it has been by the secession of so many of our brethren from this Supreme Judicatory, which it was long their conviction that they were bound by the most solemn obligations, to respect, to uphold, and to obey. The document is of too serious and solemn a nature to be hastily taken under our consideration. It involves matters of the most momentous interest, both to the individuals by whom it is subscribed, and to the Church in general. I am on this account unwilling to enter at present upon what it contains, or to state the sentiments which I hold as to the pleas which it urges, and the views which it upholds. We should have to make up our minds both as to the paper itself, and the withdrawing of those by whom it has been offered to the Assembly. I am quite aware that, just now, when we have not elected a Moderator, and when the House is not properly constituted, we cannot formally venture to receive the document, or fix a day on which it is to be taken up. We have no wish to throw any obstacle in the way of receiving the document. We presume, that it may be understood that the Committee which will be appointed for arranging business will set apart an early day for the agitating discussion to which I have alluded. I most sincerely say, that those of us who cleave to the Church will probably feel ourselves called upon to take an early opportunity to submit both to our gracious Sovereign and to the community at large, the grounds of our attachment to the Establishment, and of our firm resolution to adhere to it. All this will soon come before us; but I could not refrain from thus adverting to it. I may be permitted, in one word, to lament the present state of the Church, so different from what it lately was. Only a few years have elapsed since, divided in opinion as we no doubt were on various points, we united in venerating our National Church, in considering it as the source of invaluable blessings to the community, and in exerting ourselves to extend its hallowed influence. We have, alas! witnessed to-day many of its ministers, under whose pastoral care and zeal the graces of the divine life were extensively diffused, leaving its highest judicatory, thus indicating the change which has taken place in their minds respecting it. Darkened as the prospect may be for a season, we do not despair. The Church, we believe, will continue, under God, in its vigour and usefulness; the prejudices which have been raised against it will be removed, and we shall have abundant cause to pray, as we have long done, for the peace of our Jerusalem, and that all who love her may prosper.

Mr JAMES MONCREIFF, advocate, requested that an early day might be fixed for taking up the Protest, as he intended to move a series of resolutions with regard to it, on the part of himself and those for whom he acted.

Mr WALTER COOK, W.S., then moved, that the roll of the Assembly be read.

The Clerk accordingly proceeded to read the roll. On coming to the names of the ministers of the Presbytery of Strathbogie who had been suspended, and afterwards deposed.

Mr JAMES MONCREIFF rose and moved, that these names be not in the meantime put on the roll.

Rev. Mr COOK of Laurencekirk contended, that this motion was made at too early a period.

The Clerk then proceeded with the reading of the roll, and when it was concluded, Mr Moncreiff rose again, and moved that the names of the deposed Strathbogie ministers be not retained on the roll.

After a pretty long discussion, Mr MONCREIFF agreed to postpone his motion in the meantime, as it appeared to be the general opinion that, in point of form, this was not the proper time for pressing it ;—but he could not depart from it, and would insist that they could in no way recognise these deposed ministers.

It was then agreed to proceed to the election of a Moderator.

Dr COOK moved that one of the oldest Moderators, the Rev. Dr M'Farlan, Principal of the University of Glasgow, be elected Moderator.

The Earl of SELKIRK seconded the motion.

Mr BRUCE of Kennet did not rise to propose another gentleman in place of Principal M'Farlan, but to guard himself against being supposed to approve of the election made by this House. It was impossible for him to acquiesce in the nomination of Principal M'Farlan, who had made common cause with those who had been deposed from the office of the holy ministry.

Principal M'FARLAN then took the chair amidst cheers and hisses on the part of the audience.

Principal LEE read her Majesty's Commission in favour of the Marquis of Bute.

The NOBLE MARQUIS next presented the Queen's Letter, which was read by the Clerk, and for which we refer our readers to p. 23.

The Marquis of BUTE then said,—Right Reverend and Right Honourable, I have cheerfully obeyed the Queen's commands again to represent her person and authority in the General Assembly. My instructions are to assure you that her Majesty will maintain inviolate Presbyterian Church government in Scotland. You could not, indeed, require this assurance through me, since you have so lately had the happiness of seeing her Majesty among you, and have heard from the Queen's own lips that she will observe, with scrupulous fidelity, the first engagements into which she entered at her accession to the throne ; and the Queen's Letter, which you have just heard read, speaks out her royal and affectionate desire to confirm the securities and enlarge the usefulness of the Church of Scotland. Her Majesty relies upon your loyalty ; and I shall express my own anxious hope that you will answer her Majesty's Letter by those loyal and considerate resolves which, under the blessing of God, may restore the peace of your country. I am commanded to acquaint you, that her Majesty has directed the sum of L.2000 to be placed in your hand, to be applied for the propagation of Christian knowledge, and of the principles of the reformed religion in the Highlands and Islands of Scotland. Right Reverend and Right Honourables, I hope it is unnecessary to say to you collectively and individually, that I shall be happy to shew you any attention in my power.

The MODERATOR replied to this address, but owing to his back being turned to the audience in addressing the Commissioner, not one sentence could be distinctly heard, after which, on the motion of Mr Proudfoot of Avondale, he again offered up prayer.

Lord BELHAVEN then said, having heard her Majesty's Letter read, he thought it was the most proper course to delay appointing a Committee to answer that Letter till to-morrow, that in the meantime they might have time to consider the matter ;—that, he humbly thought, would be the most respectful mode of procedure, and he

would suggest, therefore, that it should be adopted. They were not in a frame of mind to take up the letter in the way in which such an important document should be considered, and he would move on this account, that the Assembly delay appointing the Committee to answer her Majesty's Letter until a future meeting.

Mr DICKSON of Hartree said, that it was with great pain that he felt compelled to offer a few words on the present occasion, and he trusted that he would be pardoned for intruding. He was, as most of them might be aware, the only person present who had signed and adhered to the Convocation resolutions, and he hoped he would be pardoned for stating shortly the grounds why he had remained in the Assembly behind those with whom he formerly acted, and also in stating the line of conduct which he meant to pursue. He had thought it his duty, after receiving a commission as the lay representative of a Presbytery, to attend this Assembly, and to allow the House to be constituted before he cast up that commission. He had this duty to perform as the representative of those who had sent him to that Assembly, and, as a good and loyal subject, he thought it was his duty to wait till he heard the communication from the throne, in regard to the affairs of the Church, before he came to a final decision as to how he should act. He had all along been a Non-Intrusionist,—and had gone the length of being a Convocationist. He had, however, still been willing to hope; he had been anxious to believe that it was still possible that something might be done for the settlement of the affairs of the Church. He was, in particular, led to entertain these hopes from the late debate in the House of Lords. But having now taken his seat, and having now heard the Letter which had just been read, it became his duty to make up his mind whether he could adhere to this Assembly as now constituted, or give in his adherence to those who had left; and it was with extreme pain that he now made the statement that he felt constrained to go along with those who had left. In doing so, he would not express at length his reasons for this step, as the statements which he might make might give rise to painful feelings on the part of those who differed from him. It would be sufficient for him to conclude by saying, that after having heard the communication from her Majesty, the same uncertainty about the removal of their grievances existed that before existed,—and without saying more, and begging pardon for having intruded on their time, he would state, that in leaving this House he was well aware that many remained behind who would gladly have the assistance and support of those who had left. It was improbable, however, that they would ever be connected again. In the meantime, he trusted that he would be allowed to sign the protest of those who had left.

Rev. HENRY MONCREIFF of East Kilbride said, when they were called upon to take the first act in which this Assembly would proceed as a regularly constituted Assembly, he felt it incumbent upon him to state the position in which he felt that he stood with reference to the present Assembly and its constitution, in order to guard himself against what might afterwards follow. It was alleged that this was an illegal Assembly. He was not prepared to go so far as those who maintained that this Assembly, as returned, was necessarily an illegal Assembly, either on the ground of certain individuals who were ministers or elders of *quoad sacra* parishes being members, or, on the other hand, of certain special interdicts having been applied for in certain particular cases. He held that, according to the usual practice of this House, and of other deliberative bodies, though certain illegal interferences might have taken place with the election of these bodies, it did not necessarily follow that their meetings were altogether illegal. He was, therefore, prepared to take this ground.

Mr ROBERT JOHNSTON, W. S., said,—that he felt great difficulty, in the position in which he stood, in allowing the opportunity to pass without making some statement; but if, as a mere matter of form, and in respect to her Majesty, this was not deemed the proper time, he had no objection to postpone any observations he had to offer.

It was then agreed that the appointment of a Committee to answer the Queen's Letter should be postponed till to-morrow.

The PROCURATOR moved that the report of the Committee appointed to revise

commissions with reference to technical objections, should be referred to the Special Committee appointed to meet to-morrow.

Dr COOK said they must have the report of the Committee before they knew whether they were properly constituted.

Rev. Mr MONCREIFF said it appeared to him, in consequence of a recent decision of the Court of Session, supposing that decision final, that they were placed in this anomalous position—either they had not an Assembly which could act fully for the purpose of maintaining the authority of an Assembly, their acts carrying civil effects, or otherwise they had not an Assembly properly elected with reference to ecclesiastical rule. Combining these considerations with other circumstances, he could not but feel there might be doubt raised with reference to the moral weight, as well as the validity of the acts of an Assembly so constituted. If he thought he could be successful in following a conciliatory course—which he was anxious to do with reference to the Veto law, always adhering to the fundamental principle of Non-intrusion, and also with reference to the *quoad sacra* ministers, not holding that so sacred a question as others did,—if he thought he could be successful in following such a course, waiving the objections to which he had referred, then he would follow that course. That was the meaning of his position at the present moment; but circumstances would determine how far he might be enabled to follow such a course.

Mr ROBERT JOHNSTON, W.S., stated his reasons for not joining the Convocationalists. He had not been able, in every respect, to go along with his friends in their course during the last few months. He had not been satisfied that a measure giving civil effect to all proceedings of the Church, and such as she could conscientiously conform her actings to, had been definitively rejected. No assurance as yet had been given of a measure under which he could act; but for the sake of one remaining possibility that the principles stated might appear changed when the details were considered, with the announcement of an immediate measure, he had not felt warranted in separating.

The MODERATOR asked if it was the will of the Assembly now to proceed to appoint a Committee for the purpose of revising Commissions. (Agreed, agreed.)

Mr JAMES MONCREIFF begged to state, that he still adhered to the protest he had taken out at the earliest stage of the proceedings, against receiving the Commissions of the ministers of Strathbogie, who had been deposed by the General Assembly.

The usual committees having been appointed, the Assembly, shortly after six, adjourned until twelve o'clock on Friday.

FRIDAY, May 19.

The Assembly met to-day, at twelve o'clock, according to adjournment.

Lord BELHAVEN then named the Committee to prepare an answer to her Majesty's most gracious letter.

On the motion of Principal HALDANE, the Assembly agreed to present an address of congratulation to her Majesty on the recent birth of a princess; also an address of condolence in reference to the death of his royal highness the Duke of Sussex.

A committee was then appointed to examine the disputed Commissions.

Dr J. Crombie, Aberlemno, was appointed to preach before the Lord High Commissioner on the forenoon of Sabbath first, and the Rev. Samuel Traill of Arbuthnot on the afternoon.

Professor ALEXANDER of St Andrews, begged leave to suggest the propriety of appointing a Committee to draw up a pastoral letter, to be addressed to the people of Scotland, with regard to the present position of the Church.

Principal LEE thought the best way to bring this subject before the Assembly would be by an overture.

The matter was then dropped, on the understanding that the matter should be brought before the Assembly by overture.

A Committee was next appointed for arranging the business of the Assembly—Dr Cook, convener.

The PROCURATOR then read the report of the Committee on Bills; after which

the Assembly, on the suggestion of the Moderator, proceeded to the usual devotional exercises.

Principal LEE gave out a few verses of the 85th Psalm, which were sung by the Assembly, the 17th chapter of John was then read by the Rev. Principal, after which the Rev. Mr Nicol of Leslie engaged in prayer.

Several Committees having been appointed, Mr Stewart of Sorn engaged in prayer; after which the Assembly adjourned till Saturday at eleven o'clock.

It was mentioned in the course of the proceedings, that the Rev. Henry Moncreiff and his brother, Mr James Moncreiff, advocate, had both been suddenly called to London in consequence of the illness of their mother.

SATURDAY, *May 20.*

The Assembly met at eleven o'clock. After devotional exercises, the Clerk read the minutes of last sederunt.

On the motion of Dr COOK, the Assembly agreed to print and circulate the Protest given in by the seceding party on Thursday, that members might have an opportunity of fully considering it before the discussion came on.

The Report of the Committee on the disputed Commissions was then read. All the commissions made by Presbyteries in which *quoad sacra* ministers had taken part, after the decision of the Court of Session in the Stewarton case, were rejected.

The report of the Committee on Overtures was read, from which it appeared that they had received eight overtures for the repeal of the Veto Act: one for reopening the Strathbogie ministers: one on the state of the Church (against the repeal of the Veto Act): one against ministers holding meetings in parishes without the consent of the ministers thereof: one anent the prosecution of the appeal in the case of the *quoad sacra* ministers: one for addressing a pastoral letter to the people of Scotland on the state of the Church: and another on the state of the poor (to give the poor of Scotland the full benefit of the decision of the Court of Session in the case of Widow Duncan of Ceres)—all of which the Committee agreed to transmit.

On the motion of Dr COOK, a Committee was appointed to consider and report upon the schemes of the Church.

The Assembly then proceeded to consider a petition from the Rev. W. Liston, respecting the revival of the Presbytery of Perth.

Dr Cook, Mr Pirie of Dyce, Mr Proudfoot, Mr Flowerdew, Mr Robertson of Ellon, Mr Cook of Laurencekirk, Dr Mearns, and others, addressed the Assembly, after which the Assembly sustained Mr Liston's complaint, and authorised the Presbytery of Perth to meet on the last Wednesday of June.

A committee was then appointed to consider and report on the mode in which Presbyteries happening to become defunct, from separating without fixing the day of their next meeting, should be revived.

On the motion of Mr BRUCE of Kennet, the Assembly was then about to take up the reference from the committee on disputed commissions respecting the double returns from Strathbogie, when

SIR CHARLES FERGUSON rose and said—Whether I shall carry the opinion of the Assembly with me on the proposal I am about to make, I cannot tell; but I am certain I shall carry with me the minds of a large portion of the members, if I respectfully submit to the house that it will tend very much to the good of the Church, and very much to the attainment of the important objects we have all at heart, if the consideration of the validity of the commissions from the Presbytery of Strathbogie be delayed until after the consideration of the overtures for the repeal of the Veto Act.

Mr BRUCE of Kennet said, he had listened with great attention to the appeal which had just been made to the house by Sir Charles Ferguson, and to the motion

with which he concluded; but he was very sorry to say that, individually, he could not concur in the arrangement proposed. He was decidedly of opinion that the roll of the House should be completed before proceeding to any business whatever—still more before proceeding to deal with so important a matter as that which had been alluded to. It was impossible for him, as one of those who had voted for the deposition of those individuals, for a moment to recognise them as members of that House, or to take part in any discussion, or homologate any act done by that House, so long as that question remained undecided. If the house, then, should agree to the proposal just made, he should feel himself called upon to leave the House, and retire to his own home, feeling as he did the truth of the impressive text which was expounded to them by their late Moderator, in the High Church on Thursday last—"Let every man be fully persuaded in his own mind." He felt persuaded that, in the circumstances in which he was placed, and with the views which he held, he could in the meantime be of no use in taking any part in their deliberations. It was with great pain that he said the General Assembly had forced him to come to this conclusion. Although therefore, he might remain to enter a solemn protest against their proceedings—if the House would permit him to do so,—he would take no part in their deliberations. Mr Bruce shortly afterwards left the House.

Dr RALPH of Aberdour, urged upon the House the importance of proceeding to the consideration of this difficult and delicate question in the spirit of good feeling—each striving as far as possible to let bygones be bygones.

Rev. NORMAN M'LEOD of Loudon, and Rev. Mr MENZIES of Greenock, supported the motion of Sir Charles Ferguson.

Rev. Mr STORIE of Rosenath, said he could not support the motion unless it was distinctly understood that the gentlemen whose commissions were under dispute were not allowed to vote till the validity of their commissions was ascertained, as otherwise the question would to a certain extent be prejudged. He lamented the conduct of the Hon. Gentleman who had left the House, although he confessed, he entered a good deal into his feelings.

LORD BELHAVEN suggested that Sir Charles Ferguson's motion should run thus (omitting all reference to the particular case of Strathbogie):—"That the consideration of the validity of the commissions referred to this House, be delayed until after the overtures anent the act of 1834 on calls shall have been disposed of."

After some farther discussion, the motion of Sir Charles Ferguson, as amended by Lord Belhaven, was unanimously agreed to.

The House, at the request of Sir Charles, agreed to take up the discussion on the overtures anent the Veto on Monday instead of Wednesday, as at first proposed; after which the question of the validity of the Strathbogie commissions should take place before all other business.

Principal LEE then read the draft of an answer to her Majesty's Letter. The feeling of the Committee, he explained, had been to enter as little as possible intricate detail in this answer, but reserve these as a separate subject for certain resolutions which would be submitted to the House by Lord Belhaven.

The following is a copy of the answer, which was unanimously agreed to:—

"We, your Majesty's dutiful and loyal subjects, the ministers and elders of the Church of Scotland, met in General Assembly, have received with profound respect the most gracious letter, conveying the renewed assurances of your Majesty's purpose to extend to us the countenance and support which former General Assemblies have received in fulfilment of the solemn engagements that bind the sovereign of the United Kingdom to maintain inviolate the Church of Scotland in its rights and privileges.

"As your Majesty has been pleased to advert to circumstances in the present eventful condition of this National Church, which have occasioned a departure from the forms which have been generally observed in communications from the Throne to former General Assemblies, we beg leave to assure your Majesty, that, entertaining an unfeigned desire to maintain unity and peace in the Church, in combination with the purity of faith and worship, and the faithful administration of our ec-

clesiastical government as secured to us by law, we will give our most respectful, earnest, and serious attention to the momentous topics which your Majesty has recommended to our consideration, with a view to the early and satisfactory adjustment of various important matters connected with the welfare of this Church. On all those questions of most sacred interest it becomes us to invoke the aid of Divine grace, through which alone we can hope to be so guided by the wisdom from above, that we may arrive at such conclusions as shall effectually tend to the prosperity of our holy religion, with all its pure and peaceful fruits.

“ We are highly gratified by the re-appointment of the Most Honourable the Marquis of Bute as the representative of your Royal person in this Assembly, whose prudence, fidelity, and other excellencies, as well as his approved attachment to this Church, have already recommended him to our peculiar respect and confidence.

“ We have received with the utmost gratitude the Royal donation of L.2000, which we will use our best endeavours to apply so as to accomplish the pious purposes to which your Majesty has devoted it.

“ That the God and Father of our Lord Jesus Christ, the Supreme King and Head of the Church, may enrich your Majesty with all temporal and spiritual blessings; that He may encompass your Royal Consort and the Royal family with His special favour; and that after a long and prosperous reign He may bring you to the eternal glory in heaven, is the earnest prayer of,—May it please your Majesty, your Majesty’s most loyal, faithful, and obedient subjects,

THE MINISTERS AND ELDERS MET IN THIS GENERAL
ASSEMBLY OF THE CHURCH OF SCOTLAND.

His Grace the Commissioner, at the request of the Moderator, agreed to present the answer to her Majesty.

Lord BELHAVEN then gave notice, that on Monday he would lay on the table of the House certain resolutions touching those parts of her Majesty’s Letter which related to the position of the Church with reference to the Veto Act, the *quoad sacra* ministers, and other matters referred to in that Letter.

Some discussion having ensued as to the time at which it would be proper to take the resolutions into consideration,

Lord BELHAVEN again rose and said,—It occurs to me that the resolutions will be easily discussed, as I rather think that, generally speaking, they will be found agreeable to the House. But I have no objection to state the substance of the resolutions, if the House wishes it. On reference to her Majesty’s Letter, I find the following paragraph:—

“ The Act of Assembly passed in the year 1834, on the subject of calls, has come under the review of competent tribunals, and various proceedings, taken in pursuance of this Act, have been pronounced by solemn judgments to be illegal. It has not yet been rescinded by the Assembly; and a conflict of authority between the law of the land and an Act of the Church, in a matter where civil rights and civil jurisdiction are concerned, cannot be prolonged without injurious consequences.”

Now, what I intend to propose as a resolution of the House is, that we shall take this paragraph into consideration, with the view of ascertaining the best and speediest means of repealing the act referred to. I suppose that this is sufficient information upon this point in the mean time. The next paragraph is as follows:—

“ The Church of Scotland, occupying its true position in friendly alliance with the State, is justly entitled to expect the aid of Parliament in removing any doubts which may have arisen with respect to the right construction of the statutes relating to the admission of ministers. You may safely confide in the wisdom of Parliament; and we shall readily give our assent to any measure which the Legislature may pass for the purpose of securing to the people the full privilege of objection, and to the Church judicatories the exclusive right of judgment.”

My resolution upon this head will be, that this part of the Letter shall be referred to a Select Committee of this House. The next paragraph is as follows:—

“ There is another matter not less important—the present position of ministers in

unendowed districts. The law, as confirmed by a recent judgment, has declared that new parishes cannot be created by the authority of the Church alone, and that ministers placed in such districts are not entitled to act in Church Courts. If it shall appear that the efficiency of the Church is thereby impaired, and that the means of extending her usefulness is curtailed, the law, to which such effects are ascribed, may require consideration and amendment; but until it be so considered by the Legislature, and while it remains unaltered, we are persuaded that it will be implicitly obeyed by the General Assembly."

Now, with respect to this the most important of the three paragraphs, I shall say a few words. My resolution upon this part of the subject will be to the following effect—to refer it to a select Committee of this House, with certain instructions to make application, by address to her Majesty, that as the ministers in unendowed districts are of essential service and benefit to the country at large, her Majesty would be graciously pleased to take into her favourable consideration the proper means of affording to those clergymen such endowment as she in her wisdom may see fit, and that her Majesty would be graciously pleased to give such instructions as she may think fit for the issuing of a Commission for the purpose of dividing parishes, so that they be independent clergymen, having a district belonging to themselves; and also that they may be entitled to seats in the Church Courts. I think that I have now stated the substance of the three resolutions which it is my intention to lay on the table of the House; and I hope and trust that they will receive the favourable consideration of the House.

After some discussion, it was agreed to allow the Noble Lord to bring these resolutions forward on Monday.

MEETING FOR DEVOTIONAL EXERCISES.

Principal HALDANE.—In accordance with the wishes of many members of this House, I beg to propose, that in the present circumstances of the Church, we should have a meeting here to-morrow (Sunday) evening for devotional exercises. It has been suggested, that in the present circumstances of the Church we should meet at half-past seven for solemn prayer and supplication.

His Grace the COMMISSIONER intimated to the House, that he should have much pleasure in being present at the devotional exercises.

The Assembly adjourned about four o'clock till eleven on Monday.

MONDAY, MAY 22.

The Assembly met at eleven o'clock.

After having engaged in religious exercises, Dr Cook begged to direct the attention of the House to a matter of great importance: he intended to move that a small Committee be appointed to communicate with the Procurator and the agent of the Church, in reference to the Church's funds—to the processes in which she was engaged—and the expenses connected with these processes. This motion, he thought, was absolutely necessary, and no one could object to the subject being taken up at the earliest opportunity.

Rev. Mr FORBES of Boharm, said, that they must be very careful in the wording of this motion, so as to avoid committing themselves as being considered to adopt these processes, or become responsible for the expenses.

Dr COOK stated, that all that his motion sought for was information, and did not commit the Assembly to anything whatever; as the whole subject would, after the report was given in, come before them for their deliberate consideration.

After a good deal of discussion, a Committee was appointed on the subject.

It was also agreed that application should be made to the seceding party for the recovery of the documents connected with these processes, which were in their hands.

HER MAJESTY'S LETTER.

Lord BELHAVEN then rose and said, that agreeably to the notice of motion which he had given on Saturday last, he would now read the resolutions which he had to propose regarding certain passages in her Majesty's most gracious letter. He found

in her Majesty's letter the following passage—" We cannot doubt that your anxious consideration will be given to various important matters connected with the welfare of your Church, which require immediate adjustment." The first of these important matters was alluded to in the next paragraph—" The Act of Assembly passed in the year 1834, on the subject of calls, has come under the review of competent tribunals, and various proceedings, taken in pursuance of this Act, have been pronounced by solemn judgments to be illegal. It has not yet been rescinded by the Assembly; and a conflict of authority between the law of the land and an act of the Church, in a matter where civil rights and civil jurisdiction are concerned, cannot be prolonged without injurious consequences."—Now he considered there could be no difference of opinion whatever in that House, with regard to the fact stated by her Majesty, that " a conflict of authority between the law of the land and an act of the Church, in a matter where civil rights and civil jurisdiction are concerned, cannot be prolonged without injurious consequences." With that view, therefore, he had drawn up a resolution on this passage in the letter, to the following effect:—" That it is the opinion of this House that the Act of Assembly of 1834, on the subject of calls, should be rescinded, and that instructions be sent to all the Presbyteries of the Church to that effect." The next passage in her Majesty's letter was as follows:—" The Church of Scotland, occupying its true position in friendly alliance with the State, is justly entitled to expect the aid of Parliament, in removing any doubts which may have arisen with respect to the right construction of the statutes relating to the admission of ministers. You may safely confide in the wisdom of Parliament; and we shall readily give our assent to any measure which the Legislature may pass, for the purpose of securing to the people the full privilege of objection, and to the Church judicatories the exclusive right of judgment." He did not think it necessary to submit a resolution on this passage in the mean time, though, probably, when the subject of calls should be under discussion, he would suggest the proper proceeding that ought to be adopted with regard to this part of her Majesty's letter. The next passage was—" There is another matter not less important—the present position of ministers in unendowed districts. The law, as confirmed by a recent judgment, has declared that new parishes cannot be created by the authority of the Church alone, and that ministers placed in such districts are not entitled to act in Church Courts. If it shall appear that the efficiency of the Church is thereby impaired, and that the means of extending her usefulness are curtailed, the law, to which such effects are ascribed, may require consideration and amendment: but until it be so considered by the Legislature, and while it remains unaltered, we are persuaded that it will be implicitly obeyed by the General Assembly." His resolution on this subject was to the effect that the act of the General Assembly 1834 and 1835, by which ministers of Chapels of Ease, &c. became members of Church Courts, be rescinded,—but at the same time, this House, impressed with a sense of the benefits conferred on the people by the extension of the means of religious instruction, through the services of these *quoad sacra* ministers, and feeling anxious that their great services should be secured on a permanent basis, desire to express a hope, that measures may be taken for legally and properly erecting and endowing these parishes, and that a select Committee be appointed to draw up a loyal and dutiful address to her Majesty, praying that her Majesty would be graciously pleased to take the subject into her favourable consideration. The Noble Lord then said, that he now laid these resolutions on the table of the Assembly, and had no intention of entering into any discussion on the subject. He wished to avoid being dragged into a discussion on the first subject, and with regard to his last resolution, he would move its adoption when the Assembly met to-morrow.

REPEAL OF THE VETO ACT.

The Overture from the Presbytery of Ayr, and at the special request of the Procurator, that from the Presbytery of Hamilton, calling for the repeal of the Veto Act of 1834, were read. The others transmitted were not read.

Mr STEWART of Belladrum (elder) rejoiced that the subject had at last come before the Assembly to have their final decision: its result would, he trusted, leave no doubt on the minds of the country that the Act was now regarded by the Church as utterly

illegal and incompetent, and involved civil rights—which as an Established Church it was altogether beyond their power to meddle with or control.

Rev. Mr PROUDFOOT wished as a member of the Presbytery which first overtured for the repeal of this Act, to say a few words in the absence of Mr Moncreiff. One difficulty after another had come upon the Church from this Act, and had caused much trouble, confusion, and strife. He hoped that without much discussion they would come to the determination of repealing this Act, and of following it up with an immediate application to Government upon the subject.

Dr Cook rose and said, he agreed most entirely with those who had spoken on this subject, in the wisdom and propriety of not entering into a long discussion upon the merits of their departed friend, the Veto Law. He was now tired of such discussions, after the many occasions on which he had at previous Assemblies stated his views upon the question; and it delighted him to think of the probability of their never again being called upon to discuss the merits of that Act within this House. The grounds he had then urged for repealing this law were just the grounds stated by the preceding speakers;—and these views had been subsequently confirmed by all that had transpired—that it was an Act eminently calculated to have the unhappy effect of bringing the Church into collision with the Civil Courts—of inflicting a calamity the magnitude of which he was unable to conceive. He held it to be a clear doctrine of this Church, that it was incompetent for it and beyond its power to interfere with the disposal of civil rights,—that the Church could not discuss or adjudicate on these rights, and that such interference was opposed to the constitutional law and practice of the Church. These views he had maintained in pamphlets written at the time, and on every occasion when he had risen to address the Assembly on the question. He therefore joined most cordially in entertaining the proposition for its instant expulsion from the Statute-book of the Church, and he hailed the prospect of their returning immediately to a comfortable and sound state of things within the Church after its repeal. Of course their difficulties would not by this be all at once removed; and certain regulations would be necessary to be laid down for the guidance of Presbyteries in the matter of the settlement of ministers, which, he trusted, would be of such a kind as to give complete satisfaction to the Church and the country. Entertaining these views, he begged to move—“That as the Act on calls, commonly denominated the Veto Act, infringes on civil and patrimonial rights, with which, as the Church has often declared, it is not competent for its judicatories to intermeddle, as being matters incompetent to them, and not within their jurisdiction, it be an instruction by the General Assembly to all Presbyteries that they proceed henceforth in the settlement of parishes according to the practice which prevailed previously to the passing of that Act; keeping specially in view the undoubted privilege of the parishioners to state any relevant objections to the induction of presentees, upon which Presbyteries, after hearing parties, shall decide—it being in the power of those parties to appeal, if they see cause, to the superior Church Courts.”

Mr HUGH BRUCE, advocate, seconded the motion, amidst general cries of “Agreed, agreed.”

The PROCURATOR said, he had never any doubt of the propriety of repealing the Veto after the decision in the House of Lords—nay, even after the decision of the Court of Session on the subject. He wished it had been repealed as soon as the civil courts declared it illegal, and thus the Church would have been saved from great confusion and mischief. He would have liked Dr Cook's motion had it been much shorter, and had it gone on the ground of the inconveniency of carrying out the Veto after it was declared illegal and *ultra vires* of the Church by the civil tribunal. At all events he was of opinion that it should be sent back to Presbyteries to repeal it in the same way as it was at first enacted. As expressing his own views, he begged to move as an amendment to Dr Cook's motion:—“That the General Assembly, in respect that effect has been denied to the Act of Assembly commonly called the Act anent Calls, passed in the year 1834 and 1835, in so far as relates to civil consequences, whereby great inconvenience has occurred in the settlement of ministers, do therefore resolve to transmit an overture to Presbyteries, providing for a repeal of the said Act, and in the mean time enact said overture into an interim law.”

Rev. Mr YAIR, of Eckford, said none regretted more than he that the Veto had not

been repealed immediately after the decision in the Auchterarder case, by which many evils and many perplexing questions would have been avoided. He said this the more decidedly that its repeal was necessary to the strength and beauty of the Church, which, if it proceeded without party feeling or prejudice in its own course of duty, had nothing to fear, and would soon get better of the shock it had recently experienced.

Lord BELHAVEN would express his anxious hope that the Assembly would agree to come to a unanimous vote upon this important subject. There was something in Dr Cook's motion, however, which he could have wished had been avoided. He did not mean to object to that part of the motion which referred to the infringement by the Veto on civil and patrimonial rights; for he believed there was nothing more true than that the Church had no desire to interfere with anything of a civil nature which properly was under the cognisance of the law of the country; he was perfectly ready, therefore, to concur in the motion, on the understanding that that part of it referring to the instructions to Presbyteries were omitted. His Lordship then referred to that part of her Majesty's letter which promised a measure for securing to the people the right of objecting, and to the Church Courts the exclusive right of judging, of the qualifications of a presentee. He wished a simple and unanimous finding on the part of the General Assembly, to enable them to do, what he was most anxious they should do,—avoid going to the Legislature at all. The Church should stand on its own power to regulate the admission of ministers to vacant charges—a power which it could exercise without at all interfering with civil rights; and he trusted that all minor shades of difference would be sunk in the desire to come to a unanimous conclusion.

Dr MEARNS thought the duty of the Church very clear in this matter, whether anything from the Legislature were necessary or no. The duty of the Church was to clear the ground, in the first instance, by repealing the Veto. The new methods of regulating the duties of Presbyteries in regard to the admission of ministers, which were proposed in various directions, might be dangerous ones, and they must be taken into serious consideration afterwards, and dealt with according as the Church thought proper. He agreed with Lord Belhaven in the propriety of not putting any part of the constitution of the Church hastily before Parliament. They ought to be extremely wary of the measures they took for the regulation of the authority of the Church. He did not look upon this Act as a merely injudicious enactment on the part of the Church, to which it had agreed from erroneous views of expediency, and which it was incompetent to do away with without also making application to Parliament. The party he was connected with had all along held, even in 1834 and 1835, that the Veto was an unconstitutional Act; they never held any other opinion of it than that it was, in itself, a nonentity, and *extra parietes* of the Church to pass, and which had, from the very outset, been null and void. He could not hold it right, therefore, to send it down to Presbyteries as a merely inexpedient Act, upon the repeal of which their opinion was to be asked; they must repeal it at once, on the grounds stated in the motion, and send down instructions to Presbyteries to carry out the proceedings in cases of presentees, in disregard of its provisions.

Dr RALPH said, the recommendation of Dr Cook's motion was, that it committed none to any particular views, except as to the incompetency of the Church to pass the Veto Law.

Rev. Mr TAIT of Kirkliston, thought the motion of Dr Cook in one sense preferable to the Procurator's, and, in another, the Procurator's preferable to Dr Cook's. That of Dr Cook was to be preferred as giving a better exposition of the duties of Presbyteries in receiving and judging of the objections stated by the parishioners to a presentee. Still the Procurator's motion proposed a much more constitutional course of procedure, simply proposing to pass an interim Act, which was to be transmitted to Presbyteries. He was quite aware of the objections which were urged against this course; but although it was now found to be an illegal Act, and inconsistent with their status as an Established Church, they might instruct Presbyteries to act upon the constitutional grounds which might be urged in the case of a presentation; there could be no objection to them repealing the Act in this way. He hoped the grounds of that repeal would be stated in the motion. He had long regarded the Act as ne-

cessarily shutting out a Presbytery from exercising their right and scriptural authority.

Dr ANDERSON of Newburgh always held that the Church had full control in the exercise of the right of collation.

Rev. Mr WALKER, Legerwood, could not agree to Dr Cook's motion. In all their deliberations they ought not to forget whence they had derived their authority, and although it was right they should rectify an error, they must not forget that every law made by the Church was, until rescinded, binding on every member and minister of it. He was perfectly willing to reconsider the Veto, but he could not treat it as in itself a mere nullity which had no existence.

Dr BRYCE thought that the Veto was so utterly illegal and unconstitutional that it should be repealed at once without sending it down to Presbyteries.

Sir CHARLES FERGUSON desired that the House would consider what was essentially the business before it, and what it was they united in wishing to accomplish. They would be acting with great inconsistency if they did not come to a unanimous vote on this question. He understood the mind of the House to be, that they repeal the Veto Act, as an act which has brought grievous difficulties, and been most injurious to the Church. He thought there was little objection to be urged against the preamble to a motion, if the motion embodied the views of the whole members of the House. He wished, however, that the precise manner of the instruction to Presbyteries regarding this Act should be left over for future consideration. The House should come to a simple motion of repeal, and then afterwards agree as to the way in which Presbyteries should carry it out. He did hope too that it would not go forth to the country as the mind of the Assembly that no Act of Parliament was needed to prevent a recurrence of the evils to which the Church had lately been subjected in the matter of the appointment of ministers. If they were agreed about one thing more than another, it ought to be that a Bill should be introduced into Parliament to settle the powers of the Church in this matter. The Law Lords, and the discussions in Parliament, proved the Church's right in this matter to be very limited indeed. Whatever might be said of the Veto, he feared the Church would be destroyed if these doubts about the power of the Church continued.

Professor HILL said he did not abandon the hope that they might yet come to an unanimous decision on the subject; for he did think after all that there was but one mind in the House with regard to the disposal of the Act anent calls. The only difference was as to the manner in which they were to dispose of that Act. He felt himself in a somewhat painful position as to the manner of getting rid of it, for he felt bound to differ with his friends whom he highly respected. The motion of the Rev. Doctor at the foot of the table almost met his views; and were a few words supplied, he did not hesitate to think that the Assembly would agree to it unanimously. He had opposed the Veto Act from the beginning; but from the time of its being passed, he had all along acted on it because it was the act of the Church. What he wished was a full and fair expression of the mind of the Assembly in regard to the disposal of that Act;—he did not think it would be honourable to the House to get rid of it only by a side-wind: it was a matter of too great importance to be dealt with in that way. In the Inferior Courts, he had made or supported motions for the repeal of the Veto Act; and could not now be so inconsistent as not to give his support for its actual repeal. He wished to have something of this kind introduced into Dr Cook's motion. He humbly conceived that, after the preamble, a few words might be introduced in regard to their setting it aside—the passing of an interim act on the subject—and giving instructions to Presbyteries to send up their opinion in regard to the overture which he presumed the House would think it necessary to transmit. If that were done, he should be satisfied. He could not but think, after the letter of her gracious Majesty, which had been communicated to the Assembly, and which had reference to the Veto Act, that it was but due to her Majesty, that something more should be done with that Act than passing it over *sub silentio*. He thought that they should all have an opportunity of uniting in one movement to withdraw from their statute book

a law, from the enactment of which they might date every evil to which the Church had been subject.

Rev. Mr ROBERTSON of Ellon said,—Whether legislation be necessary or not, is a question with which, in my opinion, we have nothing to do, nor with discussing the merits of the Veto Act, inasmuch as it appears to be the unanimous wish of the House that it should be repealed; the question is, in what way the Act is to be consigned to oblivion? It would have been most desirable if we could have arrived at a unanimous finding in this matter; but still I do not say that I regret the division that is likely to take place, inasmuch as it having appeared that differences of opinion do exist, those differences should be fairly and fully brought out. We should remember that the eyes of the public are upon us, and I am sure that I can assure my friends on the opposite side of the house, that any apparent disposition on either side to compromise our principles, would bring down upon us the just indignation of every honest mind—would draw down upon us observations that would not tend to the good of the Church or the country. I trust we are not so much weakened as that we cannot discuss on religious grounds alone. Weak though we be, by adhering to just views of our sacred status, we shall go forth and discharge conscientiously and firmly our duties, and the ancient motto of our Church will be respected, and this Assembly will take its stand still as that supreme and venerable Court, where the laws of our Church will be preserved and maintained. The only question before us now is the *manner* of getting quit of the Veto Act. One honourable gentleman said, if Dr Cook's motion were carried, our independence as the Church of Christ would be voted away. Now, I conceive that the only injury that can be done to the vital independence of the Church of Scotland, in this case, is by agreeing to the motion of my learned friend,—the recommendation that we are to consider *de novo* the Veto Act to be the cause of all the evils, and all the mischief that has been done, and that by our own ecclesiastical power we are to repeal it, and send down this act of repeal to the Church Courts. Now, this is all very well; but something appears as to the motives by which those evils, or mischiefs, or inconveniences, have pressed upon us, and that is where the danger lies. For disguise it as we may, if we adopt the motion of the learned Procurator, it must appear that we have been influenced to do so by the decisions of the Civil Courts, which would be truly sacrificing the independence of the Church. Now, I hold on these grounds that that would not be the most manly and most consistent course of vindicating the independence of the Church. No man can regard more highly than I do the independence of our Zion; and the reason why I support Dr Cook's motion is, that it appears to me to be perfectly consistent with a right view of the independence of the Church. Mr Robertson then went on to say, that attempts had been made to put those who held the views he thus expressed on the horns of a dilemma; and in vindication of his argument, he ran over the grounds on which the Church had been established. He contended that, with the Church *qua* the Church, the Civil Magistrate had no right to interfere; but the Church, *qua* an Establishment, had certain conditions to fulfil, the slightest violation of which involved a breach of the compact, and exposed the offending parties to the application of the Civil power. Not only was this arrangement agreed to at first, but any man who entered into the Church, and accepted the office of the Christian ministry, at the hands of a Presbytery of the Church, did so still under the arrangement. He then came to the subject of the motion. From the first moment the Veto Law was introduced, he held that it was incompetent on the part of the Church to enact it, and was in consequence really and truly a nullity. If *incompetent* had any meaning, the Veto Act was also a nonentity. According to the arrangement he had already stated, the Church *qua* an Establishment had to adhere to that government and discipline in which the Legislature had established her. It was quite competent for the Church to form her judgment as to the justice of the conditions on which the arrangement had been made; but the moment she departed from those conditions, she virtually forfeited her rights as an Establishment; therefore, it was impossible further to recognise that act in any other way than as a nonentity. It might be a good act,—it might be binding on the consciences of some; but if so, they had given up the principles on which they held their offices *quoad* an Establishment. The most manly

and the most constitutional course they could pursue in the present case, and that which would be most essential to the Church of Scotland, was to adhere to the principles made sacred by the Revolution, and make no reference whatever to the Civil Courts, but to take up the ground they held before the Civil Court interfered with that matter at all. The ground they held was, that, by their own ecclesiastical judgment, the Veto Act having been passed in excess of the jurisdiction which as the Established Church of Scotland they possessed, was a nullity. The motion of Dr Cook proceeded on that principle. It was calculated to put them right with the public, and was one by which they could maintain their principles, and adhere to them through good report or bad report. At the same time, nothing could be more natural or just than that gentlemen holding different opinions should take the sense of that house on any motion embracing those opinions,—stating them according to the constitution of the Church;—then it was competent to save their consistency by dissent. They were all agreed as to the end, but they might differ honestly and consistently as to the means by which that end was to be gained; and the public would give them greater credit for stating their differences honestly, openly, and manfully, than by compromising them in any way which, while agreeing as to the end, might hold in reservation differences as to minor details. He would conclude by repeating, that he was not at all sorry that that difference had shown itself—where it did really exist,—and he hoped that, now that the subject was fully before them, they would discover it in all its bearings. In this way, they would act a straightforward and manly part, and good effects would follow. It was pleasing to find that the dawn of prosperity had now broken on them, and that after maintaining their principles in the face of large majorities, the constitutional law was again to prevail.

Rev. Mr GIBBON of Lonmay would like to ask Mr Robertson if it was not from the decision of the Civil Courts that he first ascertained the illegality of the Veto, and why, since he entertained the opinion that the Veto Law was a nullity, he did not interpose that view at the time the question was discussed, and why also he had come to the vote at the time, instead of protesting to the Assembly that it was not competent to pass the law? (Hear, hear.) Not only did they come to a discussion upon that question, in which he (Mr Gibbon) supported the same side of the question with Mr Robertson; but they took the act as a valid measure, and acted upon it in all the Presbyteries of the Church; so far from being a nullity, it was in extensive operation; it raised a spirit in the country not unlike that noted by the Reform Bill, from which they would not now escape by describing the measure as a nullity. But it would appear that it was not till the question was brought before the Civil Courts that they came to the knowledge that it was *ultra vires* of the Church; and in this view, therefore, he would not take up the position which had been assumed by his friends. They could not say that their own legislation was no legislation, nor could they say that the acts which had been passed ecclesiastically were not acts of the Church at all, and that the Veto Act was the mere shadow of a shade. Let them consider what would be the consequence of entertaining such a position on the other laws of the Church. If the Veto was a nullity, then all the acts of the Church were nullities from beginning to end. This being his opinion, therefore, of the Veto, he conceived the Assembly was bound to obtain the consent of Presbyteries to its repeal, in the same manner as it had been given to its passing. The *quoad sacra* case was of a different kind, for it had been passed in virtue of the constitutional powers possessed by the Church, and without the opinion of Presbyteries being asked regarding it. He would therefore be the more ready to deal with an act passed under these circumstances. But if they allowed the principle of this summary repeal of the Veto, after having been deliberately agreed to by the Presbyteries of the Church, they would open the door of which parties in the Church might some time or other avail themselves, and proceed in a course which might be destructive to her best interests. He would therefore decidedly oppose the views of Mr Robertson, and would approve of some such addition as that proposed by Dr Hill.

Rev. Mr ROBERTSON, after being so pointedly alluded to, would reply that it was of little moment whether he came to know the illegality of the Veto Law by means of the Civil Courts or no,—so that he did come to the knowledge of its illegality. But

the fact was, and the reverend gentleman would find it, that his (Mr Robertson's) name was recorded against the competency of the Veto Act years ago. He had been asked also why he did not protest at the time of the passing of the act, instead of deciding against it. Now, he would reply that he did not consider himself another knight of La Mancha, whose duty it was to bear all the wrongs of the Church upon his shoulders; and he might further observe that, in 1690, acts had been passed, in circumstances which afforded a perfectly just and proper precedent for the motion of Dr Cook.

Mr DAVID MILNE, advocate, rose to propose an addition to Dr Cook's motion. Though there was no precedent on the subject at all, yet if it was true that this was an incompetent act on the part of the General Assembly for any reason whatever, then it could not be recognised as a standing law of the Church which required any formal repeal. The addition he proposed was, "That farther, the General Assembly agree to appoint a Committee to consider what communication, if any be necessary, should be made to Presbyteries for their guidance on this subject."

Dr Cook said he considered this arrangement essentially necessary. A Committee had been appointed in 1833, to frame regulations carrying out the overture of that year. That Committee did prepare regulations, which, however, had most unhappily been superseded by the enactment of the Veto Act. The suggestion, therefore, to appoint a Committee to draw up regulations was one of which he entirely approved.

Dr FORBES of Aberdeen said, it was impossible for him to agree to rescind an act which he had ever held to be utterly illegal, *ultra vires*, incompetent, and a perfect nullity; and upon this ground he could not concur in any motion for rescinding an act which he had never considered to be an act.

Rev. Mr STORIE of Roseneath stated the grounds on which he had from the first been opposed to the Veto Act. He considered it an unwarrantable interference with those who ruled in Christ's House—an interference with their judicial functions; it was decidedly calculated also to interfere with the progress of religion in the minds of the people; it was an ungracious enactment with reference to presentees. The question now was, how they were to rescind it. This Assembly was not a fair representation of the Presbyteries: and he thought the Act rescinding the Veto should be transmitted to those Presbyteries. The Act was an Ecclesiastical Act; and must be cancelled ecclesiastically. He therefore moved, "That the General Assembly resolve that it is right"—(expedient, he said, was the original word, but it was offensive to his eye and ear.)—"that the Veto Act be rescinded, and a Committee appointed to prepare an overture to be transmitted to Presbyteries; and that the Assembly do pass the same into an interim act." He looked on the Veto with unspeakable abhorrence, considering how many fathers had been led to make a display of their adherence to it before a self-seeking and carnalised world.

Rev. Mr MACLEOD of Loudoun said it should be remembered that they were called on to remove difficulties not of their own raising. Dr Cook, when the Veto Act was passed, had said that the Assembly was then legislating beyond its constitutional bounds. Dr M'Crie, in his evidence before the House of Commons, declared that it was *ultra vires* of the Church, and stated further, that if acted on, it would produce scenes similar to those which had been lately witnessed. The Vetoists had set fire to the house, and left them to put out that fire—bad, after trying to steer the ship through a channel, where some old mariners doubted whether there was water enough, just at the critical moment gone off in the long boat of the "Free Presbyterian Church." It would be seen that they who remained took the true and the best course for the Church and the country. They were not free to break through the constitution, or to tyrannise over others. The Rev. Gentleman then went on to state several objections to the Veto, such as the exclusion of females and unmarried communicants; and concluded by saying, that he wished to give up the Veto by retiring within their constitutional boundary, that they might get something better. He wished to repeal the Veto constitutionally, and would therefore second the motion of Mr Storie.

Dr MEMES, elder, animadverted on the mischievous operation of the Veto Act. For nine long years it had placed a class whom he might consider himself as repre-

sending in that House—the probationers and presentees of the Church—as well as the people, in a mutually false position; and they implored the House now to remove from them those difficulties.

Professor ALEXANDER said he was ready to go into the motion of Dr Cook, but not on the ground that the Veto law was a mere nullity. If it was a nullity, then were there 200 or 300 ministers ordained under that law who had their rights and status resting on this mere nullity. The Learned Professor concluded by reading a motion of considerable length embodying his views.

Principal LEE said he would have had little difficulty in coming to the same conclusion with Dr Cook, if he had not doubts as to this Assembly exhibiting a full representation of the Church. Twenty Presbyteries and various burghs were not represented at all. He hesitated with regard to the degree of weight which might be given to a House so inadequately representing the Church. He would have no hesitation in agreeing to any motion suspending the operation of this Act till another General Assembly should meet; that was a different thing from absolutely, and for all time coming, undoing what had been done by a former Assembly.

The PROCURATOR said he had brought forward his motion to give him an opportunity of entering his dissent. He begged now to withdraw it; and he would give his support to Mr Storie's.

Dr Cook replied. With regard to the objection of his reverend friend, the Principal, it had been well stated that if it were sound they must dissolve to-morrow. A great deal had been said to the effect that they were proceeding on the nullity of the Veto Act; but there was not the most distant allusion to that in the motion. They were called on to pass an interim act suspending the Veto Law. He recollected the time when it was doubted by the most experienced members whether interim acts were legal at all. His own doubts had increased rather than diminished; but he had never heard it maintained before, that the Assembly could, by an interim act, suspend a law passed by the Presbyteries. By one interim act he might cut up the constitution of the Church of Scotland altogether.

In answer to a question, as to whether, in taking the vote, the names of the seceding ministers and elders should be called,

The MODERATOR replied in the affirmative, observing that there was no judgment of the Assembly on the protest, and till such judgment was adopted, they could not constitutionally or safely omit the names in calling the roll.

Mr STORIE, in consequence of some difficulties which had been suggested, would withdraw his motion, and allow the other to pass without a vote.

Dr Cook's motion was then adopted without a vote;—and the addition proposed by Mr Milne was also agreed to.

The Assembly, at a quarter past five, adjourned to seven o'clock.*

EVENING SEDERUNT.

The Assembly met at seven o'clock. At the opening, Dr Forbes of Old Machar was called to the chair, and opened the meeting with prayer.

STRATHBOGIE CASE.

The Assembly then took up the double Commissions from the Presbytery of Strathbogie, and also the following overture brought forward by Mr Cook of Laurencekirk:—“Whereas the General Assembly, in 1841, did pronounce sentence of deposition against the Rev. William Cowie, minister of Cairnie, &c., ministers in the Presbytery of Strathbogie, from the office of the holy ministry; and whereas it was not competent for the General Assembly to depose ministers of the Church in the circumstances in which the said sentence was pronounced, it is humbly overtured to the General Assembly, that they do now declare that the foresaid Messrs William Cowie, &c., still surviving, are members of this Church, and, in all respects, entitled

* Strong marks of disapprobation proceeded from the few stragglers who occupied the gallery, during the various discussions on this and subsequent days.—ED.

to ministerial privileges, as if the foresaid sentence of deposition had never been pronounced."

Dr MEARNS said, that in introducing his motion on this subject, he would merely state the outline of the case, reserving to himself a right to reply if his motion should be met with any other motion inconsistent with its purpose. In the year 1840 a sentence of suspension was passed against certain ministers by the Commission of Assembly, and this sentence was sanctioned by the Assembly that year. This sentence was protested against by the minority as null and void, having been passed in excess of the Church's jurisdiction, and to the injury of the individuals against whom it was passed. In 1841 this sentence was followed by a sentence of deposition, which was met by a similar protest. A large number of ministers and elders continued to hold these sentences to be null and void, and several of them held communion with these ministers, and encouraged their people to faithful adherence to them. The question before them was, whether these sentences were really null and void by being *ultra vires* of the Church to pronounce, and consequently whether ministers have or have not held their status, rights, and privileges in the Church, to the same effect as if these sentences had never been pronounced? The subject of the deposition had been so fully canvassed in the Church Courts, as well as in other courts, and had been so long before the public in various shapes, that he felt he would be trespassing on their time if he entered into the merits of the question. He was happy to think that the general feeling here would be to recognise these gentlemen as having all along enjoyed the status and privileges of ministers of the Church. They had never admitted that they were deposed,—some of them had received the sacred elements at their hands. They could, therefore, never agree to hold that these ministers had been either suspended or deposed even for a limited period—though it should now be the pleasure of the Assembly to repon them. The just ground for the sentence of deposition pronounced against these ministers arose out of the Veto Act which had that day been set aside as incompetent, and therefore this ground had been taken away completely. The other ground of the sentence was that these gentlemen, seeing the injury that had been done them, and that they could get no redress from the ecclesiastical courts, exercised the privilege which belonged to clergymen according to the opinions of Knox and the other fathers of the first Reformation, and of Rutherford, Baillie, and others, of the second Reformation,—who held that there was what they called a *Refugium* when justice was denied by the ecclesiastical courts. They drew a distinction between an appeal and a *Refugium*, and all who were acquainted with the history of these times knew the distinction. Dr Mearns concluded with the following motion: "That, whereas sentences of suspension and deposition from the office of the holy ministry were, in the years 1840 and 1841, pronounced against the now deceased John Cruickshank, minister at Glass; Wm. Allardyce, minister at Rhyndie; William Masson, minister at Botriphnie; James Walker, minister at Huntly; James Thomson, minister at Keith; William Cowie, minister at Cairnie; and James Alexander Cruickshank, minister at Mortlach—all in the Presbytery of Strathbogie; which sentences proceeded on incompetent grounds, and being passed by the Assembly in excess of its jurisdiction, were *ab initio* null and void; the General Assembly do declare that the said ministers are still in possession of their ministerial state, rights, and privileges, as if no such sentences had been pronounced; and that those of the said ministers, now surviving, have right to meet in Presbytery, and that the commission of the Presbytery, referred to the Assembly, ought to be sustained."

Lord SEAFIELD seconded the motion.

Rev. Mr STORIE of Roseneath, said, that from the first he felt that this would be one of the greatest difficulties with which they would have to deal; and the motion now made confirmed his anticipation. The Rev. Gentleman then stated at great length, that his objection to the learned Doctor's motion was, that it declared that what had been had not been, and that a sentence pronounced by the Assembly was not a sentence. He held that sentence to have been rash, unwise, inexpedient,—and that the spirit that prompted it was anything but in harmony with the spirit of his Master, and in violation of one of the first of the very few rules which He had given them to

guide them in their conduct. These ministers were suspended before they were conferred with. This was a great sin when perpetrated by an individual, and a still greater injustice when perpetrated by an ecclesiastical tribunal.

Here Lord BELHAVEN interrupted Mr Storie, and stated, as we understood, that these ministers had been conferred with. (Cries of No, no, no.)

Mr STORIE resumed, and after again repeating his sense of the great sin committed by the Assembly, stated that though the sentence was sinful, and though the Assembly was answerable to God for that sin,—yet the ministers were bound to obtemper that decision, as the sentence of the supreme judicature. He again stated that the sentence was a reckless act, showing how little those who passed it cared for the value of religious privileges—when they recklessly prohibited so many ministers from preaching the Gospel; but still it was an act of deposition. Mr Storie then submitted to the meeting as a counter-motion, the following resolution: “That, whereas these parties (naming them) were suspended and deposed by the Assemblies of 1840 and 1841, and whereas the Assembly of 1842, subsequent to the deposition, authorised the Commission, in the event of an application being made to them by the deposed ministers, to reverse, if it should see cause, such sentence; and whereas no such application has been made, the General Assembly do not judge it fitting that the sentence should be removed in the manner proposed.” His resolution was couched in the mildest possible language. The subject he thought ought to excite sympathy rather than derision. Mr Storie, at much length, expressed his desire to get from the Strathbogie ministers an expression of regret at the consequences which had followed the sentence of their deposition,—and stated that upon this question he anticipated another secession, though those that might now secede could not be members of what was called the Free Church. The reverend gentleman, in conclusion, stated the great sacrifices which he had made in order to remain in the Establishment. His presence here was a proof of the sacrifices which he had made in order to obey the Church.

Rev. Mr STUART of Sorn seconded the motion, but guarded himself against being held to approve of all the statements made by Mr Storie. He trusted that his reverend friends on the other side would weigh well the consequences which would follow, if they carried their motion; but let their decision be what it might,—he would never leave this Assembly nor the Church,—but with a good conscience he could and would continue, to be a minister of the Church, though in this respect he should stand alone of all the party with whom he generally acted.

Rev. Mr PROUDFOOT followed, declaring his high approbation of Mr Storie's motion, but his firm determination not to leave the Church.

Dr BRYCE then addressed the Assembly, and showed that he and those of his party who had received the sacrament from these ministers, could not recognise them as having ever been deposed or suspended.

Dr ANDERSON of Newburgh went into a history of the case of the settlement at Marnoch, and concluded by saying that, as the Strathbogie ministers had been lawlessly and unjustly deprived of their rights and privileges as ministers of the Church of Scotland, they ought now to be declared by the Church to be in full possession of such.

Rev. Mr TAIT, of Kirkliston, said he could not agree to the proposition involved in Dr Mearns's motion, that in reality no sentence of deposition had been pronounced. He thought the error the Presbytery of Strathbogie fell into was in not suspending the settlement of Marnoch until the next meeting of Assembly, and thereby rendering obedience to their ecclesiastical superiors. Such a line of procedure would not have compromised their right afterwards to do in the premises what they thought fit. But if the Presbytery were in error, the Church were greatly more in error, as it appeared to him that in proceeding in the summary way they did to depose the ministers of Strathbogie without dealing with them as offending brethren, all their proceedings were vitiated. He contended that the sentence standing on the records of the House could only be got quit of by being rescinded. He could not agree to Mr Storie's motion, because it left the matter in an unfinished state, and maintained that the only way to dispose of the case and get out of the difficulties with which it was involved was by rescinding the sentence on the records. He hoped the Strath-

bogie ministers would come forward and express their regret that they had been brought by circumstances into a position of appearing to have acted disrespectfully towards their ecclesiastical superiors.

Dr FORBES at some length supported the motion of Dr Mearns, contending that the sentence pronounced was illegal.

Rev. Mr PIRIE of Dyce also supported the motion of Dr Mearns.

Professor HILL, after a speech of some length, concluded by moving to the following effect:—"That whereas there are standing upon the record of the Assembly, sentences of suspension and deposition pronounced against the Rev. William Cowie, &c., and whereas the said sentences were unjust, the General Assembly do therefore rescind the same, and declare them, *ab initio*, null and void; and farther declare that the said Rev. W. Cowie, &c., are ministers of the Church of Scotland, and entitled to all the rights and privileges belonging to them as ministers, as if the said sentence had never been passed; and do ratify their proceedings with regard to the appointment of Commissioners to this Assembly, and sustain the Commission of the Rev. William Cowie, the Rev. James Thomson, and James Edmond, Esq.

Rev. Mr BISSET of Bourtie, opposed the motion of Dr Hill, and expressed a hope that the House would now do a late act of justice to the victims of a cruel persecution, by agreeing to Dr Mearns's motion.

Rev. Mr ROBERTSON of Ellon said the motion of the Learned Professor contained an expression that the sentences were *ab initio* null and void, while it also declared that the same now required to be rescinded. If they required to be rescinded, then, unquestionably, they were in existence as sentences of this Church; and he would not support a motion so palpably inconsistent. The Rev. Gentleman, after commenting on the arguments urged in support of the other motions, concluded by stating his intention of voting for that of Dr Mearns.

Mr DAVID MILNE referred to the distinction betwixt nullity and invalidity; if a Sheriff were to convict a man beyond his bounds, that sentence would be null without reduction. And so with the Assembly when it exceeded its bounds. He could only look on such a sentence as null.

Dr COOK said, if the sentence were sinful, as the reverend gentleman opposite had said, why hesitate about saying that it was null and void? When did the nullity commence? Certainly not when brought under review. Why, it was sinful and illegal from the beginning; and was it not plain, if it were set aside on these grounds, that it should be set aside from the beginning, and that it was altogether null and void?

After some remarks from Professor ALEXANDER,

The PROCURATOR said, had it been proposed to rescind the sentence because it was passed on insufficient grounds, he could have agreed. But he maintained the competency of the Assembly to pass the sentence.

Principal LEE entered into some explanations with regard to a case in 1690, which he thought had been erroneously referred to as a precedent, and expressed his intention of voting for Professor Hill's motion.

Principal HALDANE, and Mr M'LEOD of Loudon having said a few words in favour of the motion of Dr Mearns, the reverend Doctor replied.

Principal LEE wished to avoid calling the roll, for he thought it would involve them in inextricable difficulties, on account of its inaccurate state.

At about one o'clock, the Assembly divided on Mr Storie's motion and Dr Hill's, (the second and third), when Dr Hill's motion was carried by a majority of 116 to 15. Dr Hill's motion was then put against Dr Mearns' (the first motion), when Dr Mearns' motion was carried by a majority of 148 to 33.

The Assembly then adjourned at half past one o'clock, till Tuesday at the usual hour.

TUESDAY, MAY 23.

This day the Assembly met at twelve o'clock.

Rev. Mr TAIT of Kirkliston read the following reasons of dissent against the decision of the previous night in the Strathbogie case:—

“ I dissent from the decision of the General Assembly, whereby it has been declared that Mr Wm. Cowie and others are, and always have been, ministers of this Church, for the following reasons:—

“ I. Because, while highly disapproving of the Acts of Assembly of 1840 and 1841, suspending and deposing from the office of the holy ministry the major part of the Presbytery of Strathbogie, I do nevertheless hold that the foresaid sentences were the judgments of the Supreme Court of the Church, and necessarily, therefore, require to be recalled or rescinded by the authority of the same Court, before the parties affected by them can competently perform any of the duties of the ministry within the pale of this Church, or take their seats as members of any of her judicatories.

“ II. Because, while I believe that the members of the said Presbytery of Strathbogie, on whom the foresaid sentences were pronounced, have good ground to complain of the dealing of the Church with them, in the entire matter of their suspension and deposition from the office of the holy ministry, and more especially in the very commencement of the proceedings adopted by them, viz. their being summarily suspended on the very day on which they intimated their intention to proceed to the trials of the presentee to the parish of Marnoch, without being previously dealt with, according to our form of process, and the rule expressly laid down by our Divine Lord, in reference to an offending brother; I nevertheless hold that this does not alter the state of the fact, that the said ministers were suspended and deposed from the office of the holy ministry, and that the said sentences require to be rescinded.

(Signed)

“ ADAM D. TAIT,

“ HUGH RALPH,

“ WM. PROUDFOOT.”

Rev. Mr STORIE of Roseneath also gave in reasons of dissent from the same decision, on the ground that the Strathbogie ministers having been regularly deposed, the act of deposition could only be rescinded by an Act of the Assembly; and that the Commissions of the Strathbogie ministers must be made invalid on the same ground; and, “ because by the judgment aforesaid, a principle is embodied and propounded, and a precedent laid down, which, if followed, would, in their apprehension, lead to consequences fatal to the administration of the judicial and legislative functions of the Church.” The reasons were signed by Robert Storie, John Walker, Walter Weir, Robert Bell, J. Stevenson, D.D., H. Kirk, J. Steward, John Baird,” &c.

INDIAN MISSION.

Dr BRUNTON then read the Report of the Committee on the Indian Mission— from which it appeared that nothing remarkable had occurred in the proceedings of the Committee during the past year, these being characterised by the safer, if less exciting, feature of steady progress.

Dr FORBES then moved the adoption of the Report, and thanks to the Convener and the Committee for their labours in connection with this subject.

Rev. Mr COOK of Laurencekirk considered it a high privilege to be permitted to second the motion, and to express the feeling of deep interest, and of anxiety mingled with hope, with which every right-minded Christian must regard the proceedings and progress of the Assembly's scheme for the propagation of the Gospel in foreign parts. It was surely one of the strongest testimonies to the existence of the vitality and vigour of the Christian spirit of a Christian Church, when it was seeking to extend beyond its own boundary the knowledge of salvation through Jesus Christ. The Rev. Gentleman then referred to the statements in the Report as to the influence exercised by the young people attending the Assembly's schools in India, and to the hopes of usefulness held out by the prospect of raising a native ministry. This object had been set before the Assembly with an eloquence which none who heard it would ever forget, by the eminent missionary who was first sent out by the General Assembly; and his testimony to the importance of a native agency was borne out by the word of God, where we read that the Holy Spirit prepared men for the work of the ministry in such a way, that every man heard in his own tongue the gospel of Jesus Christ. It was surely one of the blessed results of the extension of the British empire, that we were rendered instrumental as a nation in spreading the

knowledge of the gospel in every land under heaven. It might be questionable whether we were justified in adding land to land, and country to country, to the British empire in India and China; but it must be a cause of rejoicing that, through the extension of that empire, we might, under God, be instrumental in extending the empire of the Redeemer.

Dr RALPH of Aberdeur trusted that the schemes of the Church would be upheld in all their former vigour. He would consider it a misfortune which would grievously aggravate what had recently taken place, if these schemes were at all allowed to suffer: and he rose to express his earnest desire, that seeing so many had gone from them, the Assembly would take an active interest in the promotion of these schemes, and that they would all feel the more bound, on returning to their respective parishes, to draw forth the prayers and contributions of their people, that these schemes might not merely be maintained but extended.

Dr STEVENSON, formerly chaplain, at Bombay, to the East India Company, also addressed the house.

Rev. Mr PAULL of Tullynessle said, that, under present circumstances, they ought to consider themselves as especially bound to exert themselves to the utmost in support of this and the other schemes of the Church. In reference to the falling off in the funds last year, he said he was in some measure prepared for this, and anticipated it. At the same time, under God, he entertained the firmest hope, and trust, and belief, that this scheme would soon issue in an abundant harvest in reference to the extension of the Redeemer's kingdom.

Sir CHARLES FERGUSON trusted that measures would be adopted to prevent so great an evil as the abandonment of any of the sub-stations of the mission. It was therefore, his intention, as he trusted it was that of all, according to their ability,—and he had no idea of publishing what he was going to do, but was desirous only of stirring up others,—in order to supply the Committee with funds, not merely for maintaining the mission in its present position, but for extending its influence as far as opportunity was given,—in the course of providence, it was his intention to put down his own name for a certain annual subscription towards the mission,—and he trusted others would do the same, in order that the Committee might know, and that the Church and all concerned might know, what funds they might have to trust to, and go forward with confidence to the glorious work in which they were engaged.

Principal HALDANE cordially responded to the sentiments of the preceding speakers.

Rev. Mr PROUDFOOT spoke briefly in support of the mission.

Dr BARR of Port-Glasgow expressed his cordial concurrence in the sentiments of preceding speakers.

Dr BRYCE adverted with satisfaction to the countenance given to the mission by the Governor of Madras and the Governor of Bombay.

Rev. Mr ROBERTSON of Ellon said,—I cannot deny myself the pleasure of expressing my hope and confidence that our exertions on behalf of this noble and truly Christian Scheme will be redoubled,—not in the spirit of jealousy or rivalry,—for I hold the support of such an Institution as that which has now been reported on, to be the great end of the Christian Church. Amidst our wranglings of late years, I have often felt those days on which the reports of the various Schemes connected with the Church were read, to be among the happiest days of my life. And I have felt, while such reports were being discussed, that we were in very truth occupied in the proper business of a Christian Church. I am quite sure that no external circumstances, however prosperous, can really exalt a Church of Christ; and I have the fullest conviction, on the other hand, that no external circumstances, however disastrous, can uproot our venerable Zion. But if the time should ever come when the Church of Scotland loses its missionary spirit, then, indeed, will its death-knell be rung. And one comfort arises in my mind from the union of both sides of the Assembly on this occasion, that when our causes of difference have been taken out of the way, we shall amply and fully employ the time of future Assemblies in attending to the great objects of the provision and diffusion of the everlasting Gospel from sea to sea, and from the river to the ends of the earth.

The MODERATOR conveyed to Dr Brunton the thanks of the General Assembly. On the motion of Mr STEWART, of Belladrum, elder, the thanks of the Assembly were voted to the Presbytery of London and other bodies, for their exertions in raising funds for the support of the India Missions.

PARLIAMENTARY CHURCHES AND QUOAD SACRA PARISHES.

The Assembly then took up the overtures anent *quoad sacra* churches.

Lord BELHAVEN rose for the purpose of moving a resolution upon the subject of the overture before the House. He should not detain the House, because he thought there was a general feeling that the subject was one of great importance to the country at large, and his motion ought, some way or other, to be carried into effect. Every gentleman who was acquainted with the state of that part of the country where he resided, knew that the great increase in population rendered the necessity of extended religious instruction most desirable. There was no means so effectual to accomplish that object as the enlarging the sphere of usefulness of the *quoad sacra* ministers. Upon the subject in question he very often had communication with Government, and he was now fairly prepared to say, that both the late and the present Governments had an anxious desire to do whatever was in their power to carry out the general purposes, and enlarging, as far as possible, the usefulness of the *quoad sacra* ministers. He very confidently believed that the resolutions which he was about to submit to the House would meet with the serious attention of Government, with the view of carrying them into as full effect as the circumstances of the case and the situation of the country would permit. He considered it absolutely necessary that, in the first place, the various acts referred to in the overture should be repealed. His Lordship concluded by moving the following resolutions:—

I. That it is the opinion of this House that the Acts of Assembly of 1834 and 1835 on the subject of calls should be rescinded, and that instructions be given to all the Presbyteries of the Church to that effect.

II. That the Acts of Assembly of 1833, 1834, and 1839, by which the ministers of Chapels of Ease became Members of the Church Courts, be rescinded, the same having been incompetently passed. At the same time, this House, deeply impressed with the vast benefits which have been thus obtained for the people of this country, by the extension of the blessings of religious instruction by means of the services of the *quoad sacra* ministers, and feeling most anxious that those great and useful services should be secured to the country on a proper and permanent basis, desires to express a sincere hope that measures will be taken to have these unendowed districts created legally and properly into parishes, and endowments granted to their ministers; and that a select committee be appointed to draw up a loyal and dutiful Address to the Queen, praying that her Majesty would be graciously pleased to take the same into her serious consideration.

Sir C. D. FERGUSON seconded the motion.

Mr SMITH, of Carbeth Guthrie, elder, conceived that no measure could be more essential to the well-being of the country; and therefore he trusted it would receive not merely the assent, but the cordial and unanimous assent, of the House.

Rev. Mr COOK of Laurencekirk had great satisfaction in finding that there was but one opinion among all classes in the House, that, in the first place, the Acts in question should be set aside, and in the second place, that steps should be taken towards the endowment of the *quoad sacra* ministers, and making them members of the Establishment. But he would prefer if the noble Lord's motion had not admitted the act to be a valid one; if he had followed an Act of Assembly of 1734, which held that an act passed in 1732 was not an act of the House, inasmuch as it had not been transmitted to the different Presbyteries in terms of the Barrier Act. It was said, at the time these Acts were passed, that they were founded on fundamental principles of the Church; but he denied that this was the case; he thought they were altogether new in the practice and constitution of the Church, and therefore ought to have been sent down to Presbyteries. While he did not object to the motion of the Noble Lord, he thought they would be stopping short, and not taking the right way to obtain their object, if they merely appointed a select committee to

prepare an address; they ought to appoint a standing Committee of the Assembly to prosecute this matter of the endowment of the new churches to its conclusion.

Rev. Mr PROUDFOOT of Strathaven said, it was refreshing to his mind to find that they were all agreed on this most important question. Though he thought that the act had never been properly passed by the Church, yet he did not see any reason to object to the motion of the noble Lord at the foot of the table. The usefulness of the parish ministers was very limited. There were parishes in his part of the country, the middle ward of Lanarkshire, with a population of 20,000 souls, and with only one parish church, capable of holding 700 or 800, so that if it were not for their *quoad sacra* brethren, they would not be able to carry on the religious instruction of the people.

Rev. Mr PAULL of Tullynessle would give his vote on this subject with great pain, not because he had any doubt of the justice of the motion, but because he knew the worth and excellence of these men; and he did not doubt that they would speedily be introduced again into the Church Courts on a more favourable and proper position—especially now that the Government and the aristocracy were on their side.

Rev. Mr PIRIE of Dyce agreed in opinion that this step of exclusion was only preparatory to their being introduced in a more proper and legal way.

Rev. Mr GIBBON of Lonmay rejoiced in the prospect which the motion of the noble Lord held forth, of supplying the Church with the means of increasing her usefulness. The Rev. Gentleman then proceeded to contend that it was incumbent upon the house, with the view of bringing the services of the *quoad sacra* ministers into full operation, not only to apply to the throne for endowments to them, but also to give them all the rights and privileges, as members of Church Courts, which belonged to themselves.

Rev. Mr TAIT of Kirkliston expressed the great satisfaction which he felt, to find from the speeches of so many Rev. Gentlemen, the deep interest which was taken in the subject now before the house.

Professor HILL was glad to see the unanimous feeling which prevailed in the Assembly on the subject. There was only one point on which he wished to say a few words, as it had not yet been adverted to. It might be some time before any steps were taken with regard to the measures which were contemplated. What in the meantime, then, was to become of their brethren who were acting as *quoad sacra* ministers? What was to become of the kirk-sessions over which they presided? How was the necessary discipline to be carried on? He had no hesitation in saying that he was himself perfectly prepared to suggest means by which he thought these difficulties might be obviated, and he hoped the Committee to be appointed would be instructed to take this subject into their consideration, in order that there might be an efficient staff in every one of the *quoad sacra* churches and congregations.

Rev. Mr ROBERTSON of Ellon said he felt it quite impossible that he should agree to the form of the noble Lord's resolutions. He had been accused of super-subtlety in respect to this matter; but he did conceive that it must be the earnest and anxious wish of the Assembly in every question that came before it, to bring out the plain and simple truth. It might be said by some, that the views upon which they had acted in the repeal of certain acts of former Assemblies, involved what were called low-Church views. Even if they did, still, if these were truth, he should like to know where was the individual in that Assembly who would object to the truth *qua* truth? But he maintained that this accusation was altogether unfounded; and the plain fact was, that by going directly to the point, and to the simple explication of the truth, they would not only maintain that which was paramount to all other objects—doing real justice,—but they would also maintain the vital independence of the Church. If the acts in reference to *quoad sacra* ministers were passed incompetently by the General Assembly—if they were passed in excess of jurisdiction—if they involved principles inconsistent with the foundation of the constitution, whether it was more honest or more manly to propose the repeal of these acts—which virtually involved the power to enact them, or to take the more direct course of declaring that those acts were from the beginning null and void, and consequently they did not exist as acts of that Church at all? And if they attended to the right connection

which, as an Establishment, the Church held with the State, there was nothing whatever in this inconsistent with the rightful independence of the Church. He maintained that *qua* church, the civil magistrate had no power of interference with them whatever; they were not in the slightest degree subject to his control. But if they conducted the government of the Church according to certain forms by themselves laid down, and to which they had obtained the sanction of the civil magistrate, then, unquestionably, their spiritual independence did not require them, in the maintenance of their status as parish ministers, to do anything inconsistent with the status conferred on them by the State. After some further remarks upon the incompetency of the acts referred to, Mr Robertson proceeded to say, that it had been reckoned a ground of division, and a cause of separation, by brethren whom they dearly loved, that the Church was not found to have power to admit ministers, in virtue of her own authority, into Church Courts, and to give legal consequences to the sentences passed by these ministers. But he believed it was a point which had not yet been fully brought out, that for twenty years after the Church of Scotland was constituted, the whole Courts of the Church were in this state—that legal consequences did not follow their sentences—and this continued to be the state of matters till the passing of the Act of 1592, causing deprivation to follow deposition. But if any thing more than another could clearly establish the incompetency of the acts in question, it was the fact that the Church had herself made repeated application to Parliament to pass such acts for her (some instances of which he mentioned.) He maintained, then, that the acts of 1834-1835, respecting *quoad sacra* churches, were, *qua* the constitution of the Established Church, null and void. If this, then, was the plain and simple truth, he believed that good reason for concealing it, for preventing its being publicly made, could never be found on God's earth. He believed that the truth, and the truth alone would stand; and he could never agree to terms which involved a contradiction to what he felt to be a deliberate conviction, after the most careful inquiry into the subject. He was under the necessity, therefore, of objecting to the form of the motion of the Noble Lord, to whom, he admitted, the House was under great obligations for his kindness in bringing forward this matter. It might be held that this was a matter of minor criticism; but he could think no point too minute which involved an important truth. He had another objection to the motion. The Noble Lord's motion was simply for a Committee to draw up an address to her Majesty, praying her to take the matter into her favourable consideration. Now, he was satisfied that this did not go far enough, it did not reach the evil which pressed upon the Church. The Committee should receive instruction to take into their consideration the whole facts of the case. As the civil law now stood, any compliance with the prayer of this address necessarily involved the repeal of certain acts of parliament affecting the interests of individuals; and he would therefore propose that the Committee should put themselves into correspondence with the Government on the subject, and endeavour to get the matter properly adjusted, so that the *quoad sacra* ministers might be placed on a permanent footing, and their invaluable services secured to the Church. Mr Robertson then read the following motion:—

“The General Assembly having taken into their serious consideration the overture now on the table with reference to the status of ministers of Parliamentary churches, find the acts passed respectively in 1833, 1834, and 1839, in regard to these ministers, are in themselves incompetent acts of the Church, having been passed in excess of its jurisdiction, and therefore that the status of those ministers is, and continues to be the same as that occupied by ministers of Chapels of Ease previously to the passing of these Acts; but the General Assembly being at the same time deeply impressed with the vast benefits which have been obtained for the people of this country by the extension of the blessings of religious instruction by means of the services of *quoad sacra* ministers, &c.; and feeling most anxious that those great and useful services should be secured to the country on a proper and permanent basis, appoint a Select Committee to draw up a loyal and dutiful address to her Majesty, praying that her Majesty would be graciously pleased to take the status of ministers of *quoad sacra* churches into her most favourable consideration, with a view to having those churches, by competent authority, erected into parishes, and endowments provided for them accordingly; and the General Assembly farther empower

their committee to put themselves into correspondence with her Majesty's Government on this important subject."

Such were the terms of the motion, which he ventured, with very great deference, to lay on the table, and he trusted that, in this motion, he was putting no obstacle in the way of the full and complete extension of the means of grace in the Church. In doing so—he was reminded of the time these acts were passed, which had given them so much trouble and vexation—when he earnestly besought the Assembly of that day that they should only go to work in a legal and constitutional way, and that by that means there would not be two sides of the house, but they would be enabled to go forward unanimously for the great object. These acts stood as an insuperable objection to their going forward to make application on behalf of these churches, in a way that would have been acceptable and successful. They certainly had no reason to suppose that her Majesty's Government would not accede to their propositions, because they had not yet been put in a fit and reasonable form; and he should be very much disappointed indeed, if, by next day twelve months, when they again met together, a gratifying and proper response was not given to their memorial which would gladden the heart of every leal and loyal man in Scotland, and enable them, in conducting the discipline and ordinances of this venerable Church, to make such successful progress as would redound to the interest of their Zion and all who dwell within her courts.

Dr MEARNS, in supporting the motion of Mr Robertson, reminded the house that the act of which they complained was passed in utter defiance of one of the most important barriers of the constitution of the Church. It was passed in defiance of the act which went to prevent the General Assembly taking immediate or hasty resolutions—and allowed a convenient time for all the ministers and elders of Presbyteries to consider them before they were made binding acts of the Church. In spite of all that could be said, however, the General Assembly of 1834 passed the act in opposition to every remonstrance as to excess of jurisdiction; and the disastrous consequences had ensued which they all deeply deplored. He considered that the time was now arrived when they should take such proper and judicious measures—supposing the Government was well affected to the object, and if favourable communications were received from Government—as would enable them beneficially to promote the interests of the Church. He hoped, at the same time, when such steps were seen necessary, that they would meet with no delay, and particularly that on this subject there be no division.

Rev. Mr WALKER of Legerwood rose with reluctance, and with painful feelings, to offer a few words of explanation. With regard to what had been advanced by the Rev. Gentleman who had lately addressed them, he begged to observe that he agreed with the latter part of the address. He did not feel himself called upon to advert to the matter of incompetency which he (Mr Robertson) had discussed; but he begged to say, that although he had listened with the utmost attention, and looking to the difficulty which he had raised the other day, which was not offered,—he could assure them,—for a party purpose, there was still a difficulty in his mind, in common with many around him, which had not been removed. He admitted, in the fullest way, that the fact of their procedure having been *ultra vires*, ought to be with them a prevailing consideration always to review their enactments or their sentences, with the view to doing justice to a case; but the Rev. Gentleman had treated his views as perfectly unmanly, and asserted that they would tell indifferently with the public, and that they would readily see through it, &c. Now, he begged to say he had nothing to do with the public; he felt that, as he sat there, he was responsible to God—he felt what was his duty, and he held that, admitting they had a jurisdiction within a field, however limited, it became them to occupy the position to which they were appointed. It was an important consideration in connection with this view, that the proceeding now unhappily adopted, was a novelty in this house, and altogether unprecedented in the history of this Church. He would admit that perhaps a similar class of cases never came before this court; but at the same time, so far as he could judge of the tenets of the fathers, who were most jealous of their spiritual jurisdiction, they were never found asserting their authority without showing its extent—in the preaching of the word, in the sacraments, and in the exercise of discipline. He still considered, however, that the only safe course which this Church

could follow, was to fall back upon and reconsider its own act, and rescind whatever it had done amiss.

Mr ROBERTSON explained as to the term *unmanly*. When he had used that expression, he could assure the Assembly there was no feeling in his breast but one of kindness; and if it had offended any one, he should deeply regret it. As for the previous speaker, he had the highest respect for the open and straightforward way in which he had avowed his sentiments.

Mr MACDUFF RHIND shortly addressed the house in support of Mr Robertson's motion.

Dr COOK next rose, and suggested an adjournment. This was not acceded to, however, and the Rev. Gentleman proceeded.—In his estimation they had a clear course to follow out. They had to declare that these men, the *quoad sacra* ministers, had returned to the situation in which they formerly were, and then to appoint a Committee to regulate their future status, and make every arrangement for that end. He was very much inclined to agree to the resolutions of the Noble Lord—in fact, he considered these resolutions almost identical with those of his reverend friend. Both had for their object to declare the state of the *quoad sacra* churches,—both had for their object to address her Majesty on the subject of improving the status of the ministers,—and both had in view to look to the subsequent steps for having this important matter properly settled. Another circumstance as agreeable as this was, that they did not intend to take any steps that would alter their situations, so as to impair their efficiency, but to place them on such a footing that they would be equally powerful for good, and equally comfortable in circumstances. Then, with regard to the differences they had to encounter in this discussion: In the reasons which he had embodied in the resolutions which he drew up in 1835, he had embraced the principle, that not having been sanctioned by Presbyteries, these Acts were *ultra vires*. It was true that they might set aside the Barrier Act altogether; but he wished it impressed upon the members of this House, that they should be exceedingly careful in departing from the regular order of procedure. He would admit that he was prepared to support the motion of his reverend friend, provided the words “null and void” were taken away; but he had some difficulty as to the end of the motion. He considered it proper that they should declare by a general proposition, and have an opinion expressed, as to rendering the situation of the *quoad sacra* ministers as comfortable as possible, and for entering into negotiations on this point with as little delay as could be avoided. He was for leaving the matter in a great measure open, and would be disposed to appoint a Committee for the general purpose. He was also extremely desirous for an expression, as far as endowments were concerned, that they should be obtained for these Reverend Gentlemen, that they might not be dependent on their present resources, but that they should have comfortable situations, where they might exert the faculties of their minds in the best manner for the glory of God and the advancement of religious truth. Taking the matter in that view, he would support the motion of his reverend friend; but he would not have them come to any division, when they did not differ, and draw the attention of the public from the great point on which they were all agreed, to fix on minor matters away from this great question. His chief object in rising was to secure unanimity, and to show that it was their most anxious desire to provide for the religious and moral education of the people, and to render the condition of those who attended to this duty as comfortable as possible.

Sir C. FERGUSON had seconded the motion of the Noble Lord. He hoped, however, that the line chalked out by Dr Cook would be followed, as it seemed to meet the views of all.

Lord BELHAVEN replied.

There were now general cries of “Vote, vote;” but the discussion was prolonged somewhat farther in a desultory conversational form, in which Mr Rhind, Principal Haldane, Sir Charles Ferguson, Dr Mearns, Principal Lee, Mr Hugh Bruce, Dr Bryce, Mr Proudfoot, and others, took part. It was eventually resolved to adopt the motion of Lord Belhaven, the word “rescind” being superseded by the following alteration—“the same having been incompetently passed, and of necessity repealed.”

Mr Robertson, Dr Forbes, and others, reserved to themselves the right to dissent against the terms in which the motion was couched.

Lord Belhaven then named the following Select Committee :—

Sir Charles Ferguson, Dr Cook, Mr Smith, Mr D. Milne, the Procurator, Principal Lee, Mr Proudfoot of Avondale, Mr Smythe of Methven, Mr Robertson of Ellon, Dr Hill, Lord Selkirk, Lord Belhaven, Mr Hugh Bruce, Mr John Cook, Dr Mearns, Dr Haldane, Mr James Hope, W.S., Mr M'Leod of Loudon, Mr Paul of Tullynessle, Mr John Tait, (Sheriff,) Mr Macduff Rhind, and Mr Bisset of Bourtie—Lord Belhaven to be convener.

The Moderator then announced that the parties in the North Leith case were not prepared to proceed, and at a quarter to six the Assembly adjourned to the next day at half past eleven o'clock.

WEDNESDAY, MAY 24.

The Assembly met to-day at half-past eleven o'clock, Principal Macfarlan, Moderator. The meeting having been constituted, and the minutes of the previous sederunt read by the clerk,

Dr MEARNS moved that the Assembly should return to the ministers of Strathbogie who had come up to this Assembly the records and books now deposited in their hands belonging to that Presbytery. The Moderator having put the motion to the Assembly, it was agreed to without opposition.

Rev. Mr JOHNSTON of Old Monkland read the following reasons of dissent against the decision of the Assembly in the Strathbogie case :—

“ Because, while I deplore the course pursued by the Church towards the brethren of Strathbogie, and have uniformly held that the sentences of suspension and deposition were uncalled for and oppressive, and while I should rejoice to see these brethren reinstated, on expressing their regret that conscientious views of duty had led them to do any thing which tended to increase the embarrassments of the Church,—the sentences referred to were pronounced by the General Assemblies of the Church, lawfully convened, and as none but an Ecclesiastical Court can inflict or remove ecclesiastical censures, the clerical representatives of the majority of the Presbytery, though now restored to their status by this decision of the House, were themselves deposed when appointed as Commissioners, and were elected by others in a similar situation, and are, therefore, with their elder, unqualified to sit in the present General Assembly.”

Rev. Mr FORBES of Boharm also read reasons of dissent from “ the form of phraseology ” employed in the motion adopted in the Strathbogie case, remarking that he did so merely to show how little difference there was between him and those who voted for the motion, and that they all agreed as to the object to be attained.

The CLERK then read a letter, dated London, 22d May, from Mr James Crawford, advocate, requesting that his name should be struck off the roll of the Assembly.

Principal LEE wished to state that a gentleman applied to him for an opportunity of signing the protest given in to the Assembly last Thursday, and he observed it had been stated in another place that he (Dr Lee) would not allow him to sign it. Now this was an entire mistake, as he could neither allow him nor disallow him to sign it. What he stated to the gentleman was this, that it was for the General Assembly, if it thought fit, to give him an opportunity of signing the document.

The Committee appointed to prepare an address of congratulation to her Majesty on the birth of a princess, and likewise an address of condolence on the death of the Duke of Sussex, presented the addresses, which were read and approved of, and placed in the hands of the Commissioner for presentation.

The COMMISSIONER said he would have great satisfaction in presenting these dutiful and affectionate addresses to her Majesty.

PROFESSOR ALEXANDER said, in the peculiar circumstances of the Church, he thought it of much importance that they should address themselves to their parish-

ioners and congregations, in order to make them understand the real position in which the Church was placed in consequence of what had recently taken place. He would, therefore, humbly move that a Committee be appointed to draw up, in the most tender and affectionate language, an address to the people of Scotland in reference to the lamentable event which had taken place.

Professor HALDANE seconded the motion, which was agreed to.

Mr STEWART of Belladrum suggested, that the proposed address should be translated into Gaelic.

After some farther conversation, the following Committee was appointed, viz.—Principal Lee, Principal Haldane, Dr Mearns, Dr Cook, Professor Alexander, Dr Hill, Mr Tait, Lord Belhaven, Sir Ralph Anstruther, and Sir Charles Ferguson.

Lord BELHAVEN then begged leave to refer to that paragraph of her Majesty's Letter, with regard to which he had intimated that he had a motion to propose. The paragraph was as follows:—"The Church of Scotland, occupying its true position in friendly alliance with the State, is justly entitled to expect the aid of Parliament in removing any doubts which may have arisen with respect to the right construction of the statutes relating to the admission of ministers. You may safely confide in the wisdom of Parliament; and we shall readily give our assent to any measure which the Legislature may pass, for the purpose of securing to the people the full privilege of objection, and to the Church judicatories the exclusive right of judgment." Without detaining the House for a single moment, he would propose that the paragraph of her Majesty's Letter which has now been read, be remitted to a Select Committee of the House, to consider what steps should be taken thereupon, and to report to the House. Agreed to.

The following Committee was then named:—Principal Haldane, Dr Cook, Dr Hill, Principal Lee, the Procurator, Sir C. Ferguson, Sir R. Anstruther, Mr Milne, and Lord Belhaven.

THE PROTEST.

Dr COOK then rose, and amidst the deepest silence addressed the House. He said—We are now about to enter upon a subject which must deeply affect every man in this General Assembly—a subject which in every point of view is most painful to our feelings; and nothing, we think, but the most dire necessity could have led us to bring it before the House. I allude to the Protest which was read by the late Moderator of the Assembly on the first day of our meeting, and to the proceedings which followed it—the withdrawal of so many worthy and respected brethren from all connection with the Church of Scotland. It will be proper that an examination of the minutest kind should be made of this protest; that a formal answer to it should be drawn up, which should be widely circulated throughout the country. That, I need not say, cannot be done to-day; it will be a work requiring great consideration by men who are competent to put our views in the strongest possible form. We are, I have no doubt, agreed upon the point, that the pleas put forth by the protesters are in a very great degree fallacious pleas; that their views of Acts of Parliament are erroneous views; and we are perfectly at one in this, that their interpretations of these acts are not interpretations which, down to the last Assembly, have ever been put upon the statutes, or were considered by the Assembly to be legitimate interpretations. I therefore think it necessary, and it should be understood, that there is to be a Committee appointed to prepare such a minute answer as I have suggested, and that that will be done after the discussion of this day; but I take it that the matter calling for our interference is not merely the protest itself, but what was done in relation to it. I consider that the solemn protest taken in the face of the Assembly by the protesting members, the declaration that they would not submit to the authority of the Assembly, but that they would disregard our authority, and the following that up by retiring from the House, and withdrawing, as they say themselves, to organise a separate Assembly,—I say that these things we cannot pass over; and to neglect them would imply that we were totally careless about the dignity and honour of the Church of which we continue members. I would have held it necessary to take up this matter, whatever might

have been the nature of the subject of the protest, and the steps that followed it. But to appreciate it as we ought, we must take into view what are likely to be the consequences in regard to the Church, and to what we consider the vital interests of our pure and benevolent religion. Consider how it bears upon the Church. I trust that, surrounded as we are surrounded by men who have not forgotten their love to the ancient and venerable Establishment of the country, that Establishment is interwoven with our earliest associations and affections—that Establishment is connected with all on which we delight to dwell—with all that occurred in our early days, and is still endeared to us as the Establishment of our fathers, within whose sanctuaries we were baptised, and where we received those pious instructions which I trust have directly influenced our subsequent lives. This Establishment has also been endeared to many of us by what has often taken place, when we met in the House of the Assembly, and heard and uttered the warmest expressions of attachment to the Church; and I believe there is hardly one who has been present at the dissolution of former General Assemblies, and at the solemn services which then took place, who did not feel moved by what he then witnessed, and who did not feel the ardour of his attachment to the Church increased. I conceive it to be of great importance that we should impress it upon the House that this is no mere partial declaration—that it is not we alone that bear testimony to the excellence and value of the Church of Scotland—that the same testimony has been borne by ministers who did not belong to the Church; and if there is one thing more universally received than another, it is this, that through the influence and exertions of our Church, the character of the people of Scotland has been in a great degree formed, and that it has taken the high place which that character now happily holds. I beg leave to call to the recollection of the House, what is well worthy of being remembered—the testimony which was borne in the House of Commons by a Committee of that House, appointed to investigate the subject of patronage. That Committee came in contact with men of all shades of opinion in the Church; it examined many men who did not belong to the Church;—all the circumstances connected with the Church, and with the appointment of ministers, and all the arrangements on that subject, were laid before them, and what was the result? Their report was to this effect—“That no sentiment has been so deeply impressed upon the minds of the Committee, in the course of a long and laborious investigation, as that of veneration and respect for the Established Church of Scotland. They believe that no other institution existing at so little cost has ever accomplished so much good. The eminent place which Scotland holds in the scale of nations arises from the purity of the standards, and the zeal of the ministers of her Church, as well as from the wisdom with which her internal institutions have been adapted to the habits and feelings of the people.” Higher testimony than this, and coming from men more qualified to give it, cannot well be conceived, and it ought never to be forgotten. To return from this foreign testimony.—We ought never to forget those eminent and distinguished men with which in other days the Church has been adorned. We can recollect many of these men; many of us are old enough to remember them taking their places in the Assembly—the veneration with which we regarded them—and the high testimony which they ever delighted to give to the purity and excellency of our Church. We must take all this into consideration, and we must condemn every thing that is calculated to shake or to destroy this system, as a grievous evil. But I cannot allude only to what I may call the public good which the Church has done; I wish you to consider that which must come more home to us, and still more powerfully influence our mind,—I mean the unspeakable good which the Church has administered in private to the people of Scotland. The Establishment provides a minister in every parish; the friend of the poor; the man who, without bringing himself into the public view, goes into the cottages of those who have no other friend to guide them; who watches over their spiritual state; who gives them that counsel which their circumstances require; who administers to them consolation in distress and sorrow; and who leads their minds to those exalted and heavenly views of the gospel, which makes them happy here, and prepares them for a blessed eternity hereafter. I was long a parish minister; and though these years have far departed from me now, I recollect with unspeakable delight what I, in common with those by whom I was surrounded, was enabled in the capacity of a

parish minister to do. I was called to diffuse unspeakable good—not perhaps such as might be estimated in the acts of high ambition, but in conveying instruction to the hearts of many with whom I conversed, and who were thus made happier and better than they otherwise would have been. Is it not, then, matter of infinite moment, that we should resist any attempt to shake this noble system—any attempt to wrest their friends from those who most need friendship, and who now found that every one had not forsaken them, that there was still one man in every parish who delighted to give them comfort and consolation. I consider that it would be a great evil if any thing calculated to affect the stability of this noble system should be done.* No doubt we will be met by saying that our friends intend to supply the place which we have hitherto maintained; that they will exert themselves to erect a new structure, and to produce a higher tone of religious sentiment in the country. Are they prepared for that? Can we be assured that they will maintain that unity of purpose which I consider to be the greatest excellence of the Establishment, that unity of operation which is never interrupted; which carries on at all times the great and blessed work; and which secures that great object that in my mind an Establishment alone can secure; no doubt our friends are bound together by a great and general principle, and it would appear at present as if the protesters were all of one mind and of one sentiment. I say, though our friends have hitherto been united in one great general purpose, it will not be the same when they begin to adjust those arrangements to which they must come in order to carry fully into effect the purposes which they contemplate. Does any man who is acquainted with the history of human nature believe that 400 or 500 men, when they begin to discuss arrangements of such a delicate nature as must yet come before them, will all remain united? Is it not certain that diversities of opinion will then emerge, and that their present unity will be succeeded by a sad discord which will prevent them from entering upon what I consider to be the great blessing of an Establishment—the uniform and continued exercise of pastoral influence all over the land? Therefore, whatever these gentlemen do now, yet in the arrangements which remain to be made for the appointment of ministers and other important subjects of a delicate nature, in regard to which men have differed ever since they began to attend to these subjects, it is impossible to believe that evil will not happen.† But supposing that they are more united than I think they will be, I deprecate the kind and tone of instruction which they have assumed; I deprecate the excitement of the public mind; I deprecate what is called preaching to the times; I deprecate the turning from the mild, and gentle, and blessed doctrines of the gospel, to those topics which tend to excite the people, to agitate their minds, to raise a prejudice in the minds of the people, and to diminish the influence of that Christian charity which is the chief characteristic of the gospel—that charity of which it has been said, that it never faileth, and that it thinketh no evil. The natural tendency of things of this kind is to make men think evil of their brethren—to prevent that candid interpretation of the motives of those who differ from us which it is the great object of the lessons of Christianity to inculcate and to cherish; and I am against a system which would draw the people into such a system, or into anything of that nature. By strengthening the Establishment,—by invigorating the Church, and showing towards it the warmest attachment, we shall—not all at once, for it is not possible to live in midst of agitation without being in some degree agitated—but gradually we shall come back to that calm temper which happily existed till within these few years; we shall give religion that influence which it ought to have; and the pulpit, no longer a place for the discussion of these exciting subjects, will inculcate the expansion of the graces of the Christian character, connecting all that is sincere and devout with the ser-

* *Did Moderatism build up this "noble system?" Is it to Moderatism that the Lord's people look for "comfort and consolation?" To those who know what Moderatism has been, and what it still is, the idea is absolutely ludicrous.—ED.*

† *Whatever other qualities Moderatism may possess, it is clear that the gift of prophecy is not one of them. Where is the "sad discord" predicted by the Rev. Professor? Echo answers, Where? It is not "the history of human nature" that Dr Cook should have ransacked, however natural such a course of inquiry may be to a Professor of Moral Philosophy." He should have examined the history of the Spirit's work, when the Church has been filled with the Holy Ghost; and he would not have found himself so grievously at fault.*

vant of Him who is meek and lowly, and whose spirit we ought ardently to cherish. I take such a view of this matter, that I would not proceed one iota beyond what is absolutely necessary. I would not touch the spiritual authority or character of our brethren who have left us. I would not interfere with that. I have always been of opinion that nothing is more inconsistent with the spirit of Christianity than where men, differing on one point, but holding the common principles of religion, and distinguished as many of these men are, or all of them, for ought I know, by the exemplary character and fidelity with which they discharge their pastoral duties,—I have always considered that it was a dreadful thing to take from these men the character of ministers of the gospel. I would continue, and not interfere with that. There are other spheres of usefulness open to them; and I would shrink from the idea that we should put upon these men a brand, the tendency of which would be to weaken their efforts in the cause of their Master. They have left us, and I cordially wish them all success in the Christian vineyard; far be it from me to do any thing which could affect their influence. I have made these observations to show the importance of our taking up this protest, greatly as it may pain us to do so. It has been brought here; and we cannot possibly pass it over without delivering our sentiments with regard to it, and acting in a particular manner with respect to it. Look at this protest. It points to a way; and I believe it has been more clearly pointed out in another manner by themselves; the protest plainly implies the purpose of separation; it avows that—and they have met as a rival Assembly, sitting perhaps not in the way of opposition, but certainly not in the way of harmony and connection with this Church. As I do not wish to detain the Assembly farther, I shall now read my motion, only remarking by way of explanation, that we do not consider that the barrier of separation which has been raised up between them and us is one that cannot be removed; that a time may come for its being removed, their own protest implies; and we will not abandon the idea that to a considerable extent it will be removed. I may also say, that there is a difference between those who appeared before the Assembly, and submitted to us a protest, and then left the Assembly; and other ministers who are said to have subscribed the document, but with which act of theirs we have no acquaintance, and in regard to whom at present we cannot take the same measures as with those who signed the protest. I have also to say, that I hope a Committee will be appointed to answer fully this document, which is of a legal nature, and which is not, therefore, included in my present motion. The Rev. Doctor then read his motion, which was ultimately proposed in the following terms:—

“The General Assembly having maturely considered the protest read on Thursday last, the 18th May, by the late Moderator, followed as it was by the secession from the Assembly of those by whom it was subscribed, and in which protest they declared their intention of separating from the Establishment; and having also considered a document laid on the table, containing a formal deed of separation from the Established Church of Scotland, did and hereby do find, that the ministers who attached their names to the said protest, have by their own act ceased to be ministers of the Church of Scotland—that their churches have become vacant—and that they are disqualified for receiving any presentation or appointment to a parochial or other spiritual charge in this Church as by law established, till reponed by the competent Ecclesiastical Judicatories—and that the subscribing elders are no longer elders in any of the parishes or sessions connected with the Establishment. The General Assembly hereby instruct Presbyteries to intimate without delay the vacancies thus occasioned, to the patrons, or to those entitled to present or to nominate persons, by whom, when found qualified, they may be supplied.

“And whereas it has been publicly intimated, that there are additional ministers and elders, not members of this Assembly, who have since adhered to the above-mentioned protest, and have subscribed one of the same import, the General Assembly instruct the different Presbyteries of the Church to meet on or before the third Wednesday of June, and this for the purpose of ascertaining whether any of these members have so done, and in the event of this being by the signature of such ministers and elders, or by their acknowledgment of such signature, and if the persons said to have signed shall not appear before the Presbytery when summoned, or shall refuse to answer to such Presbytery, that they shall be declared to be in the same situation with the ministers and elders, members of the Assembly, who subscribed

the protest; and that similar steps as above prescribed, be taken for declaring their churches vacant; for having them supplied as soon as can be conveniently done, with persons found qualified to discharge the ministerial duties—the incumbents who had subscribed being no longer members of this Church; and for removing from the sessions of the Church the additional subscribing elders—the sentence of Presbytery as to these classes of persons being ministerial and final, from which no dissent or protest can be taken.”

Rev. Mr PROUDFOOT of Strathaven.—I have no objection to second the motion, if the reverend Doctor pleases. I know that in what I say I am not likely to meet with much approbation from some here, judging from the specimen of the noise which we have to-day heard from the galleries; but I do not desire to have their approbation, and I am not to be put down by them. With respect to the document I have alluded to, although it has been composed by men certainly of very great talent, yet I hold that it contains statements that are not the statements that I would have expected from those reverend gentlemen. I do not wish to go into this document, and for this reason, that the Committee to be appointed will look into it, and will, no doubt, answer it paragraph by paragraph. But I cannot help saying, that the scene which we witnessed the other day, with reference to this document, was a truly melancholy one. The truth is, that after all the printing, praising, and talking we have heard of it, I was altogether surprised at it. I have great respect for the gentlemen, but I must give vent to my feelings. I watched them with great care—with the tear in my eye; for I was one of those who deeply regretted the step which these mistaken men, as I think them, took on that occasion. We have heard a great deal of the dignity of that scene, and of the deep impression it produced. In my opinion, it was a most unfortunate scene; for, considering the consequences it involved to themselves and to the country, it was the most undignified scene I ever witnessed. Why, Sir, the document was thrown down by the Moderator, after he had read it, in a way that, if I had done so, every newspaper adverse to my views would have said that I had treated the document with contempt. They acted, indeed, as if they felt that they were not doing right.

Mr STORIE of Roseneath.—I speak to order. The reverend gentleman is wandering from the subject before the House. We have nothing to do with the feelings of our brethren. They have made noble sacrifices in the eyes of the world,—and therefore let not one word be said of them but with the utmost respect.

Rev. Mr PROUDFOOT.—I do not wish to say anything disrespectful of those gentlemen; I am as much attached to them as the reverend gentleman who has just spoken. It is said that they made sacrifices. Why, Sir, who have made the sacrifices? What do we hear every day but of thousands of pounds coming in to them.

Mr STORIE.—I again speak to order.

Mr PROUDFOOT.—I maintain, Sir, that the sacrifices have been made by the poor people of Scotland. I must speak to this point,—I repeat, that the sacrifices have been made by the poor people of Scotland; and when they are boasting of the thousand pounds that are coming in from the nobles—

Principal LEE.—I rise to order. There is no document before the House containing any such statement as that mentioned by the reverend gentleman; and I would suggest most earnestly to the House, that in considering this subject, it ought to be treated with extreme delicacy; and that we should studiously abstain from alluding to such topics if we would wish to preserve the dignity of the House.

Mr PROUDFOOT.—I have no wish to say a single thing to offend any individual; but when we hear of so many sacrifices being made by these ministers, and when we at the same time hear of poor widows giving away what they had not to give—what they received in charity—to the support of a Free Church, I cannot understand it. (Hisses from the gallery, and great confusion.)

Sir CHARLES FERGUSON.—I wish to know, Moderator, whether, when a member wishes to make any observations to the House, the people in the gallery are to be at liberty to prevent them.

Mr PROUDFOOT.—I have no desire to trespass on the time of the House; but I am anxious farther to state, that I hope the Committee to be appointed will be careful about the answer they draw up; and that they will send it to every hamlet and

district of Scotland, because I know that tracts of various other kinds have been circulated, and put into the hands of every individual, whether he was willing to receive them or not; and it will be necessary to do all in our power to prevent the influence of them. I am surprised that any minister of the Gospel, or any elder of the Church, who has taken the usual oath to do all he can to promote unity and peace in the Church, to defend the Church against all schism, notwithstanding whatever persecution may arise, and to follow no divisive courses—I say the wonder is how they can satisfy themselves that they have done right in going away from this Assembly, and resting their defence on a mere pretence. Had there been a different state of things—had you, Moderator, not occupied that chair which you now occupy with so much dignity—had there been a majority on the other side, they might have relieved themselves of their oath; but thanks to the “Forty.”

Mr ROBERTSON of Ellon rose to order. They were, he said, engaged in a great judicial case. He had always deprecated exciting language in any case whatever. They were not yet arrived at that stage of their proceedings in which they could judge of the grounds on which the Secession had acted. The only intimation of their intention was the decisive act of separation, and it would be for the dignity of the House, and the character which, as a Christian Court, they ought to maintain in the eyes of the country, if all allusions of the kind made by the reverend gentleman were omitted, and if the reverend gentleman would not allude to the “Forty,” but speak to the motion of Dr Cook.

Rev. Mr PROUDFOOT—As one of those who belong to that party—(“Oh, oh,”)—I have only further to state, that I hope much good may be done by it, and that the Church of Scotland may be *fortified* by it.

Rev. Mr STORIE—I do exceedingly lament that I should have the great misfortune to address the House in a matter of so much importance after the expression of such feelings, excited, I am sorry to say, by a reverend member of this venerable House. The simple point before us at present, is to consider whether or not the House will adopt the motion of the reverend Doctor; and whether we will proceed at once to accept the document before the House as the demission of those who have signed it or not. I do not mean to utter many words, but I do feel strongly inclined to urge upon the notice of the Assembly the law which has been adopted through successive generations, respecting the demission of a charge by a minister. There are many instances, I am sure, on the records of our inferior courts, showing that when a minister solemnly demits his office, time is given him to deliberate on the subject before the Presbytery gives a decision. Indeed, I do not know an instance—but my experience is limited—where this has not been done. Whether or not the rule adopted in a solitary case should be departed from because a great multitude of our fathers and brethren have placed themselves in these circumstances, I do not know; but I do feel that the rule adopted in the inferior courts would be a wise rule for us to adopt in the present emergency—and that we should delay coming to a conclusion upon this subject till the last day of the Assembly. I have another reason for urging delay. We have not yet entered upon the particular consideration of the document before us. It has been tabled, but not discussed. I submit to the House, therefore, whether we ought not first to consider this document before taking the step which is now proposed. Mr Storie concluded by moving that the consideration of Dr Cook's motion be delayed until the close of the Assembly.

Mr STEWART of Belladrum, (elder,) said, that although there might be a difference of opinion as to delaying their decision upon this motion, he presumed there was no difference of opinion as to the necessity of taking speedy measures for counteracting the effects immediately arising from the Secession—he alluded to the spiritual destitution in which so many parishes were now left in consequence of that event. There were at present a number of parishes in a situation which it was lamentable to think of. In Ross-shire, for instance, out of twenty-nine parishes, there were twenty now deserted, and left without the means of spiritual instruction or pastoral superintendence, and the adjoining counties were not in a much better situation. This was a most lamentable state of things. He had intended to have moved the appointment of a Committee for the purpose of applying a remedy to this great evil; but he found he was not in order in the notice he gave, and he was not in a situation to do so now. He contented himself, therefore, with bringing the subject un-

der the notice of the House. The motion submitted by Dr Cook proposed a remedy to some extent, and with all the Rev. Doctor had said he cordially concurred : but he would suggest to the Assembly whether it was not expedient that until successors were appointed to the seceding clergymen, some means should not be taken, and that without delay, by the employment of missionaries, or some other way, to afford the people those means of spiritual instruction which they stood so much in need of, and not leave them to the tender mercies of those itinerant field preachers whose orations had already produced such lamentable effects. Whatever measures might be adopted to resist the progress of the evil, they must be prepared to expect great difficulties at the very threshold of their proceedings, in consequence of what had been going on in some of the counties for the last six or twelve months, by which the minds of a vast majority of the population had been imbued with doctrines and feelings—at variance with those religious feelings and principles of allegiance which it was the peculiar province of the faithful ministers of the gospel to inculcate upon the minds of the people. Besides, many of the ministers who had retired from the Assembly, and withdrawn from the Establishment, were nevertheless to continue to reside in their former parishes, and would not cease their endeavours to carry out their views amongst the population of those parishes, however hostile these views might be to the maintenance of peace and good government of the country.

Sir CHARLES FERGUSON said,—If he understood the motion of Dr Cook aright, it went upon the assumption that the protest contained an intimation on the part of those who had unhappily left that House, that they had actually separated from the Establishment. For his own part, however, he was unable to find any such language in the protest. (Here Sir Charles read several paragraphs of that document.) It occurred to him that they had not by their own act yet ceased to be members of the Church ; and he was strengthened in this belief by the fact, that since the reading of their protest on Thursday, they had been admitted to vote. (No, no.) He appealed to the House whether their names had not been regularly called over as they stood on the roll when the vote was taken on Monday night.

The MODERATOR—The Hon. Baronet is quite correct. The reading of the names in question was referred to the Chair; and I gave it as my opinion that they could not constitutionally or safely be omitted, until a resolution of this House was passed, deliberately causing their names to be struck out.

Sir CHARLES FERGUSON held that they could not consider these gentlemen as separated from the Church. He saw nothing in their protest declaring that they had ceased to be members of the Church. Till intimation was made that they had separated in the orderly way in which they say it is their intention to separate, it would not become the House to assume that they had, but to afford every opportunity to their brethren to recal the hasty resolution at which they had arrived:—till they told themselves that they had separated, their separation ought not to be assumed, because they might thereby lose some valuable members of the Establishment whom they would be delighted, if it were possible, to see here again.

Dr ANDERSON of Newburgh regretted exceedingly that he was not able to concur in the very conciliatory sentiments which had just been expressed by the honourable Baronet. The House was undoubtedly about to proceed to a grave and solemn act—an act which required mature and due deliberation. At the same time, he thought they had fairly on the face of the protest itself, such an amount and degree of schism as fully to justify the adoption of the motion of Dr Cook. (Dr Anderson here quoted several passages of the protest.) There was here not only the intimation of the intention of these gentlemen to separate from the Church, but the reasons which actuated them in taking that step; and this was followed by their actual retirement from the House. He was sure that this was the interpretation which the respectable gentlemen who had left the Assembly wished to be put upon their conduct. In adopting this interpretation, then, the House was only putting these gentlemen in the position they wished to occupy. It was but just to them to say, that they had acted boldly and manfully according to the light which they had, and had pronounced to the Church and the country that they were no longer *de facto* connected with the Establishment. It had been suggested that the matter should be delayed for some days, in order to enable the parties to consider their resolution more maturely. He confessed he did not see that in the course of any number of

days there was the least possible chance. after what they had seen, and after the strong declarations that had gone forth from other meetings, that the gentlemen who had seceded would come back to the Assembly. It was no compliment to them to suppose that they would do so.

Mr ROBERTSON said, he had not been able to find in the protest any form of expression which implied distinctly and directly the resignation of these ministers. Actual and overt schism, then, so far as appeared from the matters which came competently within the knowledge of the Court, he apprehended there was not at the present stage of the business. The question, then, had to be decided between these two points—Either the crime with which these reverend gentlemen were chargeable was that of contumacy, or, on the other hand, there was a constructive schism to be extracted from certain expressions contained in the protest. Now, he had always been opposed to constructive charges. He must acknowledge that he thought when a charge could be made out only constructively, there was somewhat narrow ground to go upon, and which at the same time required great caution and great moderation in the form of their proceedings. He believed there would be no difficulty in procuring satisfactory evidence as to the fact of complete schism; and he could not help thinking that the House would be in a more favourable position for coming to a right conclusion on the subject, if they had this satisfactory evidence directly before them. He should greatly prefer, then, if a Committee were appointed to ascertain the facts as to what these parties had done since they left that House the other day, and report within the shortest possible time to the Assembly; and then, he conceived they would be in circumstances for coming to a clear and distinct conclusion on the subject. He was sorry he could not concur in the hope expressed by the honourable Baronet (Sir C. Ferguson) that there was any chance of the gentlemen who had seceded returning to that Assembly. He should be glad to entertain that hope; but apart altogether from this matter, and without reference to those who had left them, he conceived that the course which had been suggested, better became the dignity of their proceedings.

Mr J. O. MACK (elder) supported the motion for delay, concurring in the proposal to appoint a Committee.

Rev. Mr TAIT begged to be allowed to express his entire concurrence in what had just fallen from Mr Robertson.

Dr CROMBIE, and Mr MILNE, advocate, severally supported the motion for delay.

Principal LEE then rose and said—I have this moment received a document which I am not at liberty to withhold from the house. The Rev. Doctor then read, amid the most intense silence of the house, the Deed of Separation agreed to by the Free Assembly on Tuesday.

Dr FORBES could only say, that if they had not now the evidence of schism before them, he did not know the meaning of language.

The MODERATOR then rose, and wished to know in point of form, whether the house agreed to receive the documents which had just been read. (Cries of agreed, agreed.)

Dr AITON of Dolphington said he had no doubt, from the first, that the proceedings of the seceding party implied schism; and he would like to know, if not, what they did imply? The Rev. Doctor then proceeded to suggest that, in addition to what was stated in Dr Cook's motion, the Assembly should instruct Presbyteries to deal with the seceding brethren in private at their own homes. He was sure that, in doing so, they would secure the gratitude of these gentlemen, whatever was the result of the conference, with respect to which he confessed he was not very hopeful; but there was no saying what might come out of it.

Rev. Mr GIBBON of Lonmay did not think they had any course now to adopt but that of agreeing to the motion of Dr Cook. He had only to suggest, as a business mode of carrying out that motion, that the names appended to that document should be transmitted to the Presbyteries to which the gentlemen respectively belonged, with instructions to proceed in carrying out the sentence of the Assembly.

Mr MAXTON of Foulis Wester briefly supported the motion of Dr Cook.

Lord BELHAVEN said, he felt that the document read and received by the house placed them in a totally different position from what they were in before; and he confessed he could not well see any other mode which they could adopt but to agree to the Rev. Doctor's motion.

Dr COOK said he was for adhering to the motion as at first made. He thought there were two classes of persons now before them. There were those who laid the protest upon the table, and who then departed from the Assembly. That was one class; and he considered it was the going out of the Assembly which constituted a great portion of the schism. He was therefore for confining to them the operation of his motion, which deprived them of their status, on account of the act of schism of which they were guilty on the meeting of Assembly, and not on account of the document now brought before them. The other class was composed of those who appeared to have signed the Act of Demission laid upon the table of the Assembly, but who were not members of the Assembly; and these, he thought, should be taken up in the first place at least by the local ecclesiastical judicatories, and be dealt with by them. It was proposed, therefore, that the names of these parties should be sent down to their respective Presbyteries, which procedure was in accordance with the constitution of the Church, as well as the best way of proceeding in the matter on other accounts; and if they came forward and expressed penitence for what they had done, they might reinstate them. It would be a cruel thing to deal with these men in the same way as with those who had left the Assembly, and send them abroad upon the world, without giving them an opportunity of retracing their steps. They could not help it with regard to those who had walked out of the Assembly; but he was for dealing as far as possible mercifully with the other men.

LORD BELHAVEN said the only alteration which he wished upon the motion, was simply that it should take notice of the document which had been read.

Mr YAIR of Eckford suggested that, in the peculiarly solemn circumstances in which they were placed, they should engage in prayer before the motion was agreed to.

Dr BARR said, that now that the discussion was coming to a close, he begged to say that it was matter of congratulation the manner in which the discussion had been conducted.

Mr PAULL of Tullynessle was glad that their path of duty was now plain, and he trusted they would behave with firmness, and at the same time with moderation.

Mr ROBERTSON of Ellon said it appeared to him that it was trifling with the time of the Assembly to offer any opposition to the motion at all.

Dr COOK said he had agreed to make some slight alteration in the motion.

Lord BELHAVEN said it was very desirable that the motion should be read in its amended form, so that all difficulties might be removed in the way of unanimity.

Dr MEARNS said it did not appear to him to be of much importance whether the document given in was noticed or not.

Dr STIRLING suggested the propriety of extending to those who had left the Assembly as well as to those who had merely signed the paper upon the table, the same indulgence, namely—that their respective Presbyteries should be instructed to deal with them before the recommendation in the motion to deprive them of their status and benefices was carried into effect.

After a few words from Dr COOK,

The MODERATOR asked if the discussion was terminated, when no one appearing to address the House, he called upon the Assembly to engage in prayer. Dr Barr having accordingly offered up prayer,

The CLERK read the deliverance of the Assembly in the terms of Dr Cook's motion, as finally adjusted.

On the motion of Principal LEE, the Assembly instructed the Presbytery of Edinburgh to meet upon Friday first, for the purpose of taking steps for supplying the vacant pulpits within their bounds.

On the motion of Principal HALDANE, a Committee was appointed to answer the protest given in by the ministers and elders who had left the Assembly.

On the motion of Principal HALDANE, a Committee was likewise appointed to give advice and instruction to Presbyteries and individual clergymen in regard to the difficulties which might occur in filling the vacant pulpits, in consequence of the secession.

CASE OF KETTINS.

This case was taken up on a reference from the Presbytery of Meikle, as to the induction of Mr McDuff into the church and parish of Kettins.

Rev. Mr FLOWERDEW having stated the reference,

Rev. Mr FORBES of Old Machar thought, in consequence of the circumstances in which the Church was now placed, it would not be advisable to prolong this case, as it might involve the Presbytery of Meigle in other difficulties. On these grounds he would propose that the Assembly should instruct the Presbytery to admit Mr M'Duff a member of their body, by putting his name on the roll; and also that the House waive the consideration of all the other circumstances attending the case; farther, order that the minutes of the Commission of Synod should not be engrossed on the records of Presbytery.

Rev. Mr COOK of Laurencekirk, seconded the motion, which was supported by Mr Proudfoot of Strathaven, and Mr Forbes of Boharm, and unanimously agreed to.

CASE OF KILMARNOCK.

This was a dissent and complaint from a sentence of the Synod of Glasgow and Ayr. Mr W. C. Rose was presented to the second charge of Kilmarnock. When the Presbytery of Irvine met to moderate in a call, it was sustained; against which a dissent and complaint was taken to the Synod, on the ground that Mr Rose had received no adequate call from the people. The Synod sustained the dissent and complaint. The Assembly reversed the judgment of the Synod, and ordered the Presbytery to proceed with the settlement of Mr Rose with all convenient speed.

The Assembly adjourned about half-past five until eleven o'clock on Thursday.

THURSDAY, MAY 25.

The Assembly met to-day at eleven o'clock. The minutes of last sederunt were read and approved of.

LEGISLATION.

The CLERK having called for the report of the Committee appointed yesterday, to consider what steps should be taken regarding a certain paragraph in the Queen's Letter, a long conversation, almost entirely inaudible to the reporters, took place as to whether the matter should be taken up then or at next day's sederunt.

The report of the Committee, which was read by the Earl of Selkirk, stated that the Committee were of opinion that all doubts as to the state of the law regarding the settlement of ministers ought to be removed with as little delay as possible, and that they relied with the most perfect confidence on the intentions of her Majesty's Government.

Several members having expressed their doubts as to the propriety of adopting this report, as the doing so might imply that they held some legislative measure necessary,

Dr ANDERSON of Newburgh said, that he held that her Majesty's Letter held out a direct invitation to make some such application, as well as a distinct hope and promise that the Government would do all in their power to put the Church right in this matter.

Dr COOK said that, while he held a very decided opinion of his own as to the point under consideration, he thought it better that no discussion should in the meantime take place.

Rev. Mr ROBERTSON of Ellon said that, while he would be unwilling to say that he had not the greatest confidence in the Government, it was not much after the manner of the Church of Scotland to express such a confidence before giving any opinion of its own as to the matter to be dealt with. While he by no means deprecated legislation, he held it of the utmost importance that there should be a distinct understanding on the part of the Church as to the character of that legislation. He was, on the whole, inclined to think that something might be necessary in the way of legislation, but he was decidedly opposed to the General Assembly coming to a conclusion in favour of legislation in terms so general as those now proposed.

Sir C. FERGUSON said that it must be understood that the discussion should not be confined to the question as to whether they should adopt the report of the Committee, but that it should be free to make such motions as they thought fit re-

garding the matter which the Committee were appointed to consider. He was not to be content with such a vague expression of opinion as that contained in the report, but would give to-morrow a clear and strong enunciation of his feelings.

Mr HOPE JOHNSTONE concurred in the opinions of Sir C. Fergusson, and it was ultimately agreed that the report should be received, and that the Assembly should take the subject of that report into consideration to-morrow.

Rev. Mr COOK of Laurencekirk read the report of the Committee for receiving applications regarding Chapels of Ease. The report dealt with three cases, the only one of general interest being an application for the repeal of the constitution of a chapel, on the ground that, by the Stewarton decision, the minister had been deprived of his seat in the Church Courts. The Committee expressed an opinion that the decision of such a question belonged to the Civil Courts and not to the Church.

The report having been adopted,

Mr FORBES of Boharm moved—"That a committee be appointed to consider what is now to be the status of ministers of Chapels of Ease and Parliamentary Churches adhering to the Establishment, and the extent of their duties."

Sir C. FERGUSSON thought there ought to be a committee in Edinburgh to give advice to the Church, in regard to the questions connected with Chapels in connection with the Establishment, so that an uniform system might be adopted over all the country. He moved—"That the General Assembly appoint the following committee, with instructions to give advice to Presbyteries, ministers of Chapels in connection with the Establishment, or others having interest therein, concerning questions of civil right, with power to take the opinion of counsel, if they shall see cause, and to adopt all other requisite measures of legal protection, in behalf of all or any of the said parties, viz.—Dr Cook, Principal Lee, Mr Robertson of Ellon, Mr John Paul, Sir C. D. Ferguson, Mr Hugh Bruce, Mr David Milne, Mr Macduff Rhind, Mr James Moncreiff, Mr Walter Cook, the Procurator (convener,) and Mr Young, clerk.

A member drew attention to the fact that, in the act of yesterday, no provision had been made regarding the case of those Professors of Theology who had joined the Secession.

Rev. J. T. BROWN, (Dunfermline,) said that the Professors of Theology who had done so, had shown that it was their intention fairly and manfully to demit their offices; and as there was no doubt they would do so to the proper patrons, the offices would be filled up without the intervention of the General Assembly at all.

Mr MACDUFF RHIND said he had a motion to propose, which, as he did not desire or anticipate any discussion would be raised, he would simply move without any remarks—"That a committee of the General Assembly be appointed to inquire into the state and condition of the eldership in the several parishes of Scotland, and also into the working of the act of Assembly 1842 in reference thereto, the said committee to report on the subject to the General Assembly next year.—Agreed to.

CASE OF MR DUGUID.

Parties having been called in this case, Mr Pyper, advocate, said he appeared for Mr Duguid, presentee to Glass, and adverted very shortly to the fact of Mr Duguid having received his ordination from the majority of the Presbytery of Strathbogie, while under a sentence of deposition which this Court had on Monday found to be inept, null, and void. For his share in this act, Mr Duguid had been deprived of his license by last General Assembly, and deposed from his status as a licentiate of the Church; and in accordance with the adjudication pronounced in the case of the deposed ministers from whom he had received his ministerial functions, he had to crave the Court to reponc Mr Duguid from the sentence pronounced against him.

Dr MEARNS apprehended the case was very clear, since the Assembly had found that the deposed ministers of the Strathbogie Presbytery were entitled to all the rights and privileges belonging to them, as if no sentence of deposition had been

pronounced against them. If no legal or competent sentence existed against them, the incompetency of the sentence against Mr Duguid followed as a matter of course. He would therefore propose, that whereas the sentence of the General Assembly, depriving Mr Duguid of his license, had been passed upon incompetent grounds, it was therefore null and void; and that the Assembly declare him in possession of all his rights and privileges as a licentiate of the Church, as if no such sentence had been pronounced.

Dr BRYCE seconded the motion; which was agreed to,—Mr Storie, and Mr Walker of Legerwood, entering their dissent.

CASE OF MR EDWARDS.

Mr PYPER said he also appeared as counsel for this petitioner, whose case, as presentee to Marnoch, was similar to Mr Duguid's. He claimed a similar judgment.

This, on the motion of Dr BRYCE, was agreed to, in the exact terms of Mr Duguid's case, Mr Storie and Mr Walker again dissenting.

LETHENDY CASE.

In this case, Mr Clark, the presentee, for whom Mr Pyper also appeared, had presented an interdict against the Presbytery of Dunkeld proceeding with the various steps for filling up the vacancy in the parish of Lethendy, because of the presence of *quoad sacra* ministers, rendering their proceedings null and void. For this act—which he considered Mr Clark quite justified in doing—his license had been taken from him by a finding of the General Assembly. He therefore craved that it be now revoked.

Dr MEARNS, seconded by Dr FORBES, moved accordingly, which was agreed to.

Mr STORIE, in entering his dissent against the vote, begged to ask what was to be done with the cases of interdict, such as this, arising out of the presence of *quoad sacra* ministers in Presbyteries, and by which the judgments of these courts had been resisted?

Dr MEARNS hoped that no delay would take place in reporting to the house upon this important subject.

Mr HUGH BRUCE said he would be prepared to lay on the table resolutions in connection with this matter on Saturday.

Dr COOK agreed that it was a question which they ought to take into their serious consideration at the earliest possible opportunity. He was glad to hear the announcement now made by Mr Bruce. There was the greatest necessity for showing to the country that they were as anxious for the purity of the Church, and for the purity of its members, as any class of clergymen whatever.

MR MIDDLETON'S CASE.

Mr BISSETT said he appeared for the Presbytery of Garioch, and also for Mr Middleton, who had been settled in the parish of Culsalmond. The petitioners prayed that the sentences passed against them should be declared incompetent and null, as they had proceeded in the settlement of Mr Middleton according to the laws and constitution of the Church, and the uniform practice hitherto observed in such cases.

Principal LEE having called attention to the circumstance that no papers in the case had been laid on the table by either party, and that it was therefore quite incompetent for the Assembly to give any judgment on the subject, Mr Bisset contented himself with the suggestion, to take protestation that the appeal against Mr Middleton's settlement had been fallen from.

CASE OF FALA.

This case came before the Assembly by an appeal by Mr Thomas Monro against a judgment of the Synod of Lothian and Tweeddale, ordering the Presbytery of Dalkeith to take no further steps towards his settlement as minister of Fala,—and an appeal by the Rev. Messrs Torrance and Beveridge against the said judgment. There was no appearance for the Synod.

Dr COOK moved that the Assembly reverse the sentence of the Synod of Lothian

and Tweeddale, and remit the matter to the Presbytery of Dalkeith, with instructions to proceed with the settlement of Mr Monro with all convenient speed.

The PROCURATOR said that as he had never entertained any doubt on this subject, he begged to second the motion.

The motion was unanimously agreed to, and Mr Penney, for Mr Monro, took instruments in the hands of the Clerk accordingly.

CASE OF NORTH LEITH.

This was a reference from the Synod of Lothian and Tweeddale, relating to an appeal against a sentence of the Presbytery of Edinburgh, regarding the Rev. Alex. Davidson, presentee to the church and parish of North Leith.

There was no appearance for either the Presbytery or Synod, or for the patrons.

Mr PENNEY, advocate, on the part of Mr Davidson, the appellant, stated the reference.

Dr COOK thought the house should feel no more difficulty in disposing of this case than they had with the last. It was not to be wondered at that in a populous parish the passions should be excited; but that made it the more necessary that the special objections should be more distinct and defined. This great parish had for years been destitute of a pastor, and was it not therefore a matter of great moment that it should with as little delay as possible get a pastor? He moved that the Assembly dismiss the reference, and remit the case to the Presbytery of Edinburgh, with instructions to proceed with the settlement of the reverend gentleman with all convenient speed, according to the rules of the Church.

Rev. Mr PROUDFOOT cordially agreed with every word said by Dr Cook, and would therefore second the motion. Agreed to unanimously.

CASE OF KILLARROW.

This case came up by reference from the Synod of Glasgow and Ayr, and related to the translation of the Rev. Alex. Stewart of Elderslie to the parish of Killarrow, (Bowmore) in the Presbytery of Islay and Jura.

Dr HILL moved that the Assembly sustain the reference, dismiss the dissent and complaint, and affirm the judgment of the Presbytery of Paisley translating Mr Stewart to the church and parish of Killarrow. Agreed to.

CASE OF GLENLYON.

This was a case of veto, and came before the Assembly by reference from the Synod of Perth and Stirling. The Rev. Charles Stewart was presented to the church of Glenlyon, and his presentation was sustained by the Presbytery of Weem. On the moderation of the call, an apparent majority of the male heads of families tendered dissents, and accordingly the Presbytery rejected Mr Stewart in terms of the Veto Act, Mr Irvine (who now appeared at the bar) dissenting and complaining to the Synod, who referred the case *simpliciter* to the General Assembly. Mr Irvine submitted that the Presbytery, before giving a deliverance, ought to have dealt with the people in order to discover whether their motives were factious or malicious; and added, that he believed Mr Stewart's settlement in the parish would give the utmost satisfaction to those who would probably remain in the Establishment.

After some conversation, it was unanimously agreed to reverse the judgment of the Presbytery, and to remit the case to the Presbytery, with instructions to proceed with the settlement of Mr Stewart with all convenient speed, according to the rules of the Church, if they see cause,—care being taken to give the people an opportunity of stating any relevant objections in due time.

KIRK SESSION OF ST ANDREWS.

This was an appeal by the Kirk Session and Presbytery of St Andrews, against a sentence of the Synod of Fife, finding their proceedings irregular in the election of elders.

Mr A. S. COOK, advocate, stated the case for the appellants; no appearance being made for the Synod.

Parties having been removed,

Dr MEARNS moved, that the Assembly reverse the judgment of the Synod of Fife, and that the finding of the Presbytery and the Kirk-Session of St Andrews be sustained. Agreed.

The Assembly then adjourned at five o'clock, till twelve o'clock on Friday.

FRIDAY, *May 26.*

The Assembly met this day at twelve o'clock.

Lord BELHAVEN, as Convener of the Committee for considering what steps should be taken with reference to that paragraph of her Majesty's Letter, in which she expressed her willingness to give her consent to any measure which the Legislature might pass for removing any doubts which may have arisen with respect to the right construction of the statutes relating to the admission of ministers,—reported that since yesterday the Committee had again met to consider their report, and they desired him to say that they adhered to the opinion they entertained yesterday in respect to the terms of that report; and to express their earnest hope that the Assembly would approve of it.

Dr MEARNS.—Moderator, when this report was laid on the table yesterday, I felt very considerable difficulty in understanding the whole extent of the meaning of the terms there employed. I have now considered this document carefully, and shall take the liberty of submitting to the House what appears to me to be the extent of the meaning of the terms there used, and my opinion how far these cover the opinions entertained by myself and others. The first clause of the report is this:—“The Committee are of opinion that it is desirable that all doubts as to the state of the law regarding the settlement of ministers should be removed with as little delay as possible.” When I first heard these words, they appeared to me to convey the idea of approbation, more or less, on the part of the Assembly, of new changes being introduced into the law. No doubt they will bear that interpretation. For myself, however, averse as I am to put this part of our constitution into the hands of Parliament to be altered or remodelled, and notwithstanding the serious changes said to be contemplated, I cannot really find that in this report there is any approbation of any change whatever in the law. I can, indeed, read it in such a way; it contains an opinion that doubts exist as to the state of the law; but it does not of necessity contemplate an alteration of the law, but may be understood as referring only to doubts regarding the meaning of the law as it stands. It may, therefore, I think, reasonably satisfy those who do not desire any change. It is of an elastic and expansive description, and may embrace considerable variety of sentiment. I would have thought it much better if we could have settled this matter by the power which rightfully belongs to the Church. I do not, however, hold myself as being by this portion of the report committed to any change whatever. In regard to the second clause of the report, the Committee say they “rely with the most perfect confidence on the intentions of her Majesty's Government.” I confess I should have myself expressed this reliance in less strong terms. If the report merely referred to a similarity of political opinion with the Government, I might have no objection; but it is perfectly different to say, that I rely with perfect confidence in their wisdom and ability to carry through alterations in the Church of Scotland. I do not know what those measures are which the Government is supposed to contemplate; and I am entitled to hold, that this clause of the report relates, not to the measures, but merely to the good intentions of the Government, their regard for the Church of Scotland, and their sincere desire to promote its interests. On that I have a full reliance. I have a farther reliance, that full time will be given to the Church, and to Churchmen of all opinions, for expressing whatever sentiments they may hold regarding any measure that may be brought forward. With these expressions of my opinion, I am far from wishing to excite dissension; but I felt that I could not agree to the report without this explanation; and having made it, and reserving myself as fully as if I had not agreed to the report, and believing that my so agreeing does not hold me bound to any construction of the words beyond what I have explained, I move that this report be sustained.

Dr COOK agreed in the explanations which had just been given by his reverend friend. (Cries of “Agreed, agreed.”)

Mr BISSET of Bourtie could not agree to the motion without the reservation so fully made by the reverend Doctor (Mearns).

Mr ROBERTSON of Ellon.—I do conceive it to be of importance, in reference to such a report as this, or indeed to any report bearing on a great constitutional question, that the judgment of this House should express a reservation on the part of the Church, on the whole of this matter, to examine any measure that may subsequently be proposed. I cannot help feeling that if this reserve is not distinctly made in the judgment of this House, the Church of Scotland is acting a part here, in reference to a great constitutional question, which she has never acted heretofore. I have the fullest confidence not only in the intentions of Government, but also of this House; and in reference to this matter, it is of vital importance, I hold, to our ecclesiastical principles as Presbyterians, that we should fully reserve all our rights of seeing with our own eyes, and examining according to our own judgment, whatever measure may be proposed, affecting the future constitution of the Church of Scotland; and, consequently, in agreeing to this report, most undoubtedly while I have no wish to stir up dispute, I wish that the judgment of this House should express this reservation; and my earnest wish in respect to this matter is, that the House, by so doing, would support the dignity of its character as a Presbyterian Church, which, in reference to such matters, has never before till this day been compromised.

The draft of an address to her Majesty, in terms of Lord Belhaven's motion of Tuesday, respecting endowments to *quoad sacra* ministers, was then read and agreed to,—his Grace the Commissioner stating that he would have much pleasure in presenting the address to her Majesty.

On the motion of Principal HALDANE, the Assembly agreed to hold another meeting for devotional exercises in this church on Sunday evening, at half-past seven o'clock, similar to the meeting of last Sunday. Agreed.

Rev. Mr PAULL of Tullynessle then read the report of the Committee of Vacancies, which was in substance as follows:—The Committee recommend, 1st, That the Assembly authorise meetings of Presbyteries to be called at the bar, to be held in Edinburgh during the sitting of the Assembly, in every instance where a quorum is at present in town. 2d, That the Assembly appoint meetings of the several Presbyteries to be called at the bar, to be held at their respective seats immediately after the rising of the Assembly. 3d, That the Clerks of the Assembly be enjoined to intimate to the patrons the vacancies recently declared by the Assembly, with a view to prevent any unnecessary delays in supplying the spiritual destitution of the congregations of these parishes.

Principal LEE said, that the Assembly Clerks had no official knowledge of the patrons of the parishes, and that the intimations must be made by the Presbytery Clerks.

The Report was committed, and the Committee instructed to prepare a fuller Report.

The Report of the Committee on Education was given in, and an abstract of it read by Dr Hill.

Mr ROBERTSON of Ellon, in moving the adoption of the Report, dwelt upon the importance of this scheme, and the necessity of the Church, now that the claims of the lower orders to education had begun to be acknowledged, taking the start in this great work. Mr Robertson concluded by moving the approval of the Report,—the expression of the Assembly's gratitude to God for the continued success of the Committee,—their recommendation to every minister to allow his congregation an annual opportunity of contributing to the fund,—their deep lamentation at the loss of the late Convener, Dr Dickson, and the re-appointment of the Committee, with Dr Muir for the Convener.

Mr SMITH of Carbeth-Guthrie (elder) seconded the resolution; which, after some remarks by Sir Ralph Anstruther and Sir Charles Ferguson, was unanimously agreed to.

The Report of the Widows' Fund was, in the absence of Dr Gordon, given in by Principal Lee. After it was read,

Dr COOK said,—Moderator, I am exceedingly sorry that I do not see the collector of the Widows' Fund in his place to-day, to give in his own report; for I cannot forget how from year to year we have seen the faithful manner in which he has discharged the duties of his important office. The same fidelity and the same tenderness have characterised his administration of it through the year that is past; and I am sure there is now but one sentiment in this Assembly in regard to the matter, and it is this, that the General Assembly ought to return their thanks to Dr Gordon for the fidelity and tenderness with which he has discharged his duties. (Hear, hear.) Agreed to.

Mr PAULL of Tullynessle gave in the report of the Supplementary Orphans Fund, and the thanks of the House were, on the motion of Mr Proudfoot, given to him for his valuable services.

The Assembly then proceeded to take up the case of the Rev. PATRICK BREWSTER, who had been libelled at the instance of certain heritors in the Abbey parish, Paisley, on the ground of his having preached seditious sermons in the Chatist church, Glasgow, and in the Abbey parish, Paisley, when the military were present.

After several suggestions had been made as to the deliverance of the House, the following motion by Dr Mearns was agreed to without a vote:—"In respect of the specialties in this case, the Assembly set aside the case, and cancel the proceedings therein, and remit to the Presbytery to receive any new libel which may be tendered, and to proceed with the same according to the rules of the Church."

CASE OF MR GARDNER, LETHNOT.

This was a reference from the Synod of Merse and Teviotdale, regarding some testimonials, and the case was, at the suggestion of Mr Cook of Laurencekirk, referred to a Special Committee of the House.

CASE OF KILMALCOLM.

Mr SHANK COOK, advocate, stated this case, from which it appeared that the patronage of the parish had lapsed to the Presbytery of Greenock *jure devoluto*.

Dr COOK said this was a very plain case. He would move that they dismiss the reference, and sustain the appeal, and remit to the Presbytery to proceed in the settlement of the parish, according to the rules of the Church, with all convenient speed. Agreed to.

The Assembly then adjourned till twelve o'clock on Saturday.

SATURDAY, MAY 27.

The Assembly met at twelve this day.

Rev. Mr COOK of Laurencekirk gave in the report of the Committee on the case of the Rev. Alexander Gardner of Lethnot, which recommended that the Assembly should sustain the reference, and that the Presbytery of Selkirk having failed to give in the papers, there was no charge against Mr Gardner, and it was unnecessary that there should be any farther proceedings. The Committee had come to this decision unanimously and without hesitation.—Report approved of.

Rev. Mr FORBES of Boharm, gave in the report from the Committee "on the status and duties of ministers of Chapels of Ease and Parliamentary Churches adhering to the Establishment." Mr Forbes stated, that there was a great variety of opinion in the Committee, and that the only point on which they were agreed was, the necessity for something being done. The report which they had adopted was the following:—

"That it appears desirable for the object for which the Committee was appointed, that the elders who have been ordained to Chapels of Ease, and are continuing in the exercise of their duties therein in connection with the Establishment, be de-

clared to be elders of this Assembly. That farther, in the present difficult circumstances of the Church, and in hope of an early and favourable alteration, it is desirable that the Assembly should authorise the different Presbyteries in which there are Chapels of Ease and Parliamentary Churches, to make without delay such arrangements as may be found needful in the meantime, for the due exercise of discipline, within the congregations of the said chapels or churches."

Some conversation ensued on the point of how the Assembly should deal with the seceding *quoad sacra* ministers that retained their pulpits.

Dr FORBES said that this was a civil question, which must be settled by the courts of law; and therefore the Assembly could give no instructions; but where a minister deserted his chapel, it belonged to the Presbytery to appoint supplies in the same way as they did in parish churches.

The Report was then agreed to.

THE LIBELLED MINISTERS.

Mr HUGH BRUCE, advocate, then rose to bring forward the motion of which he had formerly given notice. It was well known to them all that there were certain individuals against whom libels had been raised, and who had applied for and obtained interdicts against these libels being proceeded with, on the ground that the legal constitution of Presbyteries had been vitiated by the presence of *quoad sacra* ministers; and one of the subjects of complaint which was brought prominently forward in the Claim of Rights, agreed to by the Assembly of last year, and also in the protest laid on their table on Thursday week, related to this very subject. He proposed a resolution, which, after some alterations, was agreed to as follows:—"That it be an instruction to Presbyteries to give their immediate attention to those cases in which libels have been served against any member, and interdict obtained on the ground that the proceedings were participated in by ministers or elders of *quoad sacra* parishes, and to do thereat as they shall judge for edification according to the laws and practice of the Church."

Dr COOK seconded the motion, which was unanimously agreed to.

Mr PAULL read the report of a Committee appointed to consider the supply of *vacant pulpits*. The report recommended the employment of all the licensed preachers of the Church by the Presbyteries to fill the vacant pulpits until they should be filled by the usual presentation. Agreed to.

The report of the Colonial Committee was read by Mr Young, agent for the Church, who acts as Secretary to the Committee. The report intimated that their various stations were going forward prosperously, but that there had been a slight diminution in the funds.

Dr MEARNS moved the approval of the report, and suggested that the Moderator (Principal Macfarlan) should be appointed Convener, and Dr Grant of Leith, Vice-Convener of this Committee.

Principal HALDANE, in seconding the motion, said they ought to return a vote of thanks to the late Convener (Dr Welsh), whose labours in this cause had been incessant. He also thought a vote of thanks should be tendered to Mr Young, Secretary to the Committee.

The motions were agreed to; and the Moderator conveyed the thanks of the House to Mr Young.

A report by a Committee appointed to consider the returns to overtures was read, from which it appeared, that of the four subjects referred to Presbyteries only one had received the approbation of a majority of these Courts—that regarding the Latin class. It was accordingly agreed, that henceforth it should be a standing law of the Church that no student shall be admitted into the Divinity Hall, unless he is provided with a certificate that he has attended the Latin class of a University for one year at least.

An overture was read, requesting the Assembly to restrain ministers from leaving

their own parishes, and preaching in those of their neighbours, without permission from the minister of the parish.

Dr FORBES thought there could not be any difference of opinion in the House as to this matter. He begged to move, therefore, that all ministers should be restricted and prohibited from in any way interfering with the duties and rights of ministers and elders of other parishes without their consent.

Mr PIRIE should not imagine there could be any doubt upon the matter before the House. He quite agreed with the propriety of the motion.

Dr COOK would prefer the motion to be in these terms—"That the practice of ministers entering into parishes is inconsistent with the principles of the Establishment, and is contrary to the law and the practice of the Church."

Dr FORBES had no objection to agree to Dr Cook's motion, which was then adopted.

MINISTERIAL COMMUNION.

An overture was read on the subject of the Act passed last year, allowing an interchange of pulpits with ministers of other communions.

Dr FORBES.—The object of this Act was to rescind the Act of last year, which Act had rescinded a former Act of the Assembly of 1799. He cordially agreed in the recommendation of the overture; for he hesitated not to say that the Act of last year was a disgrace to the records of the Church.

Rev. J. TOD BROWN objected to the overture, and moved that it be dismissed.

Mr M'FIE, elder, seconded the motion.

Mr BISSET thought that every minister of the Church of Scotland, and all the people, had a right to know that the individual occupying the pulpit was a person holding the great truths of the Church. The rescissory Act of the last General Assembly had been passed at a late hour of night, and there were many who, if they had known it was to come before the Assembly, would have felt it their duty to have opposed that proceeding.

Principal HALDANE was, like Mr Bisset, not present at the passing of the Act, otherwise he would have lifted up his voice against it.

Dr COOK said the object of an Establishment was, that it should teach certain doctrines. The constituted judges of these doctrines were the established judicatories of the Church; but according to the Act passed last year, ministers were to be admitted into the pulpits of the Establishment, on the individual who admitted them being satisfied that they were "sound in the faith;" thus taking away from the Church Courts the right to judge, and leaving it to every man to decide whether a preacher was orthodox, yea or nay. There might be cases of men, members of religious bodies, whose views were well known to the world, that might be permitted to preach, but, upon the whole, he thought the best way was to rescind the Act now, and afterwards to consider whether they could substitute any thing else.

Mr TOD BROWN did not think the arguments of the Rev. Doctor fully met the case; for while they were members of the Church of Scotland, they were not to forget that they were also members of the visible Church of Christ.

Mr GIBBON of Lonmay and Dr HILL proposed that instead of immediate rescission, the matter should be sent to a Committee to report what alteration should be made.

Dr FORBES thought they could not raise the character of their Church better than by making hedges to prevent improper persons from getting into their churches; he believed if they had done that long ago, the Church would never have been brought into her present troubles. He regretted nothing so much in the world as to see Presbyteries not speaking out in the case of students, from an unwillingness to pain their feelings. On these grounds he said, and he repeated it, that the rescissory Act of last year was a disgrace to the records of the Church. He had no objections that they should first rescind the Act, and then do any thing else they liked; but let it not be sent to a Committee.

Mr PIRIE of Dyce supported the overture.

Dr COOK proposed the following motion:—That they should rescind the Act

passed by last Assembly, and appoint a Committee to take the whole subject into consideration, and report to next Assembly.

Dr MEARNS supported this motion.

Mr TOD BROWN withdrew his motion in favour of that by Dr Cook, which was then agreed to without a vote.

ELDERSHIP.

Mr MACDUFF RHIND brought forward an overture, which, after a few remarks, he moved for the adoption of the House, that a Committee be appointed to inquire into the state of the Eldership, and into the practical working of the Act passed last year on the election of elders, with power to communicate with the different Presbyteries of the Church, and report to next Assembly.

Principal HALDANE seconded the motion.

Mr BISSET supported the motion, though he would have supported it more cordially if it had gone to rescind the Act of last year, which he believed had given more dissatisfaction than any other Act of the Church.

CASE OF SALINE.

Mr SHANK COOK appeared for the presentee in this case, and Mr Tod Brown for the Presbytery of Dunfermline, in an appeal from a judgment of the Synod of Fife, referring to the Assembly the question of a settlement of the presentee as assistant and successor to the present incumbent, the difficulty consisting in this, that being already an ordained assistant, with power to administer ordinances, there was no need to have him also appointed successor.

There being no appearance for the Synod,

The following motion by Dr Cook was unanimously agreed to:—Refuse the reference and sustain the appeal; remit to the Presbytery to proceed with the settlement with all convenient speed, according to the rules of the Church.

CASE OF DAVIOT.

This case came before the Assembly, upon a petition by the presentee, the Rev. John Clark, craving the Assembly to disapprove of the deliverance of the last Commission, rejecting the petitioner, the second presentee to Daviot, since it became vacant, about four years ago.

Upon the motion of Mr Stewart of Belladrum, (elder), who entered shortly into the circumstances of the case, and after a few remarks by Mr Fraser of Kiltarlity, a member of Inverness Presbytery, and by Mr Hugh Bruce, who bore testimony to the high character of the presentee, the Assembly unanimously granted the prayer of the petition, and remitted the case, with instructions to the Presbytery to proceed with Mr Clark's settlement with all convenient speed.

The Assembly adjourned till eleven o'clock on Monday.

MONDAY, *May 29.*

The Assembly met at eleven o'clock. After prayer by the Moderator, and the reading of the Minutes of Saturday,

Dr BRYCE stated, that in reference to a notice which he had given on Saturday, or rather a suggestion, as to the propriety of appointing a Special Committee to attend to the progress of any bill that might be brought into Parliament, to remove doubts as to the law regarding the settlement of ministers,—he had now to mention, that he did not mean to press this suggestion any farther. The House would have observed, that a notice of a bill to be brought into Parliament had been given by Lord Aberdeen; and he understood his Lordship's bill would be brought in on Friday. If Government deemed it necessary to communicate with the Church before that bill should pass into a law, the channel by the Moderator was open, in the usual and ordinary manner; and in the circumstances which had occurred, the appointing of a special Committee might be dispensed with. He would not therefore press his suggestion any farther.

Dr Cook intimated that the bill of which Lord Aberdeen had given notice, was not in reference to the *quoad sacra* ministers, as stated in some of the newspapers, but related to the settlement and admission of ministers; but though the bill, now given notice of, did not comprehend the subject of the *quoad sacra* ministers, there was not the slightest departure on the part of Government from their intentions regarding these ministers. It was however thought proper, that the two subjects should not be mixed up together, but taken up in separate bills.

The subject of the examination of students for license was referred to the Committee on Theological Teaching.

It was agreed that the deliverance of the Assembly on the secession which had taken place be printed immediately, and given to members.

Mr WALTER COOK, W. S., laid before the Assembly the report of the Committee on the public accounts. The report referred to two branches;—the first relating to the general debt,—regarding the Assembly's liability for which there was no dispute; the other specially referring to the debt incurred in consequence of the processes relating to the spiritual independence. The general debt amounted to L.775, 5s. 4d., which consisted of sums advanced by individuals, and debts undertaken by the Assembly. With regard to the other debt, regarding which inquiry would be necessary, it amounted to L.2065, 11s. 8d., the Committee had not been able to make a special report on this branch. With regard to the large debt, it stood in a particular situation. The processes by which it was incurred were undertaken by the Assembly, while protests were entered by the minority against being liable for the expenses. Neither the correspondence nor the minutes in reference to this subject were before the Committee; and it was therefore impossible for them to report whether the debt should be paid by the Assembly or from funds raised by particular individuals for the purpose. The subject must be remitted to a special Committee, which he thought could not report before next Assembly. He then gave a statement of the account of the funds connected with the Schemes of the Church,—the late convener of the Committee on these Schemes having retired from the Church without making any report. He trusted that the Assembly would see the necessity of appointing days for making collections throughout the country in behalf of these Schemes.

The Report of the Committee was unanimously approved of.

Dr Cook then said that he would take this opportunity of making an announcement which he was sure would be received with great pleasure by every member of that House. A number of influential laity, he had been informed, wished to unite for the purpose of carrying on the different Schemes of the Church; they had entered into the matter with the warmest interest, and were determined to use every means in their power to enable the Church to carry on these Schemes with undiminished vigour. He was happy also to say, that this intention was countenanced by the Lord High Commissioner, who had also intimated his readiness to attend any meeting called to carry it into effect.

Gaelic Scriptures.

The Report of the Committee on the Gaelic Scriptures having been called for, Mr M'Intyre, Kilmonivaig, said, he thought it very improbable that any report would be produced, as the Convener and several members of the Committee, he regretted to have to say, had ceased to be ministers of this Church.

SCOTTISH POOR LAWS.

Mr DAVID MILNE, advocate, proposed that the Assembly should, in the circumstances, adopt a resolution to the effect—that the Assembly, having observed that a Commission had been issued for inquiring into the Scottish Poor Laws, and understanding that steps had been taken by them to ascertain the amount of provision for the poor, in the parishes of Scotland, do not think it necessary to re-appoint their Committee, having every confidence in the Commission appointed by her Majesty's Government; and appoint a Committee to hold communication with the Commission, and to give them

facility, so far as they may see fit, in the object the Commission have in view.—Mr Milne proposed the same names for this Committee as formed the one superseded.

PRINCIPAL LEE said, that a large majority of the Committee were known to hold views at variance with the views of the country generally, and, as he (Dr Lee) considered, with the necessities of the times; and he thought it improper to appoint a Committee for the purpose contemplated, with a large preponderance on one side of the question.

Dr ANDERSON of Newburgh thought there should be an infusion of new spirit into the Committee. Whether or not it arose from the experience of his own parish, he did not know; but he did think that some change was necessary in the present system.

Sir C. FERGUSSON was opposed to the appointment of any Committee at present.

Mr D. MILNE said, that his sole desire was, that the Church, having always taken an interest in the subject, should show, by the appointment of this Committee, that she still continued to do so; but if the members of the Assembly thought it not advisable to do so in the circumstances, he had no objection to withdraw his motion.

COMMITTEE ON HOME MISSIONS.

The Report of this Committee was then read by Dr Simpson, but contained nothing of interest.

Dr COOK said, that they should all redouble their zeal on account of the circumstances in which they were placed; moved that the report be sustained and approved of generally;—that the Committee be re-appointed;—that Dr Simpson be appointed Convener;—that the Assembly, without renewing the special directions of last year, instruct the Committee to adopt such regulations as they think best fitted to accomplish the objects of this scheme, and to place themselves in communication with the Committee appointed by the Assembly for raising funds and defraying expenses connected with the supplying of vacancies: and that the Assembly earnestly recommend to the friends of the Church to give all countenance and aid to the exertions of this Committee.

The motion was unanimously agreed to, and the Moderator, in a few words, addressed Dr Simpson, the new Convener.

COMMITTEE AS TO DECLARING VACANCIES.

Rev. Mr PAUL of Tullynessle gave in the report of this Committee, the substance of which was as follows:—

1. That where there is a quorum, Presbyteries shall as early as possible take the steps enjoined by the Assembly relative to the protest and deed of demission.
2. Where there is not a quorum, the Synod shall meet *pro re nata*, and appoint some of their number to supplement the deficient Presbytery.
3. When this course is inconvenient, the adjoining Presbyteries may do so.
4. That a large Standing Committee be appointed to advise with Presbyteries, &c.
5. That the rules of the Church with regard to licensing of students shall be suspended till next meeting of Assembly, in so far that (1.) Presbyteries may try and license, without waiting for authority from the Synod, those who have finished their course, and those who require a partial session only; (2.) and may recommend to the ensuing Synods, students who have yet one session to attend.
6. That it shall be sufficient ground for citing any minister as an additional adherent, that such a *fama* exists.
7. That adhering licentiates shall be dealt with as adhering ministers.

The Report was adopted and ordered to be printed, subject to the verbal alterations of the clerks of the House.

On the motion of Dr Mearns, Mr Clark of the Old Church, Edinburgh, was appointed Convener.

ANSWER TO THE PROTEST.

Dr SIMPSON read the report of the Committee appointed to prepare an answer to the Protest of the Seceders.

The Report, of which we have been unable to procure a copy, consisted of replies in general terms, to some of the principal statements in the Protest.

Rev. J. T. BROWN, Dunfermline, moved that the Report be adopted.

The PROCURATOR said, he was anxious to say nothing to excite dissension; but while he agreed with much that Mr Brown had said, he was not prepared to concur in the motion for approving the report. He did not think that the statements of the protest had been met in such a way as they ought to be met in the face of the country. He did not think it entered sufficiently into details; and although he had not had time nor opportunity to make out a special report of his own, he had prepared some resolutions, which he would now propose for the adoption of the Assembly:—

“Whereas, on the 18th day of this month, being the day appointed for the meeting of this General Assembly, a document bearing to be a protest signed by the Rev. Dr Welsh, Moderator of the last General Assembly, and other ministers and elders of the Church, protesting against the freedom and legality of the Assembly then about to be constituted, and containing an exposition of the reasons for which the persons subscribing the same held themselves bound to retire from the meeting, and ultimately from the Established Church of the country, was permitted to be read in the House, before the Moderator was elected, or the Assembly constituted; the General Assembly think it necessary to declare that the reading of the said document was altogether irregular, and contrary to all established form; that it was only permitted to be done from respect to the feelings of gentlemen who thought themselves constrained by conscientious motives to act in the manner therein announced, and that the same shall not be drawn into precedent in any time to come.

“And further, although the said document was not formally laid on the table of the Assembly, and therefore cannot be considered as being legally before the House, yet considering the unprecedented and momentous nature of the step therein announced, which announcement has subsequently been carried into execution, and the consequences by which such step may possibly be followed, the General Assembly hold themselves called upon most solemnly to declare:—

“1. That this House is deeply impressed with a conviction of the inestimable benefits arising from a connection between the Church and the State; and holds it to be the duty of all ministers of the Establishment, as declared in their ordination vows, to abide by and support that Establishment to the utmost of their power; and not to endeavour its overthrow or prejudice, on any pretence whatsoever, unless when they are constrained to do so by duty to the Divine Head of the Church; and that in the opinion of this House, the brethren who have now seceded, have assigned no sufficient reason either from the word of God, or from the laws of the land, to justify the alarming and perilous step which they have thought proper to take.

“2. That it is not stated in the Protest, and has nowhere been alleged, that any of the grievances complained of by the seceders have involved any questions of faith or doctrine, respecting the form of church government by Presbyteries, Synods, and General Assemblies; and on the contrary, the whole of said grievances are alleged to have arisen from certain judgments of the civil courts, in which the true constitution of the Church, in respect to the matters now referred to, is implied or acknowledged.

“3. That in a mixed constitution, like that of the Church of Scotland, where it is laid down that ‘the civil magistrate has authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed,—all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed;’ and that ‘for the better effecting thereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God;’—doubts and difficulties must, from time to time, arise, (as in the case of other human institutions) with regard to the exact limits of the spiritual and temporal authority, and more particularly in that numerous class of cases where both of these interests are involved; but it does not necessarily follow that the connexion of the Church and the State should be severed whenever such differences may arise, or that it is the duty of any one to leave the walls of the Establishment for any such reason.

“ 4. That it is implied in the right of the civil courts to protect civil interests, when affected even by spiritual judgments, that the said civil courts are bound, upon the requisition of any applicant who may require it, to consider, and form opinions, and pronounce judgments with regard to the civil consequences emerging out of any judgments of the courts of the Church. That such opinions and decisions of the civil courts may, like all human judgments, be occasionally wrong, and much inconvenience arise, and great hardship may at times be inflicted upon individuals who may be conscientiously unable from their views of their duty to the great Head of the Church to obey the same; but the forming and pronouncing such opinions and judgments, even when erroneous, does not necessarily imply a usurpation of jurisdiction or any violation of the rights of the courts of the Church.

“ 5. That while differences of opinion cannot but prevail regarding certain of the judgments recently pronounced by the civil courts, it does not appear to this house that these courts are chargeable with having *intentionally* overstepped the bounds of their own proper jurisdiction; nor with having committed all the errors in point of law imputed to them in the said Protest; and least of all does it appear, that even if the said several judgments were erroneous, these judgments afforded any sufficient ground for their recent secession.

“ (1.) It does not appear to this house that the said civil courts have assumed to themselves the right of conferring or withholding holy orders—neither have they attempted *directly* to coerce the courts of the Church ‘in the exercise of their spiritual functions, or in the admission to the office of the holy ministry, and the constituting of the pastoral relation, or in compelling them to intrude ministers upon reclaiming congregations.’ And, in particular, the late judgment in the case of Auchterarder, (which follows as a corollary from the original judgment) was not intended to interfere with the exclusive power of the Church courts in the matter of ordination; but merely to give civil redress for what those courts held to be a civil wrong sustained by the presentee to that parish, in consequence, not of the withholding holy orders, but of refusing to take him upon trials, in order to ascertain ecclesiastically whether he was qualified for receiving such orders or not. Both of these judgments, too, arose out of the recent state of the law on the subject of Calls, as laid down in the act of Assembly commonly called the Veto Act. Civil interests were undoubtedly affected more or less by the operation of that act, which has now been repealed; and this house cannot hold that a difference between the Civil Courts and the Courts of the Church on such a matter, affords any excuse whatever for a disruption of the Establishment.

“ (2.) The second Strathbogie Interdict affords more room for doubt; but even in that case it is the opinion of this House that allowance should be made for difference of opinion, when it is recollected that Gillespie and others maintained that the civil magistrate is entitled and bound to protect those who are unjustly cast out—a doctrine which, whatever difference of sentiment there may be with regard to the nature or the form of the protection alluded to, clearly involves in it the *right* of judging; and consequently an error in judgment, however great, cannot be construed into an undue usurpation of power.

“ (3.) The judgment in like manner with regard to the *quoad sacra* parishes involves nothing contrary to doctrine or faith; and the House cannot see that a difference on that point, with regard to which the civil power has announced an intention of legislating, can justly be stated as a ground for breaking up the Establishment.

“ (4.) There has been no interference with the power of the Church in matters of discipline, excepting in cases where there were objections such as those now referred to: and this house is not satisfied that the Civil Courts have ever asserted any right to pronounce any sentence whatever *in sacris*, while a great majority of the Judges have declared that they have no right to do so: and any judgments which they may have pronounced *circu sacra* are to a great degree warranted, in so far as concerns the matter of jurisdiction, even if erroneous in point of fact, by the doctrines of the Westminster divines, and by the undoubted right already alluded to, of those courts to protect civil interests.

“ That in these circumstances the Assembly deeply deplore the step which has, in their judgment, been unwarrantedly and unnecessarily taken by their respected friends

and former brethren ; and feel called upon to express their deep sorrow that so many of the members of the Church should have thought themselves bound to secede from an establishment which, by the blessing of Almighty God, and under the guidance of its great Head, has, in the words of the Committee of the House of Commons in 1834, been described as ' an instrument of doing as much good as has ever fallen to the lot of any human institution.'

" And, finally, the Assembly are firmly resolved to discharge to the utmost their duty to the Church of their fathers, and the Christian people committed to their charge ; and they declare that it is their humble, but confident expectation that, notwithstanding the dangers to which not only the Church, but every other institution of the State must necessarily be exposed by so extensive a secession of members of the Church, they shall in the good providence of God be enabled to discharge that duty faithfully and fearlessly, and that in His own good time and way, an end will be put to the jealousies and dissensions, the heart-burnings and the discords, which such a separation cannot fail to produce, not only in society at large, but in the bosoms of private families, in every quarter of the kingdom."

After a few words from Dr ANDERSON of Newburgh, and Mr YAIR of Eckford, in support of the Procurator's resolutions,

Mr NORMAN M'LEOD at some length expressed his cordial agreement with the resolutions of the Procurator.

Mr JOHN TAIT, advocate, submitted that it would be most rash for the Assembly to adopt the resolutions of the Procurator.

Mr D. MILNE, advocate, said that in the Committee he had agreed with those gentlemen who thought a specific answer should be given to the Protest; for he felt that there was nothing in that Protest but what could be met with a specific denial. He was therefore glad that the Procurator had tabled a statement of a more specific character than that contained in the Report. But he could not acquiesce in the resolutions proposed, in consequence of several important omissions with reference to some points in the Protest. He had drawn up a statement in answer to the Protest, which he would now read, not for the purpose of asking the Assembly to adopt it, but as showing his own views on the subject. Mr Milne then read his statement, which we need not insert.

Mr ROBERTSON of Ellon said, he was unwilling to enter into the merits of a subject involving questions of such importance. He was satisfied, in reference to a document so very important in its bearing on the country and on the future welfare of the Church, that it was not possible for the Assembly, owing to the pressure of business they had had to sustain, to give it that consideration which it demanded. If he thought the motion he was about to submit would be unanimously acceded to, he would say nothing more; but, if the discussion was to go on, he reserved to himself the right of stating his reasons farther on the subject. Mr Robertson concluded by reading his motion, which, as afterwards slightly altered, was as follows:—" The General Assembly, having reference to their former proceedings in the case, approve of the diligence of their Committee, and record their obligations for the report now laid on the table, as also for the resolutions of the Procurator, and the draft of an answer submitted by Mr Milne to the Protest, without, however, pledging themselves to adopt all the views set forth in any of these documents; but find that a paper so important as the Protest under consideration requires to be answered with greater care, and with fuller leisure for mature deliberation, than it has been found possible to give to it during the pressure of business which the Assembly have had to sustain, and also that in questions involving important points of jurisdiction, the bearings of the various judgments which have been recently pronounced by the Civil Courts in the numerous cases that have arisen from the illegal maintenance, on the part of the Church, of the Act on Calls, and of the Act with reference to Parliamentary and *quoad sacra* churches, should be very carefully and maturely considered,—the General Assembly recommit the whole case for the farther consideration of their Committee, and instruct them accordingly to report on the whole case to the Commission in August, and the General Assembly add to the roll of the Committee the names of the following members:—" (Here followed the names of various members.)

Dr COOK said he had paid to the subject all the attention in his power; and he

was thoroughly persuaded that every one of the statements contained in the Protest were utterly fallacious. On that point he had no doubt, but after what had taken place in the Assembly, and the diversity of sentiment in regard to some of the subjects touched on in the Protest, he was anxious that the document in answer thereto should be prepared with the greatest care. He was, therefore, disposed to go cordially along with the motion of his Rev. Friend.

Mr GIBBON of Lonmay supported the motion.

Principal LEE entirely concurred in the motion read by Mr Robertson.

After some desultory conversation, Mr Robertson's motion was agreed to.

Having disposed of some routine business, the Assembly, about five o'clock, adjourned, to meet again in the evening at seven o'clock.

EVENING SEDERUNT.

Principal LEE read the draft of a pastoral address to the people of Scotland, with reference to the present afflicting circumstances of the Church.

Dr HILL, in moving its adoption by the Assembly, said he had never listened with more intense admiration to any paper than to the one now read. It was worthy the high character of its author (Principal Lee); it was worthy of the Assembly to issue it to the people of Scotland in the very interesting and important circumstances in which the Church was now placed; and he hoped it would be at once adopted, printed, and circulated throughout the country.

Mr ROBERTSON, in seconding the adoption of the address, suggested that the thanks of the House to Dr Lee, for drawing it up, should be communicated from the chair; which, with the motion itself, was at once agreed to. It was also agreed that the pastoral address should be read from the pulpit of every place of worship connected with the Establishment on the first Lord's-day after a copy had been received.

On the motion of Dr HILL, it was also agreed "that the General Assembly, considering the breach which has lately taken place among the office-bearers and members of the Church, enjoin the ministers of all parishes, Parliamentary churches, and chapels of ease, to engage with the people on the last Sabbath of June, or the earliest Lord's-day thereafter that they may find it convenient, in solemn religious exercises, on account of the recent secession, and earnestly implore for our beloved Zion the blessing and support of the great King and Head of the Church."

SETTLEMENT OF MINISTERS.

Mr J. COOK of Laurencekirk read the report of a Committee for considering the regulations of the Church for the settlement of ministers. The report of the Committee, it was stated, was, with a few verbal amendments, a copy of the resolutions proposed to the Assembly by Dr Cook in 1834, but rejected.

Some objections having been taken by Mr PIRIE, Dr BRYCE, the PROCURATOR, and others, to the immediate adoption of this report, it was ultimately agreed to convert it into an overture, for the purpose of being sent down to Presbyteries for their opinions.

It was also resolved to transmit an extract of the minute of the House on Friday last, with reference to the settlement of ministers, to her Majesty's principal Secretary of State for the Home Department.

CASE OF MR WILSON OF STRANRAER.

Mr PYPHER again appeared at the bar to state the case of Mr Wilson of Stranraer, who, on Saturday, petitioned the House to annul a pretended sentence of deposition pronounced against him by last Assembly. There was no appearance for any of the other parties.

Counsel having been heard,

Mr ROBERTSON of Ellon moved that the sentence in question was illegal, unconstitutional, and inept, and, therefore, declare the same to be null and void, *ab initio*, and that Mr Wilson is now in the same state and condition, with respect to all his rights and privileges as minister of Stranraer, as if no such sentence had been pronounced, but reserving to all parties concerned, having a legal title so to do, and to

the Presbytery, to proceed with any inquiry or process against him if they see cause, according to the laws and practice of the Church; and appoint an extract to be sent to the Presbytery.—Agreed to.

CASE OF SOUTHEND.

This was a petition and complaint at the instance of Donald Campbell, minister of Southend, against sentence of deposition by the Presbytery of Kintyre, on various charges of intoxication. The petitioner complained that the Presbytery proceeded with his case, in consequence of a remit from the Commission to that effect, notwithstanding that he objected to obedience being given to that remit, as it came from a court vitiated by the presence of *quoad sacra* ministers. Mr Campbell applied to the Civil Court against this sentence, but his application was refused. The complainer now brought the case before the Assembly, praying them to rescind all the steps taken by the Presbytery as to deposition, and the settlement of another minister in his parish. Mr Pyper appeared for the complainer, and Mr S. Cook for the Presbytery.

After parties were removed,

Dr COOK said there was no appeal lodged by the complainer against sentence of deposition at the time of its taking place; and, as he had failed to attend to look after his own interest, he must suffer for his neglect. He (Dr Cook) would therefore move that they dismiss the appeal; and whereas no sufficient reasons appear why the party did not appeal from the sentence of deposition, that sentence has now become final.

HUGH BRUCE, Esq., advocate, seconded the motion, which was agreed to.

The Assembly agreed to refer all the cases left over to the Commission.

The MODERATOR then proceeded to deliver the following address on the closing of the Assembly:

“ Right Reverend and Right Honourable,—You have now reached the termination of a meeting of Assembly which will long be memorable in the history of our country. You have been called to administer the affairs of our National Church, under perplexities and discouragements altogether unprecedented and unparalleled. You have found them involved in what appeared to be inextricable confusion, and exposed to imminent peril. You have been deserted, before even the commencement of your proceedings, by a numerous body of your brethren, containing not a few whom you admired for their splendid talents, and esteemed as able and faithful ministers of the gospel, and on whose aid and co-operation you felt entitled to rely in the discharge of those arduous duties, to the performance of which they, as well as you, were bound by the most sacred obligations. You have been assailed by obloquy and abuse in every mixed form, and opposed by obstacles of diversified character; yet you have not been wanting in adherence to your principles, and steadfastness in the work of your heavenly Master. Believing, as you do, that there was no sufficient cause to justify the lamentable secession which has taken place—no incompatibility between your faithfulness to your Great King and Head, and your fulfilment of those conditions by which we are united, as an Established Church, to our Sovereign’s government and laws—you have drawn from the very obstacles which seemed to oppose themselves, only additional motives for applying with redoubled energy to the performance of what you owe to your God, your Church, and your country. It is no easy task to form an estimate of the objects which have called on your attention, and the labours which you have succeeded in accomplishing. You have been required to correct the errors of past Assemblies, and to remove from your statute-book that unfortunate enactment, framed, we question not, with the best intentions, but which has led the way to every subsequent embarrassment, and an obstinate maintenance of which, after it became obviously impossible that it should be maintained, has been the immediate cause of the evils which we deplore. You have swept away those penal judgments by which it was attempted to perpetuate and enforce that enactment, and redressed the injury done to those brethren on whom sentences had been pronounced and punishment inflicted equally severe

and unmerited. You have repealed that rash resolution which, in asserting for the Church an unlimited power to multiply its office-bearers, to decide their field of labour, and to alter the composition of its courts, was equally inconsistent with the recognised principles of its constitution, and formidable to the civil establishments of the country. You have reconstructed the machinery of the invaluable schemes, adopted by our Church to promote Christianity abroad and at home, and endeavoured to infuse new vigour into their operations. Above all, you have endeavoured to adopt measures equally prompt and efficacious for keeping up the administration of divine worship and ordinances, and providing for the spiritual instruction and edification of the people, in those parishes from which their stated instructors have withdrawn themselves. You have deliberately, and I trust impartially, decided a multitude of causes, and done justice to those concerned in them. In all these most important and imperative duties you have acted with composure, with gravity, and, I trust, with true wisdom. You have displayed that firmness of purpose which becomes those who act from a sense of duty and good conscience towards God. You have maintained the meekness, forbearance, and temperance of spirit, taught you by your gentle and benevolent Saviour. And let me add, that you have given tenfold effect to all your measures by the quiet and noiseless manner in which they have been discussed and adopted. The absence of excitement and vehemence which has characterised your debates, may be sneered at by those who admire, and who trust to the blindness of zeal or the emptiness of exaggeration, as proofs of sincerity and means of success; but will be received by all whose opinion is worthy of regard, as unequivocal evidences of conscious rectitude and indomitable determination. The result is in the hand of the Almighty. To us it is unknown. You have at all events the comfort to know, that you have not been wilfully wanting to your duty in the present emergency; and you are permitted to hope that, through the Divine blessing, you may prove to have been instrumental in preserving your beloved Church from imminent dangers, restoring it to permanent security, and perpetuating to generations yet unborn the temporal, and, above all, the spiritual blessings, which it has been the means of conferring in time past on your forefathers and yourselves.

“Right Honourable,—If, as I firmly believe, there has been much good done in this Assembly, to you belongs no small share of the praise. You have long exhibited the singular spectacle of a numerous body of Christian laymen, contributing your gratuitous and laborious aid to your pastors in the management of their several parishes, and assisting, by your counsel and influence, in managing the affairs of our national Church. Often has your prudence, and the consideration in which you are justly held, given weight and stability to the measures of the General Assembly, and inspired our countrymen with confidence in its judgment, as fair, disinterested, and dispassionate. On no former occasion have your services been more truly valuable, or called more justly for the approbation and gratitude of all who desire the peace of our Zion.

“To you, my Reverend Fathers and Brethren, I regret that I cannot address the wonted congratulation on a speedy prospect of returning to your respective homes, and resuming the course of your quiet and peaceful, but invaluable duties, in your respective parishes. That you may return in safety, is my earnest prayer. That you will review, with an approving conscience, the labours in which you have been engaged while here, is my assured confidence. That you will persevere in the faithful discharge of your pastoral duties, is my unhesitating belief. But we know that to these, you must of necessity add those new and difficult duties which the exigency of the time imposes on you. You will be called to watch over your flocks with double care, lest they be seduced from their steadfastness. You will be required in your several Presbyteries to ascertain the number of vacancies which may have occurred, and to make provision for the administration of worship and ordinances till they be permanently supplied. Such duties must not be performed negligently. They will require your utmost activity and energy. They must be performed fearlessly, without regard to human censure or human applause. They must be performed firmly, without any indulgence of private feeling or personal convenience. They must be prosecuted temperately, in the spirit of Christian meekness,

giving no unnecessary cause of offence, laying you open in no case to the well-grounded suspicion of yielding to resentment, or in the slightest degree returning evil for evil. There must be on your part complete forgiveness of what may have given offence to yourselves individually; a careful avoidance of every word or action bearing even the semblance of passion or precipitation; an abstinence from emulating that fiery zeal to which your conduct has hitherto exhibited a contrast so striking and edifying. In the words of inspiration, "let your moderation be known to all men, and in meekness oppose yourselves to them that are without." Still, I must express my hope, that no considerations of convenience—no notion of this being an extreme case—will tempt you to violate the constitution of the Church, or overleap those salutary forms which are not only useful, but essential to the pure administration of substantial justice. Let the whole of your future conduct be marked by the same spirit. Be it yours to devote yourselves, without ostentation or parade, but with the full exertion of your varied talents, to the faithful discharge of your varied duties. For the glory of your heavenly Master—for the spiritual welfare of your varied people—for the honour and safety of the Church of Christ—for your own welfare and credit—let me implore you to keep up, or even to redouble, your faithfulness and diligence in all the branches of your sacred office. "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Take heed to your own hearts and lives, that you may be examples to your people. Take heed to your doctrine, that, by the blessing of God, you may save both your own souls and the souls of those who hear you. Permit me farther to recommend to your attentive consideration, whether the internal administration of our Church may not admit of some improvement. Might not the orders and forms of this Assembly, and of our inferior courts, be rendered more precise and intelligible? Might not means be devised, without infringing the principles of our excellent form of process, to render our judicial proceedings less tardy and uncertain, and to relieve Presbyteries from the invidious position of appearing as parties and judges in any cause? Above all, ought there not to be prepared and enforced, one uniform system for the examination of candidates for license, that so the reproach of occasional remissness in their trials may be wiped off, and no pretence be left for imputing a deficiency in qualification to any of our licentiates? Even in those days of trouble, when minor matters of regulation must give way to measures of immediate urgency, I apprehend that this last suggestion is of vital importance, and calls loudly for the consideration of all who desire that a succession of learned, intelligent, and truly useful ministers of the gospel, should be perpetuated in our national Church. The unspeakable importance of those public topics on which I have attempted to address you, makes me almost ashamed to allude to anything comparatively so insignificant as is all that relates to myself personally. If I venture to make such an allusion, it is only in the hope that the circumstances to which I refer may, perhaps, add some weight to the counsels which I have ventured to suggest, or at least apologise for the freedom with which they have been offered. Forty-nine years have now passed since I was first a member, and twenty-four since I had formerly the honour to fill the chair, of the General Assembly. At this late period you have been pleased to recal me from that comparative quiet and retirement in which I hoped to spend the remainder of my life, and to require that I should again enter on that field of public labour from which I considered myself to have withdrawn. Most reluctantly have I yielded to that call under an imperative sense of duty. You have insisted on placing me in this chair, and I have again complied with your invitation. For the high and singular honour thus conferred on me, as well as for the support you have given me, and the indulgence you have shown to all my imperfections and deficiencies, I feel deeply grateful, and beg to offer my hearty thanks. Yet let me repeat, that I dwell on such circumstances, chiefly in the hope that they may induce you not to despise the brotherly advice which I have taken upon me to give you. You will, I trust, receive it as a parting bequest—the fruit of some experience and humble reflection—the effusion of a heart, which, while it beats at all, will beat with the most ardent attachment to the Church in which I have been so long a servant, and the subject of many a prayer that it may be blessed by the Spirit of God for the good of that Church, and of all who labour in the work of its ministry.

Right Reverend and Right Honourable,—As we met in the name of the Lord Jesus Christ, the great King and Head of the Church, so, in the same sacred name, let us dissolve this Assembly; and as the rules of our Church, in conformity with the laws of the land, of which her Majesty is the faithful guardian, have provided that a General Assembly of the Church of Scotland shall meet once in the year, I presume that it will be agreeable to you that the next General Assembly shall meet in Edinburgh on the third Thursday in May, being the 16th day of that month, in the year of our Lord 1844. Brethren, farewell. I commend you to God, and to the word of His grace. May His blessing follow your labours, and abide with your spirits, while it is His will that you sojourn on earth. May He be your guardian and guide in life and in death, till we meet in the general assembly and church of the first-born, whose names are written in heaven. Is it your pleasure that I address myself, in your name, to his Grace, her Majesty's High Commissioner, with the expression of your thankfulness for his unceasing friendship to our Church, and his un-deviating indulgence and courtesy to this Assembly?

“May it please your Grace,—The satisfaction which I took the liberty to express at the commencement of this Assembly, with the re-appointment of your Grace to represent her Majesty's person in our meeting, has been amply sustained and increased by your deportment during its sittings. For the patience and attention with which you have listened to our discussions—for the facilities which have been afforded on your part for the despatch of our business—and for the unvarying condescension and courtesy which we have experienced from your Grace on all occasions—we beg leave to tender our humble and grateful thanks. Your Grace has witnessed the whole course of our proceedings, and can appreciate their spirit and tendency. We have endeavoured to give prompt and earnest consideration to the important subjects recommended to our notice in the Queen's gracious letter, and to discharge, in the mild and cautious temper which her Majesty has been pleased to recommend, the arduous and important duties which have been imposed on us. We trust that the spirit of mildness and forbearance to our brethren, of unity and peace amongst ourselves, and of devoted loyalty to the person and government of our Sovereign, which we have endeavoured to evince, will obtain for us your Grace's favourable report, and insure the continuance of that Royal protection and countenance, to which our Church has been so long and so deeply indebted. That Almighty God may take your Grace into His holy keeping—that, under His good providence, you may enjoy abundant prosperity and comfort during the life which He may be pleased to lengthen out—and that, through His mercy and favour, you may at length be received into His heavenly kingdom and glory—is our fervent wish and prayer.”

His Grace the Commissioner spoke as follows:—

“Right Reverend and Right Honourable,—I enter into the feelings under which you will return to your homes from this Assembly. You will be cheered, however, by the happy reflection that you have attended faithfully to the many matters of momentous and of painful interest which came before you, and you will obtain, I am sure, the gratitude of your Sovereign and of your country.

“I congratulate you upon the measures which you have taken to sustain the admirable schemes of your Church, and to provide for the efficient supply of those charges which have been vacated by your seceding brethren; and I shall humbly pray with you that the Spirit of your Great Master, the God of peace and love, may guide and strengthen you.

“Right Reverend and Right Honourable,—In the name, and by the authority of her Majesty, I dissolve this Assembly, and by the same authority I appoint the next meeting of Assembly to be holden at Edinburgh, on Thursday the 16th day of May, 1844.”

The Assembly then adjourned about one o'clock on Tuesday morning. The attendance was very small. It seemed really as if the “life and soul” were gone. There *was* peace; but it was the peace of a lifeless corpse.

COMMISSION OF RESIDUARY ASSEMBLY.

The Commission met on Tuesday in the Presbytery Hall, and proceeded to take up the cases left over by the Assembly—Principal Macfarlan in the chair.

The first matter was a reference by the Synod of Glasgow and Ayr, in the case of a libel, at the instance of the Presbytery of Glasgow, upon the Rev. Archibald Nisbet, minister of Albion Street Church, Glasgow, charging him with various acts of drunkenness. There was no appearance for parties, and the case was remitted to the Presbytery of Glasgow to proceed according to the laws of the Church, as they shall see cause.

Communications were read from the Synod of Australia and the Presbytery of Irvine, relative to the deposition of Dr Lang for schismatic courses. Remitted to the Presbytery of Irvine to ascertain from the records of the Synod of Australia what were the grounds on which that deposition took place; and if these were found to be sufficient for warranting deposition, to declare that Dr Lang is no longer a minister of this Church, and incapable of receiving any presentation as a minister of this Church.

A communication was read from the Presbytery of Australia, stating that Mr McGregor, a licentiate of the Presbytery of Aberdeen, after going out to Australia, had joined the Episcopal Church. The case was remitted to the Presbytery of Aberdeen to proceed with it in the usual way.

An appeal from the Synod of Lothian and Tweeddale, relating to the Rev. Dr Candlish having irregularly celebrated public worship in the parish of Dalkeith, was next called for. Dr Candlish had preached in a Dissenting chapel in Dalkeith, without asking Mr Duncan's permission, and Mr Duncan brought the circumstance before the Presbytery, who found such conduct to be disorderly. This finding was appealed from; and when the case came before the Synod, they sustained the appeal, reversed the sentence of Presbytery, and ordered them to expunge the minute from their records. This finding was also appealed from, and the case thus came before the Commission. No parties appearing, the appeal was expunged from the records.

A reference from the Synod of Fife, respecting Largoward chapel, was remitted to the Synod, with instructions to pursue what they thought the best course.

The Commission then adjourned till the second Wednesday in August.

To exhibit the true character of the Establishment, it is only necessary to cast a rapid glance over the proceedings of their Assembly. For ten years the tide of reformation had been gradually swelling, until, at last, the flat and barren sands had disappeared in the bosom of the bright and smiling waters. Ten short days of reflux have elapsed, and the unsightly swamps are again exposed to view. (1.) The first act of the evangelical majority was to declare that *all* the people of the land should have religious instruction brought within their reach; and therefore they passed the Chapel Act. The Residuary Assembly has not only repealed it, but declared that it was *ab initio* null and void. (2.) The call of the people to their minister had been made effectual by enacting that

the dissent of a majority should be a bar to his induction. This has been also declared to be *ipso facto* null. (3.) With perfect consistency they next approached the law providing for the popular election of elders. But here their courage failed: a dread of public opinion, absurd indeed in those who had so remorselessly outraged public opinion already, forced them to withdraw their unhallowed hand, and to perpetrate the deed in the dark privacy of a Committee. (4.) And, while thus unsparing in their attacks upon every thing that bore the marks of a tendency towards reformation, how gently have they dealt with immorality. Has a minister been deposed for theft, clearly and indubitably brought home to him, and escaped only in consequence of chapel ministers sitting in the court which condemned him? They remit the case to the Presbytery, with instructions to take *such steps in the matter as they shall see fit*. (5.) And lastly, they have re-enacted the Act of 1799, repealed last year, by which ministers of all other evangelical communions are excluded from the pulpits of the Establishment, as if unworthy to proclaim the gospel to their people. Nay, they have unblushingly asserted, that without such an act as this their Church can have no security for the orthodoxy of the doctrines announced under her sanction; whereas it is notorious that, till the year 1799, the want of such a law was never felt, and that it was then enacted for the very purpose of excluding such men as Simeon and Whitefield from the pulpits of the Establishment.

As for their new-born zeal in behalf of *missions*, how bitter was the reproach cast by Mr Robertson of Ellon on the Moderatism of the last century, when he asserted that zeal for missionary enterprize was essential to the Church of Christ. But the cause of missions is to be placed in the hands of the influential laymen and landed proprietors of Scotland. We pity it! They will assuredly starve it, as they have already done by Episcopacy in Scotland. And after all, we very much suspect that this notable scheme will turn out to be only the machinery for performing, with all dignity and decorum, the funeral obsequies of missionary enterprize in connection with the Establishment. After all the pageantry and tinsel of a long procession it will be laid in the grave,—Moderatism, after French fashion, pronouncing its *éloge*, and the “influential laymen” contributing for a handsome tomb.

APPENDIX.

1. SUPPLEMENTARY ACT OF SEPARATION AND DEED OF DEMISSION BY MINISTERS.

The Ministers hereto subscribing, considering that on the twenty-third day of May in this present year, one thousand eight hundred and forty-three, an Act of Separation and Deed of Demission was executed, of the following tenor, viz.:— (*See Act of Separation and Deed of Demission by Ministers*, p. 69.) Which Act of Separation and Deed of Demission is signed by Three Hundred and Eighty-Six Ministers, lately holding Benefices or Charges in the Church of Scotland; and seeing that We had previously signified our Adherence to the Protest therein referred to, but that in consequence of our absence from Edinburgh or other causes, we were prevented from adhibiting our Subscriptions to the said Deed; Therefore we do hereby Declare our accession to, and concurrence therein; and we do each of us for ourselves confirm and homologate the same, in the whole heads, articles, clauses, tenor, and contents thereof; and we consent and agree to be bound thereby in all respects as fully as if we had subscribed the said original Deed. And we authorise the said Rev. Thomas Pitcairn, and the Rev. Patrick Clason, to subscribe the joinings of the Sheets hereof; and we Consent to the Registration hereof in the Books of Council and Session, or others competent therein, to remain for preservation, and, for that purpose, constitute our Procurators, &c. IN TESTIMONY WHEREOF, &c.

The following Ministers, in addition to those who signed the Deed of Demission, in presence of the Assembly, have since signed this deed, viz. William R. Moncur, minister at Botriphnie; Thomas Bain, minister at Mortlach; Christopher Greig, minister at St Ninians; William Taylor, minister at Glass; Robert Ferguson, minister at Edinburgh; Ebenezer Johnstone, minister at Plean; Matthew Barclay, minister at Old Kilpatrick; Robert Reid, minister at Glasgow; David Buchan Douie, minister at Dryfesdale; William Anderson, minister at Kippen; Robert M. Wilson, minister at Maryhill; Thomas Wright, minister at Rhyne; William Alexander, minister at Duntocher; H. M'Bryde Broun, minister at Brydekirk; Robert Burns, minister at Paisley; George Ritchie, minister at Rou-say; William Hutcheson, minister at Catrine; James Monteith, minister at Dalkeith; David Wilson, minister at Fullerton, Irvine; Peter Brydie, minister at Fossaway; Samuel Grant, minister at Ardoch; Robert Lorimer, minister at Haddington; John Ferguson, minister at Monivaird; David Davidson, minister at Broughty-Ferry; Robert Cowe, minister at Whitsome.

The following also signified their adherence by letter, previous to the rising of the Assembly, but were prevented from signing the Deed by absence from Edinburgh, and other causes, viz. Archibald Sinclair, Edinburgh; John Abernethy, Bolton; Andrew Milroy, Crailing; Robert Donald, Sheuchan; Robert M'Neill, Stony Kirk; Samuel Smith, Borgue; John M'Millan, Kirkeudbright; James Morrison, Newark; Peter Proudfoot, Arrochar; Hugh M'Calman, Seaman's Chapel, Glasgow; Angus M'Millan, Kilmore; ——— Logan, Lawers; Alexander M'Kin-

non, Strathfillan; A. Stewart, Killin; Henry Anderson, Tillicoultry; John Balfour, Culross; Dr Hugh Laird, Portmoak; J. W. Taylor, Flisk; Ralph Robb, Strathkinness; William Stewart, Lochee; John Baxter, Hilltown, Dundee; Charles M'Alister, Gaelic, Dundee; James Glen, Benholme; Hugh M'Kenzie, Spring Garden, Aberdeen; John Allan, Union Street, Aberdeen; Gavin Parker, Bon Accord, Aberdeen; John Stephen, John Knox Church, Aberdeen; Professor Dr Alex. Black, Aberdeen; Donald Campbell, Cluny; John Manson, Fyvie; George Innes Seafeld, Cullen; Alexander M'Watt, Rothes; Robert Dunbar, Pluscarden; Patrick Tulloch, Strathglass; John Grant, Petty; Simon F. M'Lauchline, Cawdor; Donald Sage, Resolis; Simon Fraser, Fortrose; Duncan Campbell, Kiltearn; David Carment, Rosskeen; Eneas Kennedy, Dornoch; Duncan M'Gillivray, Lairg; William M'Kenzie, Orlig; Charles Thomson, Wick; Alexander Gunn, Watten; Alexander M'Donald, Plocton; Thomas Ross, Lochbroom; James Ingram, Unst. Since the Assembly rose the following have intimated their adherence to the Protest given in to last Assembly of the Established Church, and their willingness to sign the Deed of Demission when they have an opportunity of doing so: Mr Waters, Burgh head; Mr D. Mackenzie, Ardecraig; Mr M'Lean, Glenorchy; Mr M'Nab, Campbelton; Mr Lamb, Kirk-maiden; Mr A. M'Leod, Uig; Mr R. R. Mackay, Auchrainy; Mr Mitchell, assistant-minister in Coll; Mr Andrew Ferguson, Maryton; Mr John Kennedy, Rosehall.

The numbers who signed the Act of Separation and Deed of Demission on 23d May were	386
The numbers who signed the Supplementary Deed were	25
Additional adherents before the Assembly rose	48
Additional adherents since the rising of the Assembly	10
Total	469

Others *may* have applied, but as we do not wish to make public the proceedings of the Special Commission, we refrain from mentioning the names of any ministers, preachers, or elders, who have been refused to be received as adherents of the Free Church. We do not even wish it to be thought that certain ministers, or preachers, or elders, have been rejected, but our readers should distinctly understand, that it is not all and sundry who apply that are admitted.

II. DEMISSION BY PROBATIONERS.

We the undersigned, who have received license from the Established Church of Scotland as preachers of the gospel, considering that, on the 23d day of May in this present year 1843, an Act of Separation and Deed of Demission was executed by Protesting Ministers of the Church of Scotland, of the following tenor:—(*See Act of Separation and Deed of Demission by Ministers*, p. 69.) AND SEEING that we approve of and adhere to the grounds set forth in the Protest and Claim of Right referred to in the said Act of Separation and Deed of Demission, and that we have resolved to cast in our lot with the Ministers who have so separated from the Establishment of Scotland, and to renounce the rights accruing to us by reason of our license from the Established Church Judicatories, in so far as the same qualifies, or may be held to qualify us, to receive a presentation to a living or benefice in the said Establishment: Therefore we do, each of us for ourselves, separate from, and abandon the present subsisting Ecclesiastical Establishment in Scotland, and hereby do abdicate and renounce the status and privileges derived to us, or any of us, as Licentiates of the said Establishment, in so far as regards any Right or Title thereby accruing to us, to receive any Presentation or other appointment to a Benefice or Living, or to an Ecclesiastical Charge in connection with the present subsisting Establishment in Scotland,—declaring that we hereby, in no other degree, or to any other effect, abandon or impair our status as Preachers of the Gospel: And, further, while we refuse to acknowledge the Supreme Ecclesiastical Judicatory established by Law in Scotland, and now holding its Sittings in Edinburgh, to be a free Assembly of the Church of Scotland, or a lawful Assembly of the said Church, accord-

ing to the true and original Constitution thereof, and disclaim its Authority as to Matters Spiritual; yet in respect of the Recognition given to it by the State, and the Powers, in consequence of such Recognition, belonging to it, with reference to the Temporalities of the Establishment, and the Rights derived thereto from the State, we hereby consent to transmit a Duplicate of this Deed to the Clerk of the said Ecclesiastical Judicatory by law established, for their information; and we authorise the said Rev. Thomas Pitcairn and Rev. Patrick Clason to subscribe the joinings of the several sheets hereof; and we consent that one of the duplicates hereof shall be lodged with, and remain in the custody of, the Clerks to the Free Church of Scotland. *IN TESTIMONY WHEREOF," &c.**

III. ACT OF DEMISSION BY ELDERS.

We the undersigned Elders, considering that a large body of the Commissioners chosen to the General Assembly of the Church of Scotland, appointed to have been holden at Edinburgh on the 18th day of May bypast, did solemnly protest against the freedom and lawfulness of any Assembly that might then be constituted as an Assembly of the Establishment, and against the subversion recently effected in the Constitution of the Establishment; and did thereafter, along with diverse other Ministers and Elders assumed by them, constitute themselves into a Free General Assembly, adhering to the Confession of Faith, and the standards of the Church of Scotland as heretofore understood; and did agree to adopt an Act of Separation, whereby they separated from the Establishment, and renounced the rights and privileges thereof, all in prosecution of the Claim of Right adopted by the General Assembly of the Church of Scotland, which met in May 1842, and the Protest made on the occasion above mentioned: And considering farther, that we cordially approve of the foresaid Act of Separation, and are resolved to adhere to the said Free Assembly and the Judicatories subordinate thereto, Do, therefore, now separate from the Establishment, and renounce and abdicate whatsoever status, right, or privilege we may have hitherto held as Elders by reason of the Establishment of the Church, and its connection with the State: Declaring, however, that we do not hereby in any degree affect or impair our status as office-bearers of Christ's Church in our respective Congregations, or such portion thereof as may concur with us, or relinquish any of the privileges thereto belonging, which we shall possess and enjoy in the Free Church of Scotland, as fully as if we had not subscribed these presents: And we appoint a duplicate hereof to be transmitted to the legal administrators of the poor in this Parish for their information, and another to be transmitted to the Clerks of the Free Church of Scotland for preservation."

IV. RULES TO BE OBSERVED IN REGARD TO MINISTERS, PREACHERS, AND ELDERS, WISHING TO JOIN THE FREE CHURCH, AFTER THE RISING OF THE ASSEMBLY.

1. Ministers and Preachers are to apply, in the first instance, to the Presbytery of the bounds, who are to report their opinion, whether favourable or unfavourable, with the grounds of it, to the Special Commission. The Commission, if satisfied, is to admit the applicant recommended by the Presbytery. Otherwise, the case is to be reported to the Assembly in October.

2. All Elders are to have an opportunity, as soon as possible, of considering and adhering to the Protest and Act of Separation in their respective Sessions.

N.B.—Ministers, Preachers, and Elders of other communions applying to Presbyteries to be received into the Free Church, are to be reported to the Special Commission, who will consider each case by itself, and make a Report regarding it to the Assembly in October.

* As the list of adhering Probationers is as yet incomplete, we omit the names for the present; but we hope to be able to present a complete list in the next number of the Presbyterian Review.

V.—OVERTURE ANENT UNION FOR PRAYER. (See p. 171.)

Whereas there is on record the promise of the Lord Jesus to His people, that if two "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," Matt. xviii. 19; And whereas, it is desirable that in accordance with, and in faith upon this sure promise of the Lord, a common agreement should be entered into among all who name the name of Christ in truth and love, in order that they may with one heart unite together in supplication for the manifold blessings which the Saviour has received for men, more especially for the fuller outpouring of the Holy Spirit, in these times of need, these days of abounding peril and iniquity; And whereas such agreements have in times past been found most profitable and been manifestly owned by God:

It is humbly overtured by the under-signed members, to the Venerable the General Assembly, that they do recommend such a Union for Prayer, during the ten days elapsing between Saturday the seventh October next and Monday the sixteenth of the same, leaving it to each minister to fix the private and public arrangements necessary for carrying this into effect, and inviting all the faithful brethren of other denominations to join with them in this.

Andrew A. Bonar, Collace; Horatius Bonar, Kelso; John Purves, Jedburgh; Walter Wood, Westruther; Wm. Wallace Duncan, Cleish; Alex. N. Somerville, Glasgow; William Cousin, Dunse; Patrick L. Miller, Dundee; Robert Macdonald, Blairgowrie; John Milne, Perth; Daniel Cormick, Kirriemuir; David Brown, Ord; James Mackenzie, Dalbeattie; John R. Mackenzie, Dumfries; John Young Walker, Perth; Alexander Gregory, Edinburgh; Geo. R. Davidson, Edinburgh; Robert W. Stewart, Erskine; William Nisbet, Edinburgh; George F. Knight, Mordington; Jn. Js. Bonar, Greenock. Nathaniel Stevenson, elder; James Russell, elder; James Crawford, jun., elder.

P O S T S C R I P T.

The Editor, referring to a letter from Sir George Sinclair, published under the proceedings of the Free Assembly, on Monday, May 29, (at p. 145,)—deems it due to the Hon. Baronet, to place before the reader an explanation of the expression "*uncultivated land*," which occasioned some merriment in the Assembly when the letter was read. The explanation is contained in an extract from a private letter written to a friend, of date the 3d June 1843. The Editor has been favoured with the extract, only in time to allow its insertion in this place. Had he been aware of its contents sooner, he would not have published the original letter at all.

"I am sorry my letter to the minister of Halkirk's nephew was printed, as it was merely intended for his guidance in selecting the piece of ground, which was *the very spot pointed out to me by a deputation of elders*, (and not suggested at all by myself); and I mentioned 'uncultivated ground,' in order that the church might be built on the waste land beyond the village, so as not to be too near the parish church, which I deemed it desirable to avoid. I have no *unlet* land at all in the parish."

ERRATA.

Page 5—line 12,—For "consider," read "considering.

7—line 52,—For "Bonra," read "Bonar."

52—line 14,—For "deputation of," read "deputation or."

150—line 35,—"collectedly" printed in italics by mistake.

203—Foot-note,—For "stragglers," read "strangers."

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PROCEEDINGS

OF THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

OCTOBER 1843.

The Second General Assembly of the Free Protestant Church of Scotland met at Glasgow on Tuesday the 17th October, at eleven o'clock forenoon.

At five minutes past eleven, Dr Chalmers ascended the platform, and took his seat in the Moderator's chair, Dr M'Farlan of Greenock, and Dr Brown of Glasgow, being seated on his right, and Dr Makellar of Pencaitland on the left. Sheriff Monteath, Sheriff Speirs, Sir David Brewster, Sir Andrew Agnew, J. M. Nairne, Esq., of Dunsinnane, and a number of other members, subsequently took their seats on the platform.

Dr Chalmers commenced the services by reading the four first verses of the 46th Psalm, which were sung by the congregation, the largest, it may safely be affirmed, that ever participated in the worship of a General Assembly in Scotland.

The Rev. Doctor then offered up an impressive prayer, after which the first and second verses of the eighty-fourth Psalm were sung. Dr Chalmers took his text from Nehemiah xi. 16, "And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the House of God."

At the close of the discourse, the audience joined in singing a portion of the 147th Psalm.

Dr CHALMERS intimated that, after the benediction had been pronounced, the Assembly would be convened and constituted, which was accordingly done by solemn prayer.

The roll of the Assembly was then called over, and a number of new commissions were given in.

Dr CHALMERS then said—Reverend Fathers and Brethren, it is now time that the Assembly should proceed to the election of a new Moderator; but before quitting the chair, I beg to return the most grateful acknowledgments to you all for the amount of indulgence I have gotten at your hands. And I have now, as the last act appertaining to the office to which your kindness had preferred me, to propose for your acceptance, as my successor, one of whom I am confident that not only his high standing in the Church, but his mild, and paternal, and apostolical virtues, will recommend to the cordial and unanimous suffrages of this venerable Court—Dr Thomas Brown of Glasgow—(cheers)—one to whom belongs in no common degree the characteristics of that "wisdom which cometh down from above;" for while, along with four hundred and seventy of his associates in the ministry, he, by giving up his former all, rather than do violence to his principles, has thus afforded the best guarantee of being "first pure," I could not fix upon any individual of this whole number who better exemplifies all the remaining attributes of this heavenly wisdom—"First pure, then peaceable, gentle, and easy to be entreated, full of mercy

and of good fruits, without partiality, and without hypocrisy." (Hear, hear, hear.) His is not only the wisdom which qualifies him for such a charge; but his is pre-eminently and distinctively the "meekness of wisdom." It is, therefore, with singular pleasure that I recommend him as the fitting head and representative of this body of ministers and elders, who have come together not for fierce and fiery debate, but for free yet friendly deliberation on such subjects as are alike dear to philanthropy and piety, and actuated by the single principles of glory to God and good-will to men. (Hear, hear.) I beg to propose for your acceptance Dr Thomas Brown. (Cheers.)

Dr M^rFARLAN of Greenock.—Moderator, I have been requested to do that which, after what you have uttered, and after the cheers with which your proposal has been received, I think is altogether unnecessary—that is, to second the motion which you have now made for the election of Dr Brown. I shall not add one word to what Dr Chalmers has said on this subject, but only express the unmingled delight and satisfaction with which I second the motion for the election of my much loved and universally respected friend. (Cheers.)

Dr Brown was then conducted from the Committee-room to the Chair. On his re-appearing on the platform, the whole of the members rose and received him standing, and the audience expressed their satisfaction by cheers.

The MODERATOR, with great solemnity of manner, addressed the Assembly as follows:—Reverend Fathers and Brethren, I thank you most sincerely, and from the bottom of my heart, for the honour that you have done me in placing me in this chair to preside over you. I am undeserving of the honour that you have conferred upon me, and I am very unfit for the performance of the duties to which, in the providence of God, I am now called. No man is more conscious of this than I myself am; and there are not merely five, but fifties connected with the Free Church of Scotland that merited better to be placed in the situation which I now hold, and much more capable of performing the duties which attach to that situation. But since it is your will and your pleasure, I shall enter on these duties, trusting to your indulgence and your forbearance, which I am sure I shall meet with, and looking unto Him whose grace is promised to be made sufficient for us, and whose strength is perfect in our weakness. Rev. fathers and brethren, we are not honoured this day with the presence of the representative of Majesty; but I trust that the presence of our Lord and Master is with us, and that the shout of Zion's king will be among us. We meet not at this time for the purpose of framing a new constitution for the Church of Scotland. (Hear, hear.) That constitution, under the guidance of the Spirit of God, has been framed by the skill and the wisdom of our forefathers—the men of eminence and the men of God of former times—our Protestant Reformers; and it existed before it was brought into connection with the State at all. (Hear, and cheers.) By that constitution we abide stedfastly. (Hear, hear.) Our Standards, our Books of Discipline, our Creed, our Confession of Faith, we retain in all their original integrity. To them we have adhered—to them we have appealed—by them we have sought to be tested in all our recent contentings; but we were derided as men of extravagant views, of presumptuous ideas. We therefore, this being the case, maintain that we are the Church of Scotland. (Hear, hear, and cheers.) Deprived of her civil privileges, and denuded as she is of her State countenance, we have protested, and we do protest, and we will be borne out in the estimation of all men that are unprejudiced and capable of judging, that in our doctrine, and our polity, and our discipline, and our worship, we represent the Church of our fathers. (Loud cheers.) We are the true Church that was originally recognised by the State—(renewed cheers)—the Church that could exist and did exist independent of the State—the Church that was assumed by the State, never to be tampered with in her righteous domain, and never to be trammelled in the exercise of her spiritual functions. (Cheers.) We are the Church that has passed through great tribulations—through fire and through water—the Church that has passed through the hottest persecutions, and yet remains unscathed, like the bush that was burning and was not consumed. (Hear, hear.) Such is the Free Church of Scotland; and this is its second holy convocation—this is its second General Assembly. We have met, reverend fathers and brethren, for very important pur-

poses. Our deliberations will have respect to the inward regulations, and to the outward machinery that are essential to the Church's usefulness, and to the Church's stability; and I trust that the wise and holy considerations that have been brought under our notice this day, and pressed upon us with so much energy and affectionate eloquence, will not be lost upon any one of us. (Hear, hear.) We meet in a prayerful spirit; and I trust that a prayerful spirit will be maintained throughout; and that in all our deliberations we shall still look upwards. This is no arena of strife. This is no field of conflict. Here there is to be no self-pleasing or self-seeking. We meet as brethren animated with one heart and with one mind, striving together in the maintenance of those great principles that we have given forth to the world. If any shade of diversity of opinion exists amongst us, I trust there will be no division of affection, and no division of principle. Our union is our strength. Our union is our glory. (Hear, hear.) If I were allowed to give an advice, and I am not warranted to give an advice from any other consideration than from my grey hairs, and from the place which I hold—(hear, hear.)—I would say to every individual in this great Assembly, approach every question which comes before you with that solemnity which its importance does bespeak. Approach every question as Christian men and as Christian ministers. Realise the presence of God. Think of your responsibility to your Church, and think of your responsibility to the Great Head of the Church! Oh! I beg of you to do as I would wish to do myself, bear in mind that time is to be coupled with eternity, and that all our sayings and all our doings are to be connected with that eternal reckoning which is to be given at last in the presence of our God. If I were allowed to go beyond the limits of this Assembly, and address the Christian people who have congregated here to-day to witness our meeting and our proceedings, I would say, Brethren in the Lord, pray for us. Pray for us. We have need of your prayers. Pray for us privately—pray for us in your domestic circles. Pray for the builders of the sacred edifice, that their hands may be strengthened, that their minds may be enlightened, and that they may go forward to their sacred duties in the strength of the Lord. And oh, may it be said by you, and by all of us, and said by an unthinking and undiscerning world, The Lord has been in the midst of us of a truth. I commend you all to God, and to the word of his grace. May he lead you—may he guide you—may he strengthen, and help, and uphold you in the way you should go. (Hear, hear.)

Dr McFARLAN said he rose to move the thanks of the Assembly to Dr Chalmers, for the eminent services he had rendered to the Free Church as their Moderator; in an especial manner for the eloquent and excellent sermon which they had just heard, and with a particular request that he would allow it to be published. (Great applause.) He would not say all he could and wished to say of the eminent public and private services of their late Moderator, on behalf of the Free Church of Scotland, because, were he to do so in his presence, he would offend that modesty for which he was as much distinguished as he was for his high and distinguished talent. He would, however, venture to express one sentiment regarding the discourse, and which he was confident would be participated in by all present—that it was worthy of Dr Chalmers—(great applause)—and he hoped that, as it was calculated to promote the interests, and conduce to the benefit of the Free Church of Scotland, the Rev. Doctor would consent to its publication. (Applause.) The motion was then carried by acclamation.

The MODERATOR then communicated the thanks of the Assembly to Dr Chalmers.

Dr CHALMERS, in reply, said he was not prepared for any thing beyond the ordinary vote of thanks on leaving the chair, far less was he prepared for the request with which that vote of thanks was concluded. When he wrote the sermon he had no intention of its ever being in print—it was unworthy of it—and it was only in obedience to the command laid on him by the Assembly, and which to him was a law, that he consented to its publication. (Great applause.)

The CLERK then read the names of the Committee on Overtures on Bills, and for the regulation of the order of business to be brought before the Assembly, after which the Assembly adjourned at a quarter-past two till eight o'clock.

EVENING SEDERUNT.

This diet was set apart for devotional exercises, which were conducted by the Moderator, the Rev. Mr Flyter of Alness, and Dr Henderson of Melville Church, with much fervour, and natural and touching simplicity.

WEDNESDAY, *October 18.*

The Assembly met at twelve o'clock, and was constituted by prayer and praise. After the reading of the minute of last sederunt,

Dr CHALMERS said, that in obedience to the resolution of last Assembly, he had transmitted to the Home Office the Address to the Queen which had then been resolved upon. He had shortly thereafter received a communication from Sir James Graham, acknowledging receipt of the Address, which letter he would now hand to the Moderator in order that it might be read.

The Clerk then read the following letter, which at the conclusion was received with much disapprobation.

"WHITEHALL, June 8, 1843.

"SIR.—I have had the honour of receiving, and laying before her Majesty, the Address which bears your signature, and which was transmitted by you to me.

"I am unwilling needlessly to refer to the late secession of a portion of the ministers from the Established Church of Scotland; but the assurance of your continued loyalty has been graciously received by her Majesty; and the Queen relies with satisfaction on the declaration which you make on behalf of the ministers and elders of a church of Christ, that you will be steadfast in your obedience to the civil power, and that you regard that duty as demanded by the highest authority, and as due to the peace and prosperity of the nation.—I have the honour to be, Sir, your obedient servant,

"J. R. G. GRAHAM.

"To the Rev. Dr Chalmers, Moderator, Edinburgh."

Dr MAKELLAR said, he would not at present give any opinion as to the terms of the letter which had been just read; but as it was a communication to the Free Church of Scotland, it would be ungracious in the Free Assembly of the Church to refuse to insert on their records a document coming from Her Majesty's Secretary of State. (Hear, hear.) It was the usual practice to insert such communications; and he hoped that by showing on the present occasion every feeling of deference and respect to the quarter from which the present one professed to come, they would exhibit their anxious desire to act on the principles set before them by their Divine Lord and Master. (Agreed, agreed.)

THE SCHEMES OF THE CHURCH.

Mr A. DUNLOP rose and said—As Chairman of the Board of Missions and Education, I have to submit to you the usual report as to the contributions to the Five Schemes of the Church. On this occasion, however, being a half-yearly meeting, I can only lay before you a partial view of our proceedings since the period of last Assembly. But I rejoice to say that that view is of a most encouraging character. (Applause.) On the occasion of the last Assembly, I ventured, with some confidence, but at the same time not without some anxiety, to express a hope that the disruption would, to no extent, diminish our means of propagating the gospel at home and abroad; and I rejoice to state, that in so far as we can judge by the result of the last few months, these expectations will not only be realized, but exceeded. (Loud applause.) If during the remainder of this year, the contributions of our people are continued to the other schemes, in the same proportion that they have been given to the two schemes that have already been before our Church, we have an assurance that the Church, which is now disestablished, will have contributed more to these objects than was done by the whole united Church previous to the disruption. (Applause.) At the same time I must state that only two of these col-

lections have as yet been made—viz., that for the Conversion of the Jews, in the month of June, and that for Education in the month of August last. The whole returns of collections for the Education Scheme have not been received, but all, or at least the greater part of the collections, have been made for the Jewish Scheme. During the whole of the year 1842, the collections at the church doors in aid of the Jews conversion amounted to L.2624; and the contributions already made, and reported in our proportion of the Church which is now disestablished, amount to L.2926—showing that, in the four months which are passed, L.300 more have been contributed by our people, than were given by the whole Church before. (Applause.) Of course there are contributions from associations, and from individuals, to the scheme, which will come in gradually over the whole year, and from which we may expect a considerable addition: but striking off legacies and contributions from abroad, there were last year, received from the whole Church, L.3863: and we have already, in the brief period which I have specified, received from all sources of contribution, L.3569. It therefore requires only the sum of L.300 to be made up by associations and individuals, to amount to the sum that was received last year from the whole Church. (Loud applause.) Of course, we cannot expect that when the contributions are spread over the whole year, the same proportion will be realised as already from the church-door collections; but at the same time we have sufficient evidence to show, that so far from falling off, the contributions will exceed those from the whole Church previous to the disruption. These collections for the Conversion of the Jews have been made from 467 parishes. For our Education Scheme, 434 parishes have reported their collections, amounting to L.2253, while in the preceding year, the sum received from the whole united Church, amounted to L.2680. The totalsum received from all sources for our Educational Schemes amounts to L.2982; and last year there was collected for these L.3200—being only a deficiency of L.300 to make up the total amount received from the whole Church during a year. (Hear, hear.) And the whole sum received for all our Missionary Schemes already amounts to L.8220—a sum much exceeding what has been received for these objects during the same time at any former period. (Hear, hear.) Now, when we consider the immense drain which is made on our parishes for their own local objects—when we consider the necessity of building so many churches, and the other heavy claims to which they are subjected we have cause not only for the greatest thankfulness, but there are also grounds for the greatest encouragement; we have here a token for good that our people are embued with that zealous spirit, and that sincere desire to promote the glory of God, which we may trust, in humble confidence on Divine grace, will enter into all the schemes of the Church; and so far from diminishing the support to local objects, it will stimulate it, and convince us of the truth of what I have stated for seven years past, that these contributions, instead of diminishing the support to local objects, actually increase it. I mentioned that the number of parishes contributing to the scheme for the conversion of the Jews was 467; and it is well worthy of remark that this is a much larger proportion than ever contributed to these objects when the Church was established. But notwithstanding this, there are a considerable number who have not yet had an opportunity of contributing. I allude not only to congregations, but to preaching stations; and I would again press upon our ministers and preachers the propriety and duty of not refusing to give every class an opportunity of contributing according to their means. It is a most grievous mistake to suppose that what is contributed in this way will diminish the support to local objects; but even though it did, I am sure that no minister will discharge his duty to his conscience, if he should allow the church-door collections to step between him, and the duty—the bounden duty—of giving to all the people an opportunity of contributing to the schemes of the Church according to their means. (Hear, hear.) I have only another subject to allude to in connection with this matter, and it is one which personally concerns myself, as well as has reference to the advancement of the cause in which we are engaged. Since the original appointment of the Joint Committee, which is now called the Board of Missions, it has chiefly been concerned in the external and secular duty of providing channels of contribution, and stimulating our ministers to support the schemes of the Church by

making the necessary collections. We have had great difficulties to encounter, but these are to a great extent surmounted; and we have now got machinery in order, which will make the future working comparatively easy. The Board of Missions has also to a considerable extent conducted the correspondence with other Churches; and for the purpose of effecting this efficiently, I feel persuaded, and the Committee have concurred with me, that it is in better accordance with the character of the office, that it should be held not by an elder, but by one of the fathers of the Church; and I therefore respectfully ask leave of the Assembly to resign the situation which I have held as Chairman of this Board, and to propose that the office shall in future be held by one of the fathers of the Church. I cannot doubt that the Assembly will accede to this, because they must see its advantage to the object to be attained; but I must also claim an indulgence for myself, not because I will cease to take the interest which I have ever done in this, and all other matters connected with the prosperity of the Church, for I think the Assembly will bear me witness that I have not, so far as my humble means went, grudged my time or energy; but the contest in which we were so long engaged has now been brought to an issue—not the issue which I and others at one time looked forward to, but an issue, I will venture to say, more glorious far than we could have anticipated, inasmuch as though a victory might have been gained over the civil government, it would not have been half so solid and glorious as the victory we have now achieved, for it has enabled us to show to the world the power and strength of gospel truth and gospel principle, in making men sacrifice their worldly means to the reality and vitality of the Christian religion. (Loud applause.) I therefore hope I may now be allowed to retire from the office of Chairman of the Board, and devote more time to my professional pursuits than I have lately been enabled to do. I rejoice to think that the course which I am about to propose is so far in accordance with the recommendation which we received from the Moderator of the last Assembly—that each person should devote his energies to that particular charge which has been intrusted to him. To my own particular department, therefore, as the legal adviser of the Free Church, I shall continue to devote myself as before. And now I shall submit to the House the individual whom I propose to them as the Chairman of the Board of Missions; and I rejoice to think that I have it in my power to name one of the most eminent individuals amongst us for that situation; he at one time filled the Chair of the Assembly, and from his piety, his amenity of disposition, his high principle, and his possession of every qualification which exemplifies and adorns the Christian character, it will be readily conceded that no one is better fitted to discharge the duties of Chairman of the Board of Missions—I mean Dr Makellar. (Loud applause.) He will be enabled to make arrangements by which he will withdraw from his present parish and congregation, in which he has so long ministered, and by removing to Edinburgh he will have it in his power to devote his time and talents to the office to which I propose he should be named. I cannot doubt that with one accord you will allow me to resign the office of Chairman of the Board of Missions, and appoint Dr Makellar to that office. (Loud applause.)

The Marquis of BREADALBANE rose, and was received with the most cordial plaudits. He said,—Moderator, we have just heard the able report drawn up and submitted to us by the excellent elder who has presided for such a length of time as Chairman of the Board of Missions. During that period, the unwearied exertions, the great devotion, and the zealous efforts which he has made in behalf of this important cause, are known to all the members of the Church. He has now offered his resignation to this Assembly, not because he shrinks from farther exertion, but because he considers it would be more advantageous and useful to the Board of Missions that a father of the Church should preside in that chair which he has so long and so ably filled; and I think the Assembly will agree with me, that we cannot allow this opportunity to pass without expressing to him our cordial thanks and gratitude for his devoted and successful exertions while he filled that situation. (Hear, hear, and applause.) I therefore move that the thanks of the Assembly be given to Mr Dunlop. (Loud applause.)

Dr MAKELLAR, after paying a compliment to Mr Dunlop, for the manner in which

he had discharged the duties of his office, expressed his willingness to undertake the duties proposed.

The MODERATOR, then addressing Mr Dunlop, said,—The task which devolves upon me is alike difficult and pleasing—pleasing, when I am called upon to address an individual whom I personally respect so highly, and difficult, when I know this individual has deserved so highly of the whole Church. The report, Sir, which you have this day brought before us, is peculiarly pleasing to our minds, for it bears out the hope which we all anticipated, that the cause of missions would not suffer on account of the disruption which has taken place. It shows that when once the charity of the Christian is awakened and cherished, and fanned by the Spirit of God, it is hard to say how far it will go. We rejoice, therefore, at the communication you have brought before us this day; at the same time, we regret deeply that we are to be deprived of your valuable services. In these services we know that you must have sacrificed much for the cause of the Church. You have been zealous, and wise, and active in the discharge of the duties to which you have been called, and through your instrumentality much good has been done in promoting those great objects for which the Church has laboured. You have, therefore, Sir, the sincerest thanks, and the best wishes of the Assembly for your past efforts; and, go where you will, their good wishes and their prayers will follow you into every situation of life in which you may be placed. We pray that the Lord may bless and keep you, vouchsafe to you the light of his countenance, and give you peace and rest. This is my prayer, and it is the prayer, I am sure, of every individual who composes this vast Assembly, that for all your efforts, and all your personal sacrifices, you may be abundantly blessed by Him who is able to bless and protect you. [The Moderator having thus communicated the thanks of the Assembly, Mr Dunlop resumed his seat amidst great applause.]

INDIA MISSIONS.

Dr GORDON, on rising, was received with great cheering. He then read the following report:—

“It will not be expected that your Committee, in presenting their first report at the distance of scarcely five months from their appointment, should have any lengthened statement to make of the measures which they have adopted for carrying on the great enterprise with which you have intrusted them. Fondly hoping, as they did, that the missionaries sent out to India by the Church of Scotland, previously to the disruption, might see it to be their duty to unite themselves to the protesting and seceding portion of that Church, your Committee could take no steps in regard to foreign operations till they received official intelligence of the determination of their brethren on this point. In the mean time, while the actual disruption of the Church was not yet known in India, the monthly reports of the state and progress of the Mission at the different stations were transmitted, as usual, to the Convener of the former Committee of the General Assembly. With regard to home operations, which consist mainly in raising the necessary funds for carrying on the mission, your Committee did not think it expedient to make any direct appeal to the church at large, till the approach of the day fixed by the Assembly for the first general collection in aid of the scheme. The determination of the Assembly to make a vigorous effort for carrying on the missionary work in which the Church of Scotland had embarked, was so promptly and energetically given forth at their meeting in May, that the Christian public must have been well aware of the necessity which was soon to arise of extraordinary exertions on its behalf; and a sufficiently plain intimation was given to the friends of the cause, that their contributions in the mean time would be most acceptable. But your Committee were of opinion that their appeal to the congregations of the Free Church would be more effectual if made a short time before the general collection, especially as previous days had been fixed by the Assembly for collections in aid of other two of the schemes of the Church. Accordingly, it was only a few weeks ago, when the day fixed for the collection drew near, that they prepared and circulated an address, to be read from the pulpit on the preceding Sabbath. That address has since appeared in the *Missionary Record*.

“Your Committee have thus very little to report in regard to their own proceedings. But in the absence of the usual missionary intelligence, it is their privilege to record an event which not only gives a peculiar interest to the first report of your Committee, far beyond what any efforts of theirs could have given it, but which will, they believe, be long memorable in the history of your great enterprise. With unspeakable satisfaction, and, they trust, with a feeling of deep and devout gratitude to God, they have now officially to announce what they ventured in their late address to express their hope of, that ten of the thirteen missionaries in India have declared their adherence to the Free Protestant Church of Scotland. Your Committee feel that they would be doing injustice to these devoted men, were they to attempt expressing their sentiments on the great question which has terminated in their separation from the Established Church of Scotland, in any other language than their own, and would refer, therefore, to the communications which have been received from them, for a full exposition of their views on the momentous subject.

“In regard to the brethren at Bombay, their declaration of adherence to the Free Church has already been for some time before the public. It is unnecessary, therefore, to occupy the time of the Assembly in reading it, and the more so, that it is hoped the Assembly will have the gratification of hearing from the lips of Dr Wilson himself, in his own name and in that of his colleagues, an expression of their unhesitating and cordial resolution to cast in their lot with their protesting and seceding brethren at home. Your Committee cannot help regarding Dr Wilson's presence at this Assembly as one of the many providential occurrences whereby God has been graciously pleased to strengthen the hands and encourage the hearts of the Free Protestant Church of Scotland, especially in her missionary undertaking.

“Of the determination of Dr Duff and his fellow-labourers at Calcutta, the members of Assembly also have been made aware, by the publication of resolutions unanimously adopted by the five missionaries, and which your Committee lost no time in communicating to the friends of the cause through the newspapers. But your Committee cannot deny themselves the gratification of embodying in their report a letter from Dr Duff, which accompanied those resolutions, and to which they would humbly request the special attention of the Assembly, as a document alike worthy of the quarter from which it emanates, and fitted to animate and encourage those to whom it is addressed.”

Dr Gordon here read a letter from the Rev. Alexander Duff, D.D., to the Convener, which we do not insert, as it will be published elsewhere.

I had entertained hopes up to this morning (continued Dr Gordon) of being able to lay before you a similar communication from Madras. But I can state that that document, come when it will, will not be behind that which I have now read. (Great cheering.) The Rev. Doctor then resumed the reading of the Report:—

“The business of your Committee is to report facts, not to offer comments on them. Yet they cannot help remarking that the intelligence they communicate is fitted to arrest the attention of all classes. To the Free Church, the intelligence is fraught with encouragement. But it is fitted also to suggest some very serious reflections to those friends of the missionary cause who have been opposed to us, on the ground that this question is not a religious question, and that but for the excitement produced by a long-continued controversy, the disruption might have been prevented without the sacrifice of principle on the part of any. Such persons must surely be led to reconsider the subject, by the striking fact that the missionaries of the Church of Scotland, quietly pursuing their pious labours far from the scene of controversy, have unanimously and without hesitation united themselves to their protesting brethren. The subject of the controversy has appeared in the same light to others; for your Committee are enabled to state the opinion of one of the most distinguished Christian men in Western India, D. T. Webb, Esq., Chairman of the corresponding Committee of the Bombay Mission, who, in a letter to Dr Wilson, says:—“‘The crisis of the Church has arrived, and certainly no course but secession is open, I sincerely believe.’ Your Committee cannot help believing that the determination of their brethren in India, and the expressed opinion of one

of the most enlightened, pious, and active friends of the missionary cause there, must have the effect of not only rousing into greater activity the zeal of the friends of your cause, but of impressing many who may hitherto have thought but little on the subject.

"Your Committee have only a single word to say in regard to finances. It has already been stated that no direct appeal has yet been made to the liberality of the Church; but some zealous friends of the cause have already commenced their contributions. Your Treasurer reports that, up till yesterday, he had received L.327.

"And this, Moderator, is the amount of the funds with which you enter on the mighty enterprise to which you have been called. Looking to your position merely with the eye of sense, and calculating as human wisdom is wont to calculate, your Committee might be ready to sit down in despondency. But they feel assured that He who has so honoured the infant Free Church of Scotland, as to place her in the unprecedented situation of having thirteen heralds of the Cross carrying the message of salvation to the Gentiles, and half that number labouring among his ancient people the Jews, while she is almost entirely destitute of the means of maintaining such agency, will give her grace to honour Him, by confiding in his assurance that He sendeth no man a warfare on his own charges—and to her people the grace of liberality, whereby means shall be provided in abundance for meeting the present, and providing for all future, emergencies."

Dr WILSON, from Bombay, addressed the house in a long and able speech, of which our limits will only permit us to give the following brief summary. After a few introductory sentences, the Rev. Doctor proceeded to sketch the progress of error from the time when the knowledge of God was possessed by the whole human race, that is, during the early periods of the patriarchal dispensation, until that knowledge was almost universally lost. The false faith of the Parsees, the Chaldeans, the Egyptians, Lesser Asia, and the States of Greece, and also of the Western Nations, were severally described, after which the speaker proceeded to consider the idolatrous religion of India, which he viewed chiefly as a corruption of the true faith. He also pointed out that these idolatrous systems were allied with every principle congenial with the depravity of man, and suited to every variety of temperament and circumstances of life. When we see that man has so fearfully forgotten and departed from God, how could we of ourselves anticipate that all the "ends of the world shall remember and turn to the Lord." And yet this is a truth which is directly announced in the sacred page. In virtue of its declarations, he called upon every believer in divine revelation, confidently to expect the conversion of the world, and in particular to believe that India, where Satan's throne has been so long set, where God has been so signally dishonoured, and where the human race has been so long left to the endurance of woe, should remember and turn unto the Lord. But we had not only the testimony of the word of God to assure our faith. Primitive Hindooism had been weakened by the predominance of Buddhism for many centuries, and its ancient alliances disturbed by the conquest and rule of the false prophet of Mecca: and now the occupation of India by our own nation had placed it nearer the heart of Britain, and it was comparatively an easy matter to hope for its regeneration. Dr Wilson then combated the false notion that we are to look for the evangelization of the world, without specific evangelistic endeavours, showing that the whole train of prophecy spoke of it as resulting from an extension of the means of grace. He then directed the attention of the Assembly to the example of our Lord and his apostles, and pointed out some of the facilities existing for the introduction of the gospel into India.

1. The principal means of propagating the gospel, which were used by our Lord and his apostles, were conversation, discussion, and public preaching, among all classes of men to whom they could find access, and in all situations in which they could be advantageously practised. These should occupy a prominent place in all our endeavours to advance the Redeemer's cause, and in India they should be particularly resorted to; because, owing to its subjection to a Christian nation, and the attainments and habits of the people, peculiar facilities are enjoyed for bringing them into beneficial operation. From the mountains of Himalaya on the north, to

the Cape of Comorin on the south, and from the coral cliffs on the west, to "Ganges' golden wave" on the east, the missionary may lift up his voice and plead the cause of Jehovah, and proclaim his infinite love in the gift of his Son, and the offer of the blessings of redemption, while none dare to make him afraid. Hundreds and thousands, both of the learned and unlearned, both of the rich and the poor, both of the mean and the mighty, will be found ready to listen to his instructions, and to make them the subject of curious and friendly conference, or of ardent discussion; and he will find the population in general by no means unqualified to understand, and in some degree to feel, the solemn truths which he may be called to announce. Many of the circumstances which have so long preserved Hindooism, and given to it a dignity in the eyes of the people, will, under a Christian agency, serve to destroy it. The people of India have more copious elements of religious thought and speech, though in a sadly disordered state, than those of most infidel nations; and the Sanskrit, from which almost all their religious terms are derived, is the most powerful in its vocables and grammatical forms of all the languages ever current on the face of the globe. They can learn more from a single discourse than can be imagined by those who have not witnessed them eagerly pressing around, or breathlessly hanging on the lips of the Christian preacher. The very opposition of the tenets of our true and holy faith to their monstrous and polluting superstitions, secures the remembrance of them, when they are propounded, to a degree seldom exhibited among partially educated Christians, who give little attention to doctrines to which they have been long accustomed to give only an indolent assent. The polytheist understands the proposition that there is only one God; his reason is compelled to assent to the arguments by which this essential truth is so clearly established; and his conscience, feeble though it be in its utterance, declares his own condemnation. The pantheist understands the declaration that God is distinct from his works; and the appeals which are made to his ignorance, sin, and suffering, compel him to doubt the identity of his own soul with the Supreme Mind, and arouse the fears of the coming day, when his soul will be exposed before his Maker, in all its nakedness, and with all its responsibilities, its guilt, and its impurity. The idolater can be made to understand the vanity of the stocks and stones, and seldom after hearing it proclaimed can he kneel before them with his former confidence and veneration. The legends of the Hindoos respecting various incarnations, though surpassing in every particular the boundaries of sober belief, nay, of ordinary excited fancy, enable them to comprehend the terms which are employed, when the "great mystery of godliness, God manifest in the flesh," is the subject of discourse. Their penances, while they suppose the existence of guilt, can be shown to be unsuited to the end which they profess to have in view. Their ablutions, indicating the existence of moral impurity, can easily be demonstrated to be inefficacious for the removal of the defilement of the soul. Their belief in births and transmigrations prepares the way for the doctrine of regeneration by the Divine Spirit. No laborious processes are required to make them understand the letter of the law or the gospel, though nothing short of Divine influence, I allow, can make them feel either the condemning power of the one, or the peace and comfort which the other speaks. Great effects, I am more and more persuaded, would follow a general announcement of the fundamental truths of Christianity, either by native converts, or by European missionaries, through the length and breadth of that great country. Continued, animated discourse in the vernacular languages of the people will never fail to awaken their attention and sympathy. I myself can most unhesitatingly give you the strongest personal testimony on this subject. My esteemed and honoured fellow-labourers, Mr Mitchell of Puna, and Messrs Nesbit and Murray Mitchell of Bombay, and myself, have traversed nearly the whole extent of the Maharashtra, or Great Country—for this is its meaning—preaching the glad news of salvation; and everywhere we have met with attentive and interested auditors. I myself, in the providence of God, have been led to extend my ministry much beyond this locality—which, I may observe in passing, comprises a population of seven millions of souls. I have declared the doctrine of the Cross in three languages, the Máraṭhí, Hindustani, and Gujaráthí, from the Shiravati in Canara to Sirowi in Rajputana, and from Bombay to Berar, and every-

where, with the greatest encouragement, as far as readiness to listen to the truth is concerned. Of the common people, in general, it may be said that the "common people hear us gladly."

2. The apostles, under the guidance of the Holy Spirit, composed memoirs of the life, labours, sufferings, death and exaltation of their master. These inspired records it is our duty to translate into the languages of India. Dr Wilson recounted what had been accomplished in reference to this object by the missionaries.

3. The political position of the apostles prevented their engaging in the education of youth. In India efforts in this direction can be made with facility. Notwithstanding the reputed power of the Brahmins, and the alleged aversion of the Hindoos to form intimate personal connections with those of a foreign faith, the people around us are willing to commit the education of their children to Christian ministers, and to send them to schools where the doctrines and precepts of Christ are inculcated. Our duty, both as rulers and private persons, is clearly marked out by our prerogatives and opportunities. We must, as faithful to God and his cause, and cherishing the deepest benevolence to the natives around us, offer them the greatest blessings which we have to bestow. Should any portion of them refuse to accept them on our own terms, we have no right to proffer them on lower terms, while others in sufficient abundance, are ready to receive them. If we uphold profane instruction, to the disparagement or neglect of religious instruction, we range ourselves, perhaps unwittingly, on the side of the adversaries of the Lord. Knowledge is power; and if we give power, without seeking to associate it with right principles, its first movement may be that of bursting through every religious restraint, and demanding our retirement from those shores, before the great expected fruits of our sovereignty—the evangelisation and civilisation of the country—are in any degree apparent. Late occurrences in India have greatly strengthened the opinion which I have now expressed. With the most important of the proceedings of our different missions in the educational department, the members of this House are well acquainted, as from time to time they have been duly reported to the public. The institution at Calcutta, founded by Dr Duff, and so admirably conducted by himself, and Messrs Mackay, Ewart, Macdonald, and Smith, is a model school and college for the whole of India, for the whole of the East; and the branch schools on the banks of the Ganges are worthy of the parent stem. It is scarcely possible to form too high an estimate of the good which they have accomplished, both directly and indirectly. The institution founded at Madras by Mr Anderson, and conducted by him and his excellent colleagues, Messrs Johnstone and Braidwood, I have heard characterized by impartial observers, as probably one of the most remarkable for the amount of its scriptural tuition on the face of the globe. Of the institution at Bombay, founded by myself, and to which my esteemed brethren, Messrs Nes-bit and Murray Mitchell, are devoting no small share of their energy, it does not become me to say more than that, notwithstanding a powerful combination formed against it by some bigoted natives, solely on account of its spiritual success, and certain disadvantages particularly connected with the want of accommodation, it has highly commended itself both to our countrymen and the natives, as is well evinced by the large contributions made in India for erecting for it suitable buildings, and that, as at Calcutta and Madras, God has set his seal upon it by actual conversions. The discovery of mineral treasures in the southern Maratha country, noticed lately before the Royal Asiatic Society, was made by one of its pupils, well instructed both in the works and word of God. The success of the institution at Puna, founded by Mr Mitchell, and now under the zealous and efficient care of himself and Mr Aitken, is in one respect the most remarkable which has been exhibited in India. Puna is the heart of the last important province conquered in the interior of the country. It is the capital of the Marathas, the only Hindoo power that successfully opposed the Mussulmans, and formed in opposition to them a distinct empire; and it is one of the strong holds of Brahmanism in India. Of our Marathi and Gujarathi schools, both in Bombay and Puna, in which many hundred boys are receiving scriptural instruction, comparatively little is known in this country. They form, however, a most important part of the agency which both our judgment and conscience

force us to use. The instruction which they are the means of conveying, though elementary, is not to be despised; for it embraces more than the first principles of the oracles of God, and forms a good preparation for Christian ministration, and is directly auxiliary both to conviction and conversion.

4. I need not recall to your minds what was done by the apostles in reference to the formation of Christian churches in the different countries which they visited. Through the favour of God upon us, I must mention, however, that we have founded native churches both at Bombay and Puná. Though small, they are most important, both for the maintenance of Christian communion and Christian discipline, and the exhibition of the Christian character to the unconverted. Their members have been brought to the knowledge and profession of the truth in different circumstances, in connection with each of the varieties of agency which we employ; and this fact forms a mighty encouragement for us to sow beside all waters. Some affecting instances have followed the simple preaching of the Word, and some the perusal of books. Perhaps the most striking, however, have been those which have taken place in connection with our educational institution. Several of the cases of conversion, both at Calcutta and Madras, have been similar to those to which I have alluded, and like them will undoubtedly be recorded in the history of the Christianisation of India.

5. The apostles of Christ were careful about the appointment of a native ministry in all the countries to which they carried the gospel. "The things that thou hast heard by me, among many witnesses," says Paul to Timothy, "the same commit thou unto faithful men, who shall be able to teach others also." In every land of the globe, and especially in a country of such an immeasurable magnitude as India, and so remote from the churches which seek its conversion, we must imitate the apostolic example in the particular to which I have now alluded. Native preachers are as imperiously needed for the evangelisation of this great continent, as native soldiers are required to co-operate with the European troops for the preservation of its peace. When the Old Testament Church enjoyed the favour of inspiration, there were schools of the prophets, on the sons of whom the Spirit of God in due time descended. Something corresponding with them is not less needed in this our day, and something corresponding with them is to be found in our institutions, which I have already brought under your notice, but only in their general educational aspect. At each of these seminaries there are several ingenuous and promising youths, who have witnessed a good confession before many witnesses, in the course of receiving education for the Christian ministry in all the necessary branches of human and divine knowledge. The operations which I have now briefly noticed, you will agree with me in thinking, are conducted in a country super-eminently deserving of our attention. Laying all romance aside, and forming a rigid and sober judgment, we must declare that India, whether viewed in reference to the immensity of its population, the greatness of its apostacy from God, the facilities for evangelical operation which it presents, the claims which it has on our benevolence as subject to our own sway, and the influence which it exercises over the whole of Asia, is beyond all comparison the most inviting field for missionary effort on the face of the globe. On looking at the particular stations which we already occupy in that country, I cannot but think that we have enjoyed the special favour of God in reference to their selection. A perusal of the Acts of the Apostles will show that the first efforts of the divinely inspired servants of Christ were directed to the cities and towns, which, for good or for evil, have an incalculable influence on the surrounding territories; and a little attention to church history will show that in cities and towns Christianity received its first establishment, the word pagan, or villager, having remained for a long time synonymous with heathen. All the cities which we already occupy as central missionary stations—and be it observed it is only as such that I speak of them, for I plead for an immediate pervasion of every province by the Word of God—must appear of overwhelming interest when their situation and circumstances are adverted to. Calcutta is the capital of Bengal, and the first town of the grand Gangetic valley, which, in reference to its population and resources, has no parallel in any region of the earth with which we are acquainted. Madras commands the

southern peninsula of India through all its extent. Bombay and Puna are the most important positions in the Maratha country, the stronghold of Brahmanism, the province in which the Hindoo spirit, till of late, proved the most powerful and determined. To Bombay and its neighbourhood have come the great subsisting body of the adherents to Zoroastrianism, to see the system of delusion to which they are attached, slain before the Lord. Bombay is, all things considered, the greatest commercial emporium in the East, and in constant communication with the shores of the African continent, the African islands, Arabia, Persia, and other countries forming the empire of Mahomedanism, and to which countries we have sent from it hundreds of copies of the Scriptures, and, from first to last, thousands of tracts in various languages, and from all of which countries we have had from time to time pupils in our institution. On my leaving Bombay, I brought with me to Aden, on their way to their native country, Abyssinia, two youths who had resided under my roof for nearly five years, and who left our seminary most worthy members of our own Christian communion, and ardently longing to disseminate Christian light among the benighted churches of Tigre and Shoa. On the same occasion, one of our pupils, an Armenian, to all appearance a converted man, took his departure to his native town, Julla in Persia. Another of our pupils, a Persian munshi, who had solicited baptism from my own hands, but with whom I was not altogether satisfied, though I was not disposed to place him beyond the pale of charity, was baptised by the chaplain of one of her majesty's vessels of war, lying off Beyrout. This individual, I regret to say, has been driven to madness by the persecutions of the Mussulmans. I found him, however, when I was in Syria, singing the praises of Christ even during the aberrations of his mind—a sight to me the most affecting. I had an opportunity for a few months of instructing two of the young chiefs of Hinzuan, one of the Comoro islands. Katiawar, where Mr Glasgow and our other Irish brethren, who are endeared to us as members of our own body, are with great zeal and ability labouring, is the most important settled province on the banks of the Indus, the river from which India derives its name; and I have no doubt that our friends there, with our esteemed American Presbyterian brethren on the confines of the Punjaub, will, in the course of a few years, find openings for their labours through the whole of the north of India, and for extending their influence to the great plateau of Asia. The prospects which are before us in reference to our geographical distribution, it will be seen on this glance at it, are glorious indeed. Only one matter of regret we have connected with the points at which we wish to assault the empire of Satan, and that is, that hitherto we have not occupied a position in the *centre of India*. The occasion of the regret which I feel on this subject, does now, in the gracious providence of God, bid fair to be dispelled. The munificent offer of £2500, made to us by a Christian friend in India, has particularly called our attention to that interesting region; and all our inquiries respecting the locality have increased our eagerness to enter it as heralds of the blessed gospel of peace. The statement which I have drawn up respecting it, I am happy to say, has commended itself to your Committee; and if the pecuniary means be forthcoming, as is most confidently expected they will be, the station of Nagpur, nearly equi-distant from Bombay, Madras, and Calcutta, and where the co-operation of the three missions already established will be exhibited, will be immediately occupied. From it the gospel will radiate in all directions, particularly among the simple and unsophisticated aboriginal tribes of India, who as yet have scarcely, or not at all, succumbed to the heavy and degrading load of Brahmanism, and who, though greatly depressed in their circumstances, may enter into the kingdom of heaven, when their more self-righteous neighbours are excluded. Before I press on your attention one or two specific requests, I think it right to mention, that, did our time permit, I should particularly notice the labours of the various denominations of evangelical Christians engaged like ourselves in the great work of propagating Christianity in India. It is impossible, however, for me to do more than intimate the brotherly feelings which we cherish toward them. I allude to the agents of the Church of England, London, Baptist, Wesleyan, American, and German Societies. We view them not as rivals, but as friends and fellow-soldiers of the cross. Few names are dearer to my heart

than those of Graves, Fyvie, Taylor, Beynon, Candy, Farver, Dixon, Allan, and Valentine, and those of their junior associates, with whom I have often been called to maintain the most pleasing fellowship in the work of the Lord. They are now bearing the burden and heat of the day; and the time is coming when as good and faithful servants they will be welcomed to the joy of their Lord. The special requests which I have now to make of you and the Christian people of this country, will not, I am sure, be neglected because of their simplicity. I submit them with all the earnestness which a deep felt consciousness of want suggests.

1. And, in the first place, I most anxiously solicit a greater abounding in prayer for the spread of the gospel in India, and throughout the whole world. We missionaries ourselves stand greatly in need of the supplications of the Lord's people; for, in a spiritual point of view, we dwell in a dry and thirsty land, and are exposed to great temptations, having fears without and fightings within, and occupy situations the most fearfully responsible to which a minister of God can be called. Our converts need them, for they require peculiar illumination, guidance, strength, and purification. The unconverted whom we address need them, for neither the preaching nor teaching of the Word can of themselves be effectual to the salvation of the soul.

2. My second request of you is, that you do all in your power to excite a spirit of Christian liberality in behalf of India throughout the length and breadth of the land. I augur well for the cause of Christian effort from what has lately taken place in this land. The last few months I have witnessed unexampled Christian charity in Scotland, in behalf of this Church, now more than ever established in the hearts of the Scottish people. What has been done in this respect has been everywhere accompanied with the fulfilment of the saying that is written, "It is more blessed to give than to receive." By thousands and tens of thousands, it has been seen and felt, that there are joys in benevolence and beneficence far beyond all that the world can give or take away. The offerings presented at the foot of the cross have been followed by delights infinitely surpassing those which the most costly offerings presented at the shrine of fashion and worldly honour have ever produced. A great duty has been discharged, though not on the part of all according to the demands of the grace of God, yet, in the judgment of men, to an extent which has absolutely astonished the enemies of the freedom of the Church. Shall these enemies have occasion to say, that the effort which has been made is a partial, exclusive, and all-exhausting effort, which leaves no power for extended action? Are the people of Scotland, by whom, and for whom, the Lord has done so great things at home, to signalize themselves on this memorable occasion by the small things which they shall do abroad? No, the sense of Christian duty, and deference to the will of Christ, under which they have acted, forbids the thought.

3. My third request of you is, that you furnish us immediately with more men for carrying on the work of the Lord, which has been so auspiciously begun. Another missionary, and one of no ordinary qualifications, is imperiously needed at Bombay, to aid in sustaining our present work. Men are required for the contemplated mission at Nagpur. All our missions will ere long require to be strengthened. Our countrymen adhering to the Free Church will demand a ministry of their own from the Colonial Committee. We need European missionaries to conduct the primary evangelical work through the blessing of God, upon which those converts are to be made from whom candidates for the sacred ministry are to be selected. We need European missionaries to teach and train these candidates. We need European missionaries to show them the example of an apostolic ministration in all its amplitude, and with all its laboriousness, prayerfulness, self-denial, and enterprise. And shall few or no men be found full of faith and the Holy Ghost, and duly qualified by human learning, to come to the help of the Lord, to the help of the Lord against the mighty in India? Ye students of theology, and preachers and ministers of the divine word, answer ye the question! Answer it in the solitude of your closets, as before the pervading Spirit of the Lord. Answer it after surveying India in all its darkness, idolatry, impurity, and blood. Answer it in the view of the great pit which is there opened, and which leads to hell. Answer it in the view of the exalted Saviour, whose bowels of compassion still yearn over

an apostate world, and whose soul now travails in ceaseless intercession above, as it did of old in unspeakable suffering and agony below, for the objects of his redemption out of every kindred, and country, and tongue, and nation. Come cheerfully forward as volunteers, and wait not the authoritative call of the Church. Let your aversion to expatriation, and your apprehensions about an uncongenial clime, and your dread of having to do with a people of strange countenance, and a strange tongue, be counterbalanced by the infinitely precious promises, "My grace is sufficient for thee;" "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake, shall receive an hundred fold, and shall inherit eternal life." Look to the votaries of wealth and of honour, ready to brave the terrors of every clime, and to endure perils from every foe; and show to them that the soldiers of the cross can even surpass them in enduring hardness. Perhaps an humble testimony from flesh and blood like your own, and pertaining to your own day, may have its influence with you to a certain extent. My own residence in India and the East, extending to a period of fifteen years, has been one of arduous duty and peculiar trial. Many a weary hour have I spent in the endeavour to acquire such a knowledge of the living and the dead languages of Asia as the work to which I was called seemed to render necessary or desirable. Many a night have I spent in agony of soul, seeking an acquaintance with the great systems of delusion and superstition which have so long exercised their destructive sway over the fairest and most extensive portions of the globe. Many a weary journey have I taken through populous districts, and unfrequented wilds and deadly forests, conveying the glad tidings of salvation to the perishing sons and daughters of India. Often have I been ready to sink under the study requisite for the combat with error through the medium of the press. Wearied to utter exhaustion have I often been by the work of forming, and superintending, and teaching in schools and seminaries. I have learnt to some extent what the care of an infant Church is in a heathen land. I have encountered the tumult of the people without, and the wiles of the Sanhedrim within; and have more than once been brought before the judges of the earth for the name of Christ. Faint and sore broken, I have stood before the dying couch of wife, and child, and sister, and friend dear to me as my own soul. I myself have been in "deaths oft," my life having been frequently despaired of, or well nigh despaired of, by the most eminent physicians. And yet here I am, in the good providence of God, this day, a monument of the divine mercy and goodness, which it becomes me in this assembly of the saints devoutly to acknowledge, and which I now acknowledge. To the praise of God's grace I must declare, that I have not found one of God's promises to fail. The hours of my greatest suffering have been the hours of my greatest spiritual enjoyment. God I have found to be a very present help in every time of need. I have found the privilege of ministering in India, in the break of the day of its moral renovation, to be great, unspeakably great. With many Christian friends, raised up in the good providence of God to be my companions in the Christian pilgrimage and Christian warfare, including my own children in the faith, I have been enabled to take sweet counsel, and found their fellowship an unspeakable consolation. From my countrymen in general I have met with support and encouragement to a degree which I cannot rightly acknowledge. In the view of the dissipation of error and prejudice among the people, and particularly the rising generation, I have been transported. India is endeared to me by a thousand tender ties and associations. There I left my heart, and there, if God spare me again to reach the land of my adoption, may my ashes rest, till I hear the trump of God. Come ye with me, I can say, in the name of God, to many around me, and the Lord will do you good, for the Lord hath spoken good concerning his servants. Moderator, and beloved Christian friends, I must conclude, for my strength and your time are alike gone. In my letter of adherence to this Free Protestant Church, I have thus declared—in a tract put forth by the Church of Scotland nearly two hundred years ago, in the year 1647, the highest object of a Synod, even an œcumenical Synod of orthodox Churches, is stated to be the defence and propagation of the gospel. "Surely it is to be wished," it is said in the Hundred and Eleven Propositions, "that for defending the orthodox faith, both against

Popery and other heresies, as also for propagating it to those that are without, especially the Jews, a more strait and more firm association may be entered into. For the unanimity of all the Churches, as in evil 'tis of all things most hurtful, so on the contrary side, in good it is most pleasant, most profitable, and most effectual." I look for much when I advert to the circumstances in which you are now met together, and to the presence of those around you. It was a question in Christian economics, which arose in connection with missions to the Gentile world, which gave rise to the first Synod of the Christian Church that was ever held; and the propagation of the gospel throughout the world is still the grand duty of the Church. Freed as the ministers and elders of the Protestant Church of Scotland now are from many embarrassments which constrained their action, and from many exhausting contests for the independence and purity of the Church, and the rights and privileges of its members, which they were compelled to wage, they will be enabled, it is to be hoped, to devote themselves to the discharge of this duty with a power of counsel and energy of devotedness hitherto unexampled, and for the effective operation of which our form of church government is so favourable. I indulge the hope that they will not only maintain and strengthen, but multiply our posts in our great and wondrous empire in the east, and extend their benevolent regard to many other regions of the earth on which the Sun of Righteousness has not yet arisen with healing under His wings. The hope which I have thus expressed will, I doubt not, be fulfilled. While the worm of Erastianism may consume the heart of the Residuary Church of this realm, from which I pray that the Lord may speedily deliver his ministers and people who still remain within it, and while that Church, if it be not speedily felled to the ground by a penitent Parliament taking counsel of a remonstrant nation, if not of the clear testimony of God—may soon stand a decaying trunk, with a paucity of leaves, and fruit, and even branches, the Evangelical and Free Church of a God-fearing people will, under the blessing of Him who hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS, grow and flourish, and send forth its boughs to the ends of the earth, which, like those of India's own banyan tree, shall themselves take root and grow, and exemplify the wonder of the east to the people of the west, *Quot rami tot arbores*. Now, more than ever, we may expect the fulfilment of the anticipation of that illustrious man of God, Dr Cotton Mather, of America—"In the mean time, North Britain will be distinguished (pardon me if I use the term, Goshenized,) by irradiations from heaven upon it of such a tendency. There will be found a set of excellent men, in that reformed and renowned Church of Scotland, with whom the most refined and extensive essays to do good will become so natural, that the whole world will fare the better for them."

DR FORBES said,—I beg to congratulate you and this Assembly on the very interesting proceedings of this day—proceedings which, more than any other, have resembled those of the apostolical church of old. We, like them, have been privileged to hear what our brethren in Christ have been doing in heathen countries. I feel that the subject is one which has been so ably brought before you, that I need scarcely dwell farther upon its merits, or upon the claims which have been so eloquently set forth on behalf of increased prayer, increased contributions, and increased services. And yet the proceedings of this day have been marked by circumstances of so peculiar an interest, that even at this late hour it would be altogether unpardonable in me not to advert to them, though in the briefest possible form. One is the noble, the disinterested Christian testimony which has been borne on the banks of the Ganges, to the great principles for which we in the providence of God have been called upon to contend. I cannot help comparing the testimony which these brethren have borne, to that of the twelve silent men who, during the course of a trial, say not one word, but who, when the whole matter in all its bearings is brought before them, are required, as in the presence of God, to give their verdict on which side the truth and justice of the case lies. To this verdict we can refer with the highest feelings of gratification and delight. Our brethren were looked upon by both parties to be men of the most devoted piety, and of the highest talents—men every way qualified to judge on this matter, and to judge on it well and

wisely. I congratulate you, and I congratulate this church, that they have decided in our favour; and I look upon it as a token of God for good, and as fitted to convince many, who are nearer home than the Ganges, that our cause is not as they speak of it. (Hear.) Another interesting circumstance is the presence among us of that respected, that devoted, that God-honoured man, who has this day addressed us. (Great applause.) His presence, I trust, will give renewed life to the cause of missions in this country. That cause received increased interest and support from the visit of Dr Duff, who, in the providence of God, returned home to seek a restoration of health and strength, which had been weakened by his labours in that uncongenial climate. The same cause has brought Dr Wilson amongst us; and whilst we regret this for his sake, we rejoice that he is amongst us; and we trust that his presence will be overruled by the great Head of the church for the advantage of his people; that in due time his health may be restored; and that he, by the Divine blessing, may go forth to renew his labours with increased strength, carrying with him the conviction that his labours are not overlooked by the Christian people of this country. (Great applause.) The missionaries now stand in a different position towards the Establishment than they did before. They, like us, have lost their status as missionaries connected with the Established Church. They have also given a highly disinterested testimony on this occasion. A large property was in course of accumulation in the way of buildings, and other things necessary for the support of the mission, and all this they have relinquished. Here, then, is an additional cause for coming forward with renewed enterprise and exertion in their support. They have ventured their all in the cause of Christ; let us feel ourselves morally bound to do our utmost by our prayers, and by the liberality of our contributions, to maintain them with comfort in their respective positions. I feel, from what has already been done in behalf of the Jewish mission, and the cause of education, that the contributions for the Indian missions will show that Scotland is increasingly alive to the value of that cause, and to the duty of giving it an energetic support. But men have been asked for as well as funds. What, indeed, are thirteen missionaries among a population of one hundred and sixty millions. I trust that we shall send forth many more labourers into that field. What a gigantic scheme of church extension opens to us over that great and populous country! India has in many respects peculiar claims upon the attention of the philanthropist. If there is one feature for which the inhabitants are more distinguished than another, it is for the tenacity with which they hold their opinions, and the truths which they have received. It is the wonder of modern astronomers, from whom they have derived the accurate knowledge which they possess of the motions of the planets, and the date of which is so ancient, that while they have the facts they have lost the principles, so that it requires all the arguments of the advanced science of Europe to find out that recondite knowledge with which the Brahmin, sitting under his banana tree, can calculate the approach of an eclipse. It is known that there are churches in the south of India as old as the days of the apostles—churches which profess to derive their origin from the labours of St Thomas, and it is certain that there are there the oldest buildings for Christian worship to be found anywhere in the world. Let us hope that when they have once found the true seed of the word, it shall be found to be an incorruptible seed, and that their characteristic feature will be to hold by the truth as they have held fast by their errors. I conclude by stating another fact, the remarkable qualifications of those distinguished men whom God has honoured by placing in important spheres of usefulness, men whose wisdom in conducting their operations has attracted the admiration both of India and Europe, whose education schemes have already produced great results, and promise to be followed with still greater; and whose plans have been in many instances adopted by other denominations; men who are capable of meeting the Indian mind in all its acuteness and sophistry, and who have attained the highest qualifications in a field of peculiar difficulty. We ought to thank God for furnishing us with such instruments; and we ought to feel this as an additional inducement for supporting them in their great work. I beg, therefore, to move, that the Assembly approve of the report of the Committee, and desire to record,

with gratitude to him who hath the hearts of all men in his hand, the joy with which they have received the intelligence, that the missionaries agree with the principles of the Free Church, and approve of the conduct of her ministers and people, in surrendering the advantages of a connection with the State, when it could no longer be maintained except at the sacrifice of principle; and that they have resolved to adhere to the Free Church, and to put themselves under the direction of their Committee. The Assembly farther resolve to use every effort in their power to recommend the missionaries to the prayers and liberality of their people; and they also record their thanks to Dr Gordon, and to the Committee of which he is Convener, and to the missionary, Dr Wilson, who has addressed them on the present occasion.

Dr P. M'FARLANE seconded the motion.

The resolution being put, and carried by acclamation,

The MODERATOR proceeded in an eloquent address, to convey the thanks of the Assembly to Dr Wilson. He rejoiced to be the organ of communicating the thanks of the Assembly to Dr Wilson for the abundant and successful labours in which he had been engaged in a distant country. The Assembly had heard with much delight and satisfaction of the recent and of the more distant proceedings of their brethren in India. They gave God the glory; but they were not warranted to overlook the instruments which God in his providence raises up for the accomplishment of his great and important purposes. There was peculiar sacredness attached to the character of a Christian missionary; and a bright halo encircled that man, who, prompted by zeal for the glory of the Redeemer, and love for perishing souls, rejoiced to forego all the advantages of country and of home, and broke the ties of kindred and of friends, to go off, at the bidding of Jehovah, to bear aloft the lamp of revelation in a benighted world, and proclaim to perishing sinners the unsearchable riches of Christ. The position of the missionaries of India was one of peculiar importance; if, in any case, then, were required the wisdom of the serpent with the harmlessness of the dove—the boldness of the lion with the meekness of the lamb—the intrepidity of the Christian warrior with the acuteness of the Christian philosopher, it was in their peculiar circumstances. And he rejoiced that they had not laboured in vain—that they had not run unsest—and that through their instrumentality the wilderness might yet be made to rejoice, and the desert to blossom as a rose. Hitherto they had been labouring in connection with a church establishment, and he doubted not they had hoped to continue and to close their career in that connection; that, like all others, they had dreaded derangement, and to prevent it had been willing to make every sacrifice consistent with a good conscience; but finding that the Establishment, according to the explanations of those in power, and of those still remaining within its pale, was no longer that free institution which they had supposed it to be, and which, by civil and ecclesiastical law, they were warranted in supposing it to be, they had found that they could no longer remain with a safe conscience within the Establishment. In these circumstances, they had come to let the Assembly know that it was their determination to cast in their lot with the Free Church of Scotland, and to carry on, in connection with her, their holy and divine enterprise. Many had even doubted what the course of their brethren in India would be, but they had that day come to tell them, and they hailed and embraced them in the arms of Christian and brotherly affection. After much bodily and personal distress and afflictions, Dr Wilson had come among his brethren at home, seeking strength and renovation. They trusted in God, and prayed that his desires might be fulfilled—that he might be restored to that country where all his thoughts now were—where all his affections must now centre—that he might be restored to that country with renovated health and confirmed constitution, to prosecute his lofty enterprise for the advancement of the Redeemer's kingdom, and the saving of perishing souls, that he might be long spared to that important sphere in which he laboured; and that, finally, when his labours terminated, he might receive the reward of those who turn many to righteousness. The Moderator then turned to Dr Gordon, and said he could only reiterate all the expressions which, on former occasions, had been used in regard to his diligent and Christian labours in this cause.

The missionaries, as children of the church, were in some measure under his guardianship, and faithfully had he discharged his duty towards them, and long might the Lord spare him for farther usefulness in his service.

The Assembly adjourned shortly after five, to meet again at seven.

EVENING SEDERUNT.

After devotional exercises, and the discharge of some routine business, the Assembly called for the

ADDRESSES FROM OTHER CHURCHES.*

Dr CHALMERS said,—Moderator, the committee for the arrangement of business have requested that, previous to the receiving of the deputations this evening, I shall give an account of the written communications that have been sent from other churches to the Free Church of Scotland, since last meeting of the General Assembly. I confess to you that I was much interested by the arrival, one post after another, of addresses and resolutions expressive of approval and congratulations from various churches, of whose very existence I was not aware till I received their letters. (Laughter.) And I think that every man whose heart is in its right place will be delighted with such movements. They are movements quite in my own favourite direction, because one and all of them are movements of convergency; or, in other words, movements which point in the first instance to union, and as soon as is possible and prudent, I trust their landing place will be incorporation. (Cheers.) These movements are not altogether new; but they are at least very rare in the Christian world. The movement generally within the interior of Christendom has been a movement of divergency; or, in other words, a movement which led to splits and separations innumerable. (Hear, hear.) It is quite in keeping with the delightful transactions which I trust one and all of us shall witness this evening, that I should communicate the fact of having received, as the Moderator of the Free Church, a number of formal addresses and resolutions from various bodies in England and Ireland, as well as two or three from foreign places. They amount, those I have received directly addressed to myself, to nineteen; and there is one that has been handed in to the clerk since we met, so that altogether these addresses and resolutions, congratulatory of the movement which has been adopted by the Free Church of Scotland, amount in number to twenty. (Applause.) I shall in the first instance read out a list of these addresses, and afterwards read two or three of them. It would be too much to take up the time of the Assembly by reading them all.

1. From the Eastern Reformed Presbyterian Synod.
2. Associated Churches of the Baptist Denomination in the counties of Lancaster and Chester.
3. General Association of Presbyterian and Congregational Ministers in New Hampshire.
4. Congregational Union of Ireland.
5. West Riding of Yorkshire Association of Baptist Churches.
6. The Elders and Members of the Western Association of Baptist Churches.
7. Welsh Calvinistic Methodists.
8. Board of Congregational Ministers in and about the cities of London and Westminster.
9. The Ministers, Office-bearers, and Members of Congregational Churches, with other Friends of Religious Freedom and Christian Truth in the County of Sussex.
10. Pastors and Churches of the South Devon Congregational Union.
11. Baptist Church worshipping in Lower Meeting-house, Amersham, Bucks.
12. East Kent Baptismal Association.
13. Pastors of Congregational Churches in North Wales.
14. Somerset Association of Independent Ministers. *
15. Midland Association of Baptists.

* The Addresses will be found in the Appendix.

16. Pastors, Deacons, and Members of the Church of Christ of the Independent Denomination at Southampton.

17. American Board of Missions—dated from Smyrna, and embracing Constantinople and Asia Minor.

18. Assembly of the Congregational Union of England and Wales.

19. Staffordshire Congregational Union.

20. The Synod of United Original Seceders.

21. The Reformed Presbyterian Synod of Ireland,—(this address was handed in at a later period.)

Now I must say for one that I have felt exceedingly delighted with these communications. They congenialized very much with my own wishes for union, and a mutual good understanding on the part of all those who hold the Lord Jesus Christ as the Head, and who love him in sincerity and in truth. (Cheers.) I must say that I consider it as infinitely more characteristic of the religion which we profess, the religion of peace and of charity, that, instead of each denomination sitting aloft and apart upon its own hill, and frowning upon each other from their respective orbits, that they should hold kindly and mutual converse, and see each other eye to eye, when they will discover, to their mutual astonishment, if not how thoroughly, at least how substantially, they are at one. Of these communications, I have selected, I will not say altogether at random, but I have selected three for the purpose of reading them. All of them are quite worthy of being read out in your hearing; but I cannot think of encroaching so much upon the time of the Assembly, considering the very interesting business now before you. At the same time I think these communications should be referred to a Committee, just as the communications from foreign churches were referred to a Committee at last Assembly, for the purpose of answering them. The reverend doctor then read with great animation addresses from the Eastern Reformed Presbyterian Synod, which met at Belfast on the 1st of August last, the Welsh Calvinistic Methodists, dated 6th September last, and the Board of Congregational Ministers in and about the Cities of London and Westminster. I have confined, he continued, my reading to these three, but I received one yesterday from what I consider a very important body of evangelical Christians in England, who claim the honour of descent from, and are the representatives of, the old Nonconformists. It won't cost more than half a minute to read their address. Dr C. then read the Resolutions of the Thirteenth General Meeting of the Congregational Union of England and Wales.

Mr PITCAIRN, the Clerk, also read, at the request of Dr Chalmers, the following communication from the Synod of United Original Seceders, which had been handed to him.

“ At Edinburgh, Davie Street Church, 16th Aug. 1843.

“ The Synod of United Original Seceders being met and constituted, the Synod having spent considerable time in deliberating on their duty in reference to the Free Protestant Church, the following motion was made, seconded, and agreed to:—‘ That in consequence of the late faithful contendings of those now forming the Free Protestant Church of Scotland, and particularly of their struggles in defence of the Spiritual Independence of the Church, our relation to one another is very materially altered; therefore the Synod consider it to be highly desirable, in order to the faithful discharge of their public duty, to ascertain, as speedily as possible, the precise nature of that relation; and for this purpose they appoint a Committee to correspond with any Committee that the Free Church may appoint, to see whether there still exist sufficient grounds for the Synod remaining separate, or whether by mutual explanations, we may not be able to remove any obstacles to an honourable union.’ (Loud cheers.)

‘ Extracted from the minutes of Synod, by

“ ROBERT SHAW, Syn. Clk.”

Dr CHALMERS resumed—I have only a few concluding remarks to make with regard to these addresses. I have said the more we meet together, and see eye to eye, we will be quite astonished with the discovery, that if not thoroughly, at least substantially, we are at one with each other. Now, perhaps, what I have read to you may have suggested the idea that we may be substantially, although not thoroughly at one. There can be no doubt that so far as the essential doctrines of the gospel

are concerned, we are at one. I believe we are thoroughly at one upon every material question of Christian doctrine; but we are not at one upon a question that has been very much agitated of late, and which is not a question of Christian doctrine, but a question of Christian economics. That is a very different sort of question; and they are trying—many thanks to them for it—they are trying to help us forward to their optimism. (Laughter.) They tell us with all frankness and fidelity that they are Voluntaries, and they hope that in good time we in the fullest and highest sense of the term will become Voluntaries also. (Laughter.) Now, in the capacity of your Moderator, receiving many of these communications three or four months ago, I thought it not fair to refer them for their answer to the meeting of Assembly in October, and therefore thought it was quite right, in point of civility, that I should acknowledge the receipt of these various communications; and certainly in my replies to these communications I did not blink even this question; and I thought the least return I could make for the fidelity and frankness with which they stated their point of difference, was to reply with equal frankness back again. (Laughter and cheers.) I have made them to understand in all my answers that they were only answers *pro tempore*—answers merely of the individual who happened to be elevated to the Chair of the Free Assembly, but that I would lay all their communications before the Assembly, and I presumed the manner in which these communications would be disposed of, would be to make them over to a Committee to frame the answers; but I trust I have not committed the Assembly by any answer I made to these communications. I answered the great majority of them, all those that came to me up till the month of September; and with the permission of the Assembly I will just read two of these answers. This is the reply to the very interesting and most cordial communication from the ministers, office-bearers, and members of the Congregational Church, with other friends of religious freedom and Christian truth, in the county of Sussex. It is a very pleasant address, signed by—I have not had time to count the names—(laughter)—but I believe some of the youngsters of my family tried a more wholesale method of arriving at a probable estimate of the amount of support thus given to the Free Church; instead of numbering they measured it, and found it about seventeen yards long. (Loud laughter and cheers.) There is just one expression, full of cordiality at the same time, with a frank and most proper statement of our difference on the subject of the Voluntary principle—the expression I laid hold of was this—“If your new organization be not perfect, the proceedings constitute a glorious advance in the direction of the entire freedom of the Church’s spiritual privileges from the fetters of state captivity.” The reverend doctor here read his reply, and added, the phrase “State captivity” was explained; they stated that previously to that they meant to put in “Erastian control;” but Erastian is not a term very well understood in England, and therefore they put in this as more adapted to the understandings of Englishmen. (Laughter.) Part of the reverend doctor’s reply was in the following terms:—“We could have remained in connection with the State had the alliance only implied a remuneration for our labours in giving a Christian education to the people of Scotland; but when it was made, as it has been for the first time since the Revolution Settlement of 1690, to imply the right of interference on the part of the State with things ecclesiastical, we, rather than forego the inherent and inalienable liberties of Christ’s Church, have willingly surrendered all the rights of a national Establishment.” He next referred to the reply to the communication from the South Devon Congregational Union, which expressed a hope that the Free Church would be “preserved from the trammels of State alliance, and the encumbrance of State support.” Now, it is but just to say, continued the reverend doctor, that a majority of these addresses embody the same principle—the Voluntary principle. I know not how far the Assembly of the Free Church may go along with them; but I confess to you I cannot go their length; and I thought it fair and upright to give them a candid expression of my opinion on the subject. (Here Dr C. read his reply.) I have only to say, in conclusion, that although this difference may have come above boards in the course of that correspondence, let us remember that it is not a difference which has in the least impaired the cordiality of their addresses

to us; and therefore, the same difference, although openly and honestly avowed on our part, should not in the least impair the cordiality of our response to them. (Cheers.) And if Christians would only look more to the points on which they agreed, and less to the points on which they differed, I am confident they would find that the differences bear to the agreements—I am speaking not in reference to Erastian and Unitarian Churches, but in reference to the great body of the Evangelical denominations both in England and in Scotland—the differences would bear to the agreements no greater proportion than the “tithe,” and the “mint,” and the “anise, and the “cumin,” bear to the “weightier matters of the law.” (Enthusiastic applause.) And therefore I do hope that these valuable documents, which would form a most interesting series for the perusal of any Christian reader, will, through the medium of some committee to be appointed, find their way every one of them, for they are all worthy of perusal, into the periodicals and various publications of the Free Church. And I just conclude with observing that now is the time to rally about the common standard all that is pure and vital in Protestantism; for now it is that we shall have to make head against a new form and revival of Antichrist, whether in the form of Popery—naked Popery, or of Popery in disguise, even that Antichrist which threatens to shake a most withering mildew over the whole face of Christendom. (Loud and long continued cheering.)

Dr CANDLISH said—I am sure I express the sentiments of the whole of this Assembly when I say, that we have listened with the most intense satisfaction to the communications which have now been addressed to us; and I trust that means will be taken to diffuse and disseminate throughout the church, those very important communications to which we have listened with so much delight. For this purpose I intend to move that these addresses be remitted to a Committee, for the purpose of printing and circulating them in whatever manner that Committee may see fit. We have channels of communication authorised by the Church in the Monthly Statements issued by one of its Committees, and in the *Missionary Record* that appears at regular intervals. I should propose, that through these channels, and afterwards through the ordinary channels of the periodical press, these addresses must be made known to the world, where no doubt they will be received with very great delight by all the friends of Christian union—Christian union on the basis of Christian principle. (Great cheering.) At the same time that Committee will have to direct their attention to the proposing of suitable answers to these addresses. So far I take the matter to be quite clear and plain, that those addresses in general should be referred to a Committee to prepare suitable answers to them, and to take what means they judge fit to make them known to the Christian world. But I would not have risen to make this motion, were it not that I intended to propose that one of these addresses be separated from the rest. (Hear.) I can quite well understand that it was a very suitable occasion of which we took advantage to bring in the address from our brethren of the Original Seceders. (Cheers.) It was highly suitable and appropriate that their address should be brought in on this occasion; but it occurs to me that it would not be suitable and appropriate to mix up that address with the other addresses in the deliverance we now pronounce; for while we receive with welcome the addresses from the other churches and bodies of evangelical Christians—while we welcome these as expressive of mutual sympathy and mutual love, we are called upon to entertain this particular address from our brethren of the Original Seceders in an altogether different manner—(hear)—for that is an address which approaches us not from a Church which approves of the recent movement as being in the direction of the end and object which others seek, viz., the entire ascendancy of the Voluntary principle; but it is an address proceeding from a church who enter far more intelligently, I take leave to say, and far more thoroughly into the movement that has recently taken place—(hear)—while it also with great cordiality approves of the whole principles on which we have seen it our duty to separate from the Establishment. (Cheers.) When I said that that body entered far more intelligently into the principles of the movement that has recently taken place, I do not of course mean—I cannot be supposed to mean—any reflection on other bodies of evangelical Christians who have approved of our proceedings as in the main accordant with their

views. (Hear.) But I entirely agree in opinion with my respected father, who has just addressed the Assembly, that in England the whole question of Erastianism is altogether misunderstood; and that the idea of any contending for the entire spiritual independence of the Church of Christ, apart from the Voluntary principle, is a thing altogether new in England, at least in recent days. (Hear.) Now, in these circumstances, it is not at all wonderful that our brethren in England, who hold the Voluntary principle, should hail the movement that has taken place in Scotland, as a step in advance towards the ascendancy of that principle. And we are not required to criticise very minutely the expressions of sympathy they address to us. It is quite natural, quite reasonable—it is altogether in accordance with the frank and friendly interchange of opinion—that they should express to us their conviction, that the movement we have made is towards Voluntaryism. At the same time, while we are bound to view these expressions of sympathy with the utmost consideration, and while in return we feel that nothing farther is due on our part towards them than simply to say, that we are thankful for their sympathy on the common ground of resistance to “State captivity,” I think they call it, we are not bound to say anything in return but just this—that while we are thankful for your sympathy on this ground, we do not see, we never have seen, and trust never will see, that the movement we have made is at all a step in advance towards the Voluntary principle. (Cheers.) But, on the contrary our conviction is, that never in any age of the Christian church has a more decided, a more substantial, a more effectual testimony been lifted up for the duty of the magistrate, the whole duty of the magistrate, in reference to the Church of Christ, than in the recent contending testimony of the Church of Scotland. (Great cheering.) This is all the reply that it is necessary for us to advance to our sympathising friends of every evangelical denomination who favour the voluntary principle. It is to say that we are still distinctly and unequivocally of opinion, as a church, that the voluntary principle is not a principle which this Church sanctions—that it is not a principle ever maintained by the Church of Scotland, and that we are separating from the Establishment, testifying that the State, in attempting to enslave the Church, as the recompense of her endowing the Church, has sinfully failed in its duty in this respect—sinned both in the attempt to assert an Erastian supremacy over the Church, and in failing to discharge their duty in countenancing and favouring the Church, and leaving her at the same time in the enjoyment of her spiritual freedom. (Cheers.) While this is all the answer we have to return to our friends in England—while the answer given by our respected father is satisfactory as regards them, viz., that we have not meant our movement to be a movement towards voluntaryism—that while we regard that question one of Christian economics, and not of Christian doctrine in the ordinary sense of the terms, we still hold it to be a question in which the Word of God has given us the means of judging, and of which the Word of God has left us no room to form any other opinion than that we have ever maintained—while this is our answer to our English friends, I think that the address of the Original Secession Synod should be separated from the other, and sent to the consideration either of the same or of a distinct and separate Committee. (Hear.) That address is one to which we could not listen but with emotions of peculiar solemnity and interest. Great as is our delight in receiving the testimony of foreign churches and churches in England, who claim to be, and as I believe are, the representatives of the Nonconformists, still greater is our delight on receiving, in respect of our recent movement, the testimony of the body in this land, that body which can truly claim to be the representatives of the mind of the Erskines, who originated the Secession. (Cheers.) And I rejoice in that testimony, both on account of the body from which it comes, and the principles on which it proceeds—principles of perfect practical agreement with us in all the fundamental views that pertain to the union between Church and State; and in respect, moreover, to the end to which they point, viz., the blessed anticipation of a complete incorporating union—the letting down and merging of their testimony in the more recent witness-bearing of the Free Church of Scotland. (Great cheering.) And will the Assembly allow me in closing to say, that I trust there will be no mistake

in reference to the sentiments I hold of other bodies of evangelical Christians. My friends will bear me witness that I am the very last person who would stand on the rigid assertion of the mere theory of Establishments, for the purpose of keeping up division or schism in the Church. (Hear.) So far from that, it appears to me that the distinct refusal of the states and kingdoms of this world to recognise the only principle on which we can consent to have the Church established—their refusal to establish the Church of Christ, and to recognise her freedom—leaves to us a very great degree of practical freedom, and a large measure of practical discretion, as to the terms on which we should stand with other Churches. (Hear.) Is the division and schism of the Christian Church to be kept up by a question as to the duty of another party over whom we have no control? (Cheers.) Let it be that we maintain our different opinions as to the duty of the State to support the Church, and the duty of the Church to receive support from the State when it is consonant with spiritual freedom; still, shall that question, which has become a mere theoretical question in the Church of Christ, and which, so far as we can judge, seems destined to be a theoretical question till the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ—shall that question prevent cordial co-operation and harmony among ourselves, and our united action in defence of our common Protestantism, against the common foe? (Great cheering.) The questions that remain among ourselves may stand in part as an obstacle against the union of incorporation; but I rejoice to adopt the words of my respected father, and say, that they do not for a moment stand in the way of the union of co-operation. (Cheers.) And that union is, in the meantime, in my opinion, more safe, and more likely to be attended with happy and salutary results, than a premature attempt to accomplish the union of incorporation. (Cheers.) Our intercourse with our friends in England will have much reference to two questions that seem destined to agitate the churches in England—the claims of Popery on the one hand, and the claims of the Church's spiritual independence on the other. I believe that to a great extent the ascendancy and prevalence of the voluntary principle in England may be traced to a conviction that the Church of Christ as established, cannot be left spiritually free; and that the standard raised in England, having emblazoned on it the rights and spiritual freedom of the Church of Christ, would supersede the question of its relation to the State—that it would raise the general question, Ought not the Church of Christ, whether State-established or not, to be wholly spiritually free? and my impression is, that that question will yet be found in England practically to supersede all others, especially when brought into conflict or opposition with the gigantic claims of a modified and disguised Popery. (Cheers.) We have seen, during the last year, how the claims of semi-Popery, with regard to education, could unite the whole Dissenting Protestantism of broad England. And if this could be accomplished by the claims of semi-Popery in regard to education, how much more would it be so by the claims of Popery in regard to the direct endowment of the damnable errors of that accursed system. (Cheers.) That will indeed be the signal for a rally—a union among the Churches of the Reformation in this land, on these two great principles, that the Church, whether established or not, must be wholly free, and that Popery is a system of anti-Christian superstition, to support which is sinful. On these two principles, I have no doubt we can yet cordially unite with all Dissenting brethren, and all true Protestants, whether in England or Scotland; and these practical questions will supersede and set aside altogether our theoretical and speculative opinions. (Cheers.) I move that the addresses be remitted to a Committee to prepare answers, and to take measures for sending them forth to the Christian people; and that the address of the Original Seceders be sent to a distinct Committee to report to a future diet of the Assembly. (Cheers.)

The motion was then agreed to.

DEPUTATION FROM GENEVA.

The Assembly then agreed to hear the Rev. Dr Malan as a deputation from the Church of Geneva.

Dr MALAN, who was loudly cheered, said—Here we are a General Assembly here below; but consider how much higher a privilege it will be to be a member of the

General Assembly and Church of the first-born above. Consider that there is not one of you but professes his hope and expectation of being a member of that glorious Assembly. O take care that it be so in truth. See what is the word of the blessed Lord Jesus whose name is so precious to his people. He says, in the chapter that was read to us this evening, "I am glorified in them," and surely the glory of the Lord consists in this, that his love is felt through the whole of his Church; and accordingly when in Switzerland, and especially in Geneva, we heard of the movement that was taking place among you, our prayers and our iterated prayers, ascended on high that you might be encouraged and strengthened, and stimulated in the path of duty; and is not this the love of Christ, and glorifying Christ in our love to his people? But, dear friends in the Lord, as we have passed through the same path in Switzerland five and twenty years ago, and have continued so from that period down to the present day—not, indeed, upon the same grand scale as you have done—for we are but a handful, you are the full sea—we know something of your trials; and it is because your servant who is now speaking to you has passed through the same trials, that he now ventures to address you, from the heart to the heart, a few words of counsel and of comfort. The Lord Jesus Christ must be glorified in the Free Presbyterian Church of Scotland. If the Lord Jesus Christ be not glorified in your Church, your Church will not be glorified in heaven; and now your Church will not glorify the Lord Christ, if you, fathers and brethren, do not attend to your duty in the course of your ministrations. Therefore I wish to address a few words, first to the ministers of the Church, and then to those that are under their care. Fellow-brethren and labourers, three things are required of you that the Lord Jesus Christ may be glorified by you, and these three things are—first, faith; second, humility; and, third, courage. First, then to speak of faith. Be aware of Popery; and now I do not speak of that Popery which can be touched with the finger, but be aware of the spirit of Popery in your hearts and feelings. Keep to the standards of your faith—preach Christ the Saviour and his atonement solely for the Church—solely for the Church—solely for the Church; for Popery says that his atonement is for all men, which is a lie. Christ is a Saviour, and not a helper. He has not two wives—he has only one, which is the Church. He has not two bodies—he has but one beloved one, chosen for him of the Father. Oh, ye ministers of Scotland, have you some men among you who would listen to the doctrines of Arminianism? God Almighty forbid. The truth which has made the Church of Scotland so conspicuous, is the truth that Christ is God indeed—that he is a Saviour indeed; that he never died for those who are lost—that those for whom he died he has saved fully and for ever. These truths are brought out in your symbols; they are embodied in your standards—for I have signed them. Therefore I advise you to stand firm in the faith which was once delivered to the saints—that Jesus is the Saviour indeed. Oh, preach the creed of the Reformation, that Jesus is the Redeemer, and that justification is solely by faith in his blood. Do not allow the free-will to chain in any way the good will of the Lord. Ministers of the Church of Scotland, I beseech you, with all my heart, as in the sight of our glorious Lord, to be aware of the spirit of Popery—to be aware of the spirit of Arminianism; so will you have your Church built upon the rock which is Christ. In faith you will also preach Christ Jesus as King, as God and King, as the supreme, the infinite, the everlasting, the glorious King; and you will keep all the commandments of Christ; specially, I entreat you that you will keep holy the Sabbath day. Oh, Scotsmen, beware lest you give up a spark from the sun of the Sabbath. The Sabbath is one of your towers—the Sabbath of the Lord is the covenant of the Lord—the Sabbath was instituted before the fall, and it was written on the first tables of the law. Oh then, keep the Sabbath of the Lord, that the Church of Scotland may be established in obedience to the Lord. Again I beseech you, ministers of Scotland, to be aware of Popery in the guise of formalism which is encroaching in England and also in poor Switzerland. Be aware of Pu-eyism, which is Popery. What is formalism, where the Spirit of God is gone—what is it but a dead statue? Is there any life in the statue more than in the quarry stone? Oh, my brethren, be aware of forms. In the time

of revival—in the time of a disruption, when we are doing something—when we are exerting our strength, putting ourselves forward on platforms, and standing up before men—ah, it is easy to misunderstand the will of the Lord, and to mix up our own excited feelings with the still small voice of the Spirit of God. Ah, let us be humble—let us not forget that Christ's love for his Church is more than our love for her; let us not forget that we are nothing—nothing but unworthy instruments in his hands; and let us not prefer our own sect to that of others. I know that when we had our revival at Geneva, we had some few words with those who differed from us in judgment, who did not leave the establishment when we left it—who thought it their duty to remain in a Socinian Establishment, though they were no Socinians themselves. I remember that our words were then keen and sharp; but we have since seen cause to bless the Lord that he has kept a minister of the gospel in a corner of the vineyard, containing hundreds and thousands of souls, which we could not have supplied. It is not for us to say that the Lord has done wrong. Let us then be humbled before him, and never forget that the wrath of man worketh not the righteousness of God. Therefore, I would counsel you, while you are pure in your lives, to be humble in your hearts. My third counsel is, courage—which is now necessary to keep the Church in the right way. I know something of these matters; and I know that to leave house, and land, and comfort, and affluence, is not so difficult; and I think I can understand how it is that martyrs go to the stake, under the influence of excitement, guided indeed by the Spirit of the Lord. But I am sure those who have forsaken their houses and their mansions, and everything that is dear to them, will say as I say, from experience, that that is not difficult, because there is along with it a happiness, and a joy, and a blessedness from above, which makes it rather a delight that we are honoured so far as to do these things for the Lord. But the courage that is required is, to be able to persevere in these things under scorn and contempt, and when we have no assistance and no help. In some places you go, you may have to sow in tears, and see no earnest of your labours, and you may presume that the Lord despises your work. Be persevering—be courageous—go on in the glorious work of the Lord; do not seek for success, seek rather for duty, which is far better. (Hear, hear.) Therefore, be of good courage; be consistent; and, understand that what I said about faith joined with humility, will give you courage. I address myself especially to you, my young brethren; be courageous, for when we are in our graves, it is you that must fight the battle. And now, my friends, the flock of these ministers, I turn to you—be not flatterers, I beseech you, my dear brethren, be no flatterers; you do not know the power and the creeping evil of flattery. I beseech you, be men and women of prayer, pray for your pastors—love your pastors—provide for them in all things, consider that they are now in a difficult position; and deal with your pastors as you would deal with your chief pastor. If Christ Jesus were to come and to take the lead in your families, how would you deal with him? You would love—you would reverence him—you would address him without flattery; you would submit yourself to his teaching in all things here below. Therefore I entreat you all, that you love your pastors—that you would support them with your prayers—that you would be teachable under their exhortations; that you would go with them under the staff of the good Shepherd, in the strait path to eternal life. Then shall you be free indeed, and firm indeed. Be aware of the spirit of Popery, and of Arminianism—be firm in the Lord and in each other: and be courageous unto the end. May the Lord and his Spirit direct your hearts unto the love of God your Saviour.—Amen. (The Rev. Doctor resumed his seat amid great applause.)

Dr HENDERSON, after some preliminary remarks, said it well became that Assembly to take the solemn admonitions which had been so ably and affectionately given them by one who had gone before them on the same path, who had told them that twenty-five years ago he had, as they had, given up all from the same causes, and in defence of the same principles. Even at present the Church at Geneva, which had remained connected with the state, was suffering so much from the interference of civil power, that they were longing to be released from their connection, as the only hope left of avoiding the taint of Popery. To the church of Christ at Geneva the

church in this country had been very much indebted, and they ought therefore to feel towards it and its pastors the utmost attachment. Dr Malan, one of these pastors, had been a faithful counsellor to them: he had not flattered them, and he was their best friend who did not do so. Many were at times led to exalt themselves above measure, and even in the discharge of their duties were apt to let a feeling of self-adulation interfere. They were, therefore, all deeply indebted to their reverend father for the words of admonition which he had addressed to them, and he hoped they would all lay them to heart. He concluded by proposing the thanks of the Assembly to the Rev. Dr Malan for his expressions of Christian sympathy, and his excellent inculcation of Christian fidelity. (Great applause.)

The MODERATOR, in addressing Dr Malan, said, they hailed affectionately his appearance among them on this occasion, and they took in good part, and with deep gratitude, the admirable counsel which he had imparted to their ministers and people, in the sincerity, the warmth, and the affection of his heart. He had been long known in this country—throughout the world—and they were well aware he would not flatter them. He was known as a man of enlarged faith, of genuine piety, and deeply devoted to the cause of his great Master. Like themselves he had experienced persecutions and trials of no ordinary description. He had told them so, and they were fully aware of the fact; but amidst all his trials he had maintained a stedfast attachment to the Lord Jesus Christ; he had declared amidst friends and amidst foes, in good report and in bad report, in prosperity and in adversity, that he gloried in nothing but in the cross of Christ. They had now the testimony of their venerable father, and of many other good and excellent men, to cheer and refresh them in their struggles, and to show them that they were not overlooked or neglected, but that their Church and its principles were cared for by the people of God in all parts of the world. If they had the Christian people of other churches to cheer them on—if they had their good wishes and their prayers, it would be far more important in their estimation than almost any other encouragement they could receive from them. The good wishes of other churches were to them like good news from a far country, and which they would value more than the applause of multitudes. The prayers of the servants of the Lord were more to be valued than all the exertions of the great and powerful on their behalf; and with such good wishes and prayers they could go on rejoicing, having nothing to make them afraid. The reverend Moderator concluded by addressing himself to Dr Malan—You now feel the grey hairs of age gaining fast upon you—and your views are directed to a better world and a more glorious inheritance, and my prayer to God is, that the nearer you approach the end of your earthly career, your views of the heavenly kingdom may be more clear, your prospects more bright, your faith in the Lord Jesus Christ more confident and enlarged; and in the meantime may you, by the grace of God, be enabled to maintain your steadfastness, and continue to show, as you have hitherto done, that you are not afraid to stand by the cross of Christ. As you have prayed for us, we pray fervently for you, that God may continue to be your protector and your comforter through life, and your exceeding great reward for ever and ever.

This address excited deep interest throughout, and particularly towards the close; and at its conclusion, when the venerable stranger, who had spoken from the farther end of the platform, made his way to the chair with feelings which it was impossible for him to conceal, and grasped the hand of the Moderator, the applause became enthusiastic. It was indeed a most touching scene. Two venerable fathers of the church of Christ, whose grey hairs bore testimony to their long service in the cause of their Divine Master, were seen extending to each other the hand of Christian fellowship, and, as it were, representing in their own persons the union of principle and sentiment between the free continental Churches and the Free Church of Scotland. After conversing with apparently deep feeling for a brief space, the Moderator suggested that the Assembly should join in prayer: and he accordingly called on Dr Makellar, who offered up a most solemn and appropriate prayer.

DEPUTATION FROM THE REFORMED PRESBYTERIAN SYNOD.

The Rev. Professor Symington, Mr Graham of Wishawtown, and Mr Nelson of Rothsay, appeared as a deputation from this body.

Professor SYMINGTON of Paisley read the following address:—

“ To the Ministers and Elders of the General Assembly of the Free Presbyterian Church of Scotland, to meet at Glasgow, October 17, 1843.

“ We the members of the Reformed Presbyterian Church in Scotland, finding you in the new and interesting attitude of the Free Protestant Church of Scotland, beg leave, on occasion of our first meeting, since you assumed your present position, to render to you our heartfelt congratulations and sympathies. It is unnecessary to say that we highly approve of the scriptural principles upon which your recent proceedings have been founded, when, so successfully, in our view, so far as scriptural argument is concerned, you made the glorious truth of the supremacy of Jesus Christ to bear against the invasion of the rights of the Christian people, and against Erastian encroachments upon the independent jurisdiction of the church of Christ. We admire the high Christian principle and noble magnanimity of your late conduct in taking your protest, and in your subsequent act of separation from the Established Church of Scotland; and we have observed with high approbation the calm Christian dignity and order with which you have carried your protest and separation into effect. We congratulate you cordially on the position of Christian liberty which you now occupy, and we deeply sympathise with you in all the difficulty you have encountered in reaching it; and from our own experience, we are prepared in some measure to sympathise with you in the sacrifice and trial to which you may yet be subjected in maintaining this position, and in prosecuting the hallowed objects for which it has been assumed. We rejoice in the reverential deference which has been paid to the authority of scriptural truth, and in the devout homage which has been rendered to the Lord Jesus Christ as King in Zion, Prince of the kings of the earth, in conducting your recent pleadings. And now that you stand in the liberty wherewith Christ has made you free, we expect of you, with some measure of confidence, faithfully to assert and vindicate the rights of the Christian people to choose their pastors and rulers, against intrusion and patronage in every form, and that now under the authority and by the grace of Jesus Christ, who has the key of the house of David, you will faithfully exercise your free spiritual jurisdiction in the probation and ordination of ministers and other officers, and in the admission and exclusion of members; and that, giving forth a faithful testimony in behalf of the doctrines of the glorious gospel of the blessed God, you will continue your efforts to extend that gospel to every corner of our beloved land, to the glory of the Redeemer and the salvation of immortal souls. We rejoice in the resolution you have taken, in the face of new and great difficulties, to persevere in your exertions in the cause of missions to the heathen and to the Jews; and it is our prayer to God that you may have unmolested liberty, liberal support, abundant grace, and great success in prosecuting your high and holy purposes.

“ We regard, dear Christian brethren, your recent act of separation from the Established Church of Scotland,—in the principles which have dictated it, and in the extent and harmony with which it has been supported, as a token for good to our land in these eventful days. According to our estimation,—no event of equal importance to the interests of religion has occurred in our land for a century and a half. The day of its occurrence, already recorded by many a pen, must constitute a memorable epoch in the page of history. It calls up to remembrance a memorable day of former years, when the General Assembly of the Church of Scotland, in this very city, protested against an attempt to dissolve them by royal authority, asserted their intrinsic power in spiritual things, meekly and firmly maintained their ground, and, in the face of prohibition, continued their sittings, and proceeded in their proper and important work. To the principles of the great and noble actings of this Assembly, many members of the Church of Scotland gave public expression of their warm attachment, in the commemoration of its bicentenary, nearly five years ago. Nor can we overlook, in present circumstances, another important and parallel fact, that the Westminster Assembly of Divines, whose bicentenary is presently, in different

quarters, commanding public attention, like the one just mentioned, proceeded with its business after being interdicted by royal authority, and in the incomparable ecclesiastical standards which it prepared, conferred an invaluable boon on its age, and on future generations. These standards, so scripturally founded, so lucid and orthodox, so distinctly pointed against Popish and Arminian errors, so practical and holy in their bearing, so soundly catholic in spirit, so approved and honoured by the churches of the Reformation, and withal, so well fitted, in the proper application of them, to form a rallying point to unite the scattered friends of truth, were adopted by the Church of Scotland; and you know well that this was done in terms that secured to the Church, against all available ambiguity, her Presbyterianism, and her freedom from Erastian encroachments. We look back with peculiar interest to those days of the Church of God in our land, as defining the grounds which we have aimed to assume, and which we deem it still our duty to occupy in fidelity to past attainments, in honest testimony against defection, and regarding it as presenting a basis for further advancement in the cause of reformation. We know this to be ground which you respect, ground to which your late Scriptural reasonings conduct you, and the occupation of which was justified by your late public act of protestation against the Erastian invasion of the rightful claims of the Church of Christ; and by your frequent appeals in preparing for that act, to the headship of Christ over the church, and his claim of dominion over the nations. Permit us to say, dear brethren, that we regard your recent public actings on the great scriptural principles on which they have been founded, as justifying ourselves in the part we have acted, in asserting and using our Christian liberty, in assuming our distinct position, and in protesting against the violation and relinquishment of the ancient scriptural and federal constitution of our land; and we feel ourselves encouraged by what you have done, to maintain the position you have assumed, to pursue the great objects of the Reformation, and to wait and pray that glory may yet dwell in our land, our God renewing our days as of old, restoring to us judges as at the first, and counsellors as at the beginning. Permit us also to say, in all plainness, that we are constrained, in consistency with these things, to acknowledge, as you are aware, the obligations of that public National Covenant which was renewed in adaptation to the circumstances of the times, by the interdicted Assembly of the Church of Scotland, convened in this city in 1638, as also the obligations of the Solemn League and Covenant which was entered into by the Westminster Assembly in 1643, by both Houses of Parliament, and subsequently by the General Assembly of the Church of Scotland. We regard these splendid documents as faithful testimonies against Popery and Prelacy, and as connected with noble public actings in the cause of true religion and liberty, although subsequently authoritatively condemned, treated with ignominious and profane contempt, and ultimately relinquished and suffered to fall into oblivion. Lingered at the graves of our Church's and our country's martyrs, we protest against the murderous shedding of their blood, and tremble to think on coming retribution. We feel it to be our duty, and we hope you will see it to be yours, to testify with fidelity against the sin of vesting the supremacy over the Church of Christ in the prerogatives of royalty, and against the criminality of incorporating with the civil constitution of these lands the Prelatic hierarchy; and remarking with concern the menacing aspects of Popery and Prelacy in the present day, and the various portents in the providence of God of coming trial, as Protestants we tremble at the criminality and peril of being partakers in the sin and the plagues of the Antichrist: we humbly seek to keep the word of Christ's patience, that we may be kept from the hour of temptation which shall come over all the world, to try them that dwell upon the earth. But we do not obtrude upon you our peculiar views, nor presume to address to you our counsels. We greet you in Jesus Christ the Lord, yours and ours, and request that you will accept our most cordial Christian salutations.

"We beg, in conclusion, to add, that while we rejoice in the vindication of great principles affecting the liberties and independent spiritual jurisdiction of the Church of Christ, which your recent scriptural pleadings, and your ulterior noble actings, have elicited, we rejoice also, not the less, but the more, in the hopeful evidence of a revival of the spirit of faith and devoted godliness, evinced in the ministrations of

the gospel, and in your public proceedings; and we desire to continue to pray for you, as well as for ourselves, and for the Church of God on earth, that by the plentiful effusion of his Holy Spirit, these may abound more and more in the conversion of sinners, in the increasing sanctification, usefulness, and preparation for heaven, of those that believe, and in the acceleration of the glory of the latter days. For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

“ANDW. GILMOUR, Moderator.

“A. M. ROGERS, Synod Clerk.”

PROFESSOR SYMINGTON followed up the address by a few remarks, assuring the Assembly that the address was not a mere sympathetic imitation of what was going on in other quarters, but originated in deeper and better motives. A number of sessions, and also a Presbytery, had overtured the Synod to take some such step; and their adoption of the proposal was altogether unanimous. For a long period of time he had been familiarly acquainted with many ministers of the Church of Scotland, and held a high opinion of their piety and faithfulness; but he came there to express his regard for great and important principles which had been brought to view, not as the opinion of this or that man, however eminent, but as embodied in a plalanx of hundreds upon hundreds of faithful ministers of the gospel. The testimony which had been lately lifted up, appeared to him to be a kind of seed, the germination of which was to fill the world with peace and righteousness. The address which he had laid before them was intended as an encouragement for them to go on in the great work which they had begun. It had been well remarked in some of the other addresses, that one important object gained had been to vindicate the consistency and courage of a large body of Christian ministers—thousands and thousands of tongues and pens charged with calumny had been ready to go to work, when the sight of the ministers leaving the Church had put them to silence. (Great cheering.) On the subject of union he had nothing to say at present. So far, however, as his own opinion went, and he believed he spoke the sentiments of his brethren, when he saw the dangers which were coming, he thought that the time for union was coming too—yes, the storm would melt the hearts of the saints; the yelp of the wolf would make the flock to run together. (Loud cheers.) The body which he represented had appointed a Committee to correspond on the subject of union, and he had no doubt that good results would in the end issue from what was now doing in Scotland.

Mr GRAHAM of Wishawtown spoke as follows:—Moderator, the circumstances which rendered it impracticable for us to present our congratulations and the assurances of our cordial sympathy on a former occasion, have already been explained. And though we have deeply regretted these, yet we have derived from them the advantage of appearing at your Assembly, not under the dazzling influence of that most magnificent moral spectacle exhibited in Edinburgh on the memorable 18th of May last, but after a season of calm, cool, solid reflection; so that our testimony, though somewhat tardy, and however humble, becomes so much the more clear and indubitable, because given in the most deliberate exercise of our judgments, in behalf of the noble stand which, by the grace of God, you have been enabled to make for the Redeemer's Headship over his own Church. (Hear, hear.) You have already called forth the sympathy of those who love the righteous cause of Christ throughout the world, and you could well afford to dispense with the expression of these feelings, however friendly, by a body so inconsiderable as ours. But we would be doing injustice to ourselves, and to the cause for which we have been contending, were we not to come forward and bless you in the name of the Lord. For 150 years and more we have been lifting up our feeble, but, I trust, honest testimony in behalf of the Redeemer's Headship over the Church and over the nations; we have been familiar with the opposition, the obloquy, the misrepresentation, the sacrifices, to which adherence to these principles will always more or less expose, so long as the nations remain in their present state, and the spirit of the world and of antichrist

is the ruling and presiding genius; but hitherto the grace of the Saviour has wonderfully sustained us. And from our lengthened experience, both of trial and of mercy, we may be held as qualified for sympathising with you in the circumstances in which obedience to God rather than to man has placed you. (Hear, hear.) We have ever been warmly attached to the principles of the Protestant Presbyterian Church of Scotland—principles at once scriptural, catholic, and free. We have therefore watched with intense eagerness your contendings on their behalf, and have sincerely rejoiced in your successful argumentations; and it will be to us a source of mingled satisfaction, and a ground of thanksgiving to the Lord, to see these principles fully and faithfully exemplified by the Free Protesting Presbyterian Church after she has passed her transition state—a consummation for which we devoutly pray, under the influence of hopes excited by much that has already been spoken and performed. The Church of Scotland has already proved a blessing to the nations, and the admiration of the faithful in many lands; and we trust, that though greatly hindered and curbed in her high career by the rude hand of Erastian restraint, she will yet more than realise the virgin promise of her lofty character and wide-spread influence and renown, even though the powers of this world should regard her with a jealous and a scowling eye. She is a Church in the hand of whose office-bearers, distinct from the civil magistrate, the key of discipline is placed, that in the exercise of it the precious may be separated from the vile. And while her own children, living within the embrace of her maternal arms, are the objects of her special and fostering care, she casts her eyes abroad on the outcast sons of Abraham, and the wretched millions of the heathen nations, striving according to her means and opportunities, and by the instrumentality of her scriptural Presbyterian constitution, so admirably fitted for the extension of the gospel throughout all the lands, to impart to these the blessings of salvation. Nor must I omit to mention that the Reformed Church of Scotland had these precious principles deposited and secured within the casket of a solemn covenant. She is a covenanted Church. Her solemn federal transactions are inwoven into her constitution; they are hallowed by the blood of her faithful martyrs; and they are registered by the recording angel on enduring tablets beyond the skies. Not only were these holy scriptural deeds considered as adapted to what is called the times of the Covenant, but their descending obligation was a doctrine universally and strenuously maintained. Such was the doctrine most distinctly set forth, for example, in the dying testimony of that princely patriot and martyr, the good and great Argyle—"God," said he, "hath laid engagements on Scotland. We are tied by covenants to religion and reformation—those who were then unborn are yet engaged—and it passeth the power of all the magistrates under heaven to absolve from the oath of God." Such is our cherished idea of the Church of Scotland. It is no utopian theory of our own; for it was really and practically developed in the ecclesiastical constitution of the Church of the second reformation. Of this, her acts, her history, and the testimonies of her martyrs, afford sufficient evidence. And it is our hearts desire and prayer to God, that the Free Protesting Presbyterian Church may prove the living and glorious realisation of the happy conception and lofty aim of the fathers of the Reformation. No paltry jealousies, no mortified pride, no sectarian prejudice, would then, I am assured, prevent the followers of Cameron and Renwick from rallying, with heart and hand, around your uplifted standard. And may we not, without presumption, be permitted to say, in reference to these principles, "Bind them for a sign upon thine hands; let them be as frontlets between thine eyes; and write them on the posts of thy house, and on thy gates." (Hear, hear.)

Mr NELSON of Rothsay said, that on account of the lateness of the hour he would not trespass on the time of the Assembly.

DEPUTATION FROM THE UNITED SECESSION SYNOD.

The deputation from the United Secession Synod was then introduced, and received with loud and continued cheering. The deputation consisted of the Rev. Drs Brown, Heugh, King, Harper, the Rev. Mr Struthers, Moderator of the Synod, and James Peddie, Esq., W.S., &c., &c.

The following address from the Synod was read by Dr Harper of Leith:—

“ With sincere feelings of fraternal regard, the United Associate Synod of the Secession Church greet the General Assembly of the Free Church of Scotland, praying that the presence of Zion’s Counsellor may be with them in all their deliberations, and that grace, mercy, and peace may be multiplied to ministers, elders, and people.

“ The circumstances, dear brethren, in which we address you are as deeply interesting as they are unprecedented. Though differing with you conscientiously with respect to the grounds on which, as a portion of the Establishment, your Claim of Right was based, we feel not the less strongly that we could not justify ourselves in the sight of God, or of man, were we to look with indifference on the change that has befallen you—a change so extraordinary in its character, so pregnant with instructive lessons, and affording so august an example of sacrifices for conscience sake. In the emancipation from State control, achieved by you, none can rejoice more fervently than we. We see in it the hand of God overruling your contentings, and conducting you by a way you knew not, to a prosperous issue; and our prayers ascend to the Father of all, that the good work so happily begun may be daily promoted, and that God may in all things be glorified through Jesus Christ the Lord, both yours and ours.

“ We cannot but wish you well when we consider that your cause, in common with that which we maintain, is the cause of Christian liberty. Taught by experience that the freedom of Christ’s house could not be enjoyed by you under those conditions which the temporal power were willing to concede, led plainly to perceive that the alternative was presented to you of relinquishing state alliance, or of bowing to state dictation, you acted in the hour of trial with the self-denial and decision which duty to our common Head demanded; and with a devotedness, to which we unfeignedly do honour, you counted those things that were gain to you loss for Christ.

“ It was with no evil eye we watched the progress of your arduous conflict—how temptations to compromise were seen and resisted by you—how attempts at adjustment failed, because ‘no surrender’ was your motto—how, as the crisis drew near, you became more resolved in purpose, more clear and decided in your judgment of duty; so that, when the hour of temptation came, no measure in your whole procedure was taken with greater alacrity, or with a bolder heart, than that final step which conducted you forth from the church of your fathers, and which, leaving you unprotected by the rulers of this world, lifted you at once to independence and freedom.

“ These things, brethren, we say not only with sincerity, but with thankfulness; and that not the less, that a consistent adherence to principles, which in our view are important, precluded our co-operation with you in the contest in which you were engaged. You acted honestly on your views, we on ours; let us forget the divisions, let us bury the prejudices of the past, and give mutual credit for uprightness and consistency; let us love and walk as brethren.

“ To the painful alienations of other days we would not, dear brethren, allude, had we not a deep and undissembled consciousness that we harbour no grudge in our bosom, and that none of those who differed from you less in your views can sympathise with you more in the freedom you have won, and in the protest which you maintain for Christ’s kingly prerogative, and for the liberties of that Church which he has purchased with his blood.

“ Already the pleasant fruits of your emancipation are felt by many in that of co-operation which is drawing together the friends of religion in our land. That the bonds of Christian fellowship should ever have been broken we have often and much deplored. But the light now shineth, and better days draw nigh. The intercourse of Christian brotherhood is begun; and, from the measures in progress, we earnestly anticipate results that shall be beneficial and gratifying to all.

“ We are learning the maxim—let us cherish its spirit and exemplify its worth—that to know one another in consulting for a common end, and meeting face to face, tends to conciliate when circumstances have put asunder. Occasions of this nature have occurred with the happiest consequences, and more especially on a recent com-

memorative festival in the metropolis, when practical measures were adopted for making the energies of all evangelical bodies to bear on the advancement of our common cause. It was with pleasure this Synod received, from a committee of your number appointed for the above purpose, proposals of a plan whereby denominations may jointly prosecute this labour of love without interference or collision. To the spirit of the arrangement we respond with unhesitating and entire cordiality, and trust that on both sides a sincere wish will be manifested to give the proposed regulations effect.

“And why, let us ask, should not all this harmony of sentiment and of action be more and more realised, while we severally hold our distinctive peculiarities, and give them in our public profession the prominence which is due.

“That you abide by the principle of church and state alliance, and that we as much as ever disavow it, is a difference which cannot justifiably be permitted to estrange us; seeing that in doctrine, worship, and government, we are so much at one. On this subject we can speak the more freely, that the repudiation of the establishment principle has never been made by this Synod a term of communion or of office. So far, indeed, as differences do exist, we must stand apart when the principle on which we divide comes into view as a denominational feature; but how unfitting it were that we should continue to speak and act in relation to each other, as if we were more anxious the world should know that there is one principle on which we differ, than that they should hear of the weightier matters of faith and salvation, in which, with soul and heart, we agree.

“From having long occupied adverse positions, it need not surprise us if we should now find that we have somewhat to unlearn with respect to each other. For ourselves, from the heart, we can say, and with regard to you, dear brethren, we as firmly believe it, that this duty of unlearning whatever is sectarian in spirit and pretensions, is one with the importance of which we are profoundly impressed. Our common position demands it. The state of the times demand it. The claims of our common Christianity, the wants of a perishing world, above all, the authority of our common Lord, demand it. Let Assemblies and Synods, convened in the name of Christ, respond to the call, and let all the people say, Amen.

“With a cordiality which we shall not labour to express, do we anticipate the future course of your Church to be one of advancement in reputation, and efficiency in numbers, purity, and strength. Such is our conviction of the advantages of the position assumed by you as a free and protesting body, that we feel assured our anticipations shall not prove overcharged, if, knowing your dependence on the blessing of Him who is head over all, you choose your way in his fear, and meekly imbibe his spirit. Freed from a yoke which your fathers submitted to with uneasiness, and which you could not bear, the world is before you as the field to be occupied, as the kingdom to be won. We congratulate you then, brethren, on the wide scope for Christian enterprise which invites your exertion. Devise liberal things, and weary not in well doing. In the missionary enterprise to which your attention has been so laudably directed, how loud a call for beneficent effort and abounding zeal! With the claims of education, as one of the highest of our national interests, you are already conversant—and here much, how very much, remains to be done. Regarding as we do the sectarianism of any system of education, as one of its most disabling defects, what should we say of the existing state of things which gives up to party what belongs to the people? Bear with us, brethren, when we say that the emancipation of education from party trammels is an enterprise worthy of a Church that protests against Cæsar’s yoke, and at a great price dares to be free. Not less inviting are your facilities now for exemplifying the communion of saints, and for taking high ground in upholding the purity of the Church’s discipline. To us it appears that a Church accepting the countenance of the State is not in favourable circumstances for thorough cordiality of intercourse with denominations which reject such alliance because of the snares which it brings. The love of the brethren is the most equalising of principles; while a position of adventitious distinction is apt to engender feelings of privilege and of caste. Free from the temptation, because free from the alliance that gives birth to it, you are at liberty to obey the impulses of a fraternis-

ing spirit, and to stand forth in the advocacy of Christian union as the cause of truth and of God.

“How nearly the spiritual independence of the Church is connected with her spiritual purity, you are, dear brethren, aware. To renounce secular alliance that we may resist secular dictation, what is it but to protest, in the name of Him who redeems his people from all iniquity, we shall be independent, that we may be pure. ‘Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy reward, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places—thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.’

“Our prayer on your behalf, then, brethren, is, that your course may be one of advancing excellence—your aim perfection—your progress sure—till the Free Protestant Church of Scotland, and all the churches of our land who owe allegiance to Christ’s crown, and ascribe all praise to him who wears it, shall look forth upon friend and foe, ‘fair as the moon, clear as the sun, and terrible as an army with banners.’

“In the name and by the authority of the United Associate Synod,

(Signed)

“THOS. STRUTHERS, Moderator.

“Edinburgh, 11th Oct. 1843.

MR STRUTHERS said, that owing to the lateness of the hour, he would not detain them at any length; but he would not be doing justice to his own views, nor to the feelings of the United Associate Synod, were he not personally, and in the most direct terms, to assure them of the interest with which the Secession Church regarded the noble testimony which, as a Church, they had given before the world. The great principles which they supported were essentially the same which the first Secession laboured to maintain and extend. They (the Free Church) asserted the spiritual independence of the Christian Church—they repudiated all interference in the Church’s affairs on the part of the civil power—they held that the Head of the Church had conceded to the Christian people, which they were bound to maintain, and never to part with, and they held the necessity of an independent jurisdiction in the Church. These were the principles for the sake of which the venerable fathers of the Secession were ejected from the Establishment, and on these great principles they now were fully united. United as they thus were in their views of the spiritual independence of the Church, and in their views of vital doctrinal truth, surely they were prepared, if not for a union of incorporation, at least for a union of co-operation—(cheers)—and in the mean time let them strive after the things that make for peace.

DR HEUGH, who was received with loud cheers, said—From the paper now read and the observations of my friend who has preceded me, this venerable Assembly will understand the sentiments of the body we represent towards this Assembly, and the body it represents. That there should be some inconvenience—perhaps a little jostling—and here and there a collision in the operations of two Churches, so extensively spread over the land, and conducting their operations so much in the same localities, is no more than was to be expected. (Hear, hear.) But if we made up our minds to act lovingly together, at one as we are in all essentials of doctrine and in purity of intention, I, for my own part, believe that incredible good to the country may result from the two Churches doing our very utmost to spread the knowledge of divine truth through the length and breadth of the land. (Loud cheers.) But I would more specially allude to another view of that great ecclesiastical movement which the ministers I have now the honour to address have had the singular privilege of leading. First, allow me to congratulate you on the extent of the movement, on the number of ministers of the gospel who have nobly led the way, and the large proportion of the Scottish people, or at least of Scottish wor-

shippers, who have so nobly followed them. (Cheers.) We all know that truth is independent of numbers, either as its friends or opponents; but where an important duty is to be performed, where a great service is to be rendered to any cause, it is evident that the greater the number we can bring to the performance of these duties, and the rendering of these services, we shall render the greater glory to truth and to its Author, and the greater good to our fellow-men. I was delighted, I say, to hear yesterday, from him who formerly filled your chair, that you already have 470 ordained ministers of the gospel, besides 130 preachers—I was delighted to hear that you have already an array of 600 labourers in the vineyard of our common faith. From the bottom of my heart—and I know that I am only expressing the sentiments of my brethren—I pray that every one of those may indeed be men of God, workmen needing not to be ashamed, rightly dividing the word of truth, that they may win many souls to the Redeemer, and edify his body the Church, and at last receive his approval and eternal welcome. (Cheers.) But you must remember that you do not labour alone, that there are seven or eight hundred Christian ministers in Scotland unconnected with the Church you have left, most of them Presbyterians like yourselves, and nearly all of them holding the same Christian truths, and labouring with yourselves to uphold the knowledge of the truth, and diffuse it throughout the land. Believe me that these brethren, when they make intercession for all saints, remember you and your Church, and I think you will esteem it a duty to remember us, to remember them. Mutual prayer is no small part of the communion of saints on earth. Passing from your numbers, allow me to allude to another view of your movement, which interests the hearts of all Christians out of your communion who have ever heard of it—I allude to the noble devotedness to Christ shown in the amount of willing and cheerful sacrifice made by the ministers of this Church, of the amount of which they themselves are alone competent to judge. 470 ministers of the gospel, not consulting with flesh and blood, but suffering the loss of a long-cherished connection, of emolument, of status, and of much that was more than all these, rather than sacrifice your conscience and your duty to the Lord, we regard not only as an honour to you, and to the age and to the land in which we live, but as an honour too to truth, and to the Author of truth. (Loud cheers.) We old Dissenters, never having had those temporalities to give up, have not had an opportunity to make those sacrifices: but we have had a little experience in the way of minor persecution, if we can apply so harsh a name to the smaller class of annoyances—I refer to the exclusiveness of which we have been the object: to the harsh judgments and very harsh words which have flowed pretty copiously from the lips of intolerance and of pride; and to the no small annoyance we have experienced in the formation of our churches, of which you have some experience now, from the powerful and opulent of the land. But allow me to say that we never grudged—and that none of us ought ever to grudge—sacrifices in the cause of Christ, who loved us and gave himself for us, and who for our sakes became poor, that we through his poverty might become rich. We never know how much attached we are to the cause of truth, till we begin to suffer for it. (Loud cheers.) A single other word on the subject of Christian intercourse and union. I do not refer to rash ecclesiastical amalgamation, which generally tends, in the long-run, more to mischief than to good; but I refer to a union in practice, to the extent we are already united in principle—(great cheering)—which I think to be a measure of union which every enlightened Christian must approve and applaud. Of the general principles of Christian union, I think we have a perfect identity of mind. Not one of us will insist on a perfect identity of views, in order even to a consistent ecclesiastical union, knowing that some sort of forbearance must be extended to mistakes in view, as well as to faults in practice. But a union must proceed on no sacrifice of principle, nor on the giving up of convictions, nor even of the honest utterance of such convictions. I think the mottoes of a church ought to be Honesty and Charity,—honesty as a homage to truth, charity in its operation to our brethren. (Cheers.) I do not know which of these is the more potent; but I am perfectly persuaded, that in the Bible sense they correspond, for Bible honesty is not uncha-

ritable, and Bible charity is not dishonest. (Loud cheers.) It must delight us all to reflect, that the affairs of the Church are in better hands than yours or ours, in the hands of Him who loved the Church, and gave himself for it. We are poor erring mortals, unfit of ourselves to guide our own footsteps, and altogether unfit to manage the affairs of that great society—the Church. How often are we toiling at the oar to gain one point and get on in one direction, when a deeper and resistless current is conveying us in the opposite direction; and let us rejoice that the guidance of that current belongs to Christ, who loves the Church, and who has on his vesture and on his thigh, King of kings, and Lord of lords, and that our affairs and yours are in his hands. (Great cheering.)

DR KING was received with loud applause. He said,—At this late hour, any remarks with which I may trouble you will necessarily be brief. The Free Church of Scotland has been this day acknowledged by churches, by congregations, and by missions, and in an especial manner all must have been deeply gratified by the appearance of the venerable pastor from Geneva. It must have been gratifying, indeed, to this Assembly to receive such acknowledgments; for it has too often happened that Christian churches have had little but hostile intercourse with each other. We appear here, however, this evening an exception to this state of things; and if there be any wrong and jealousy, any heart-burning, we hold them in abeyance, and in the spirit of our Lord we bid God speed to you and your noble enterprise. It is not that we make any sacrifice of principle—it is not that we abandon any principle which we have ever held, and which we still consider sacred, although some may think that our appearance here wears such an aspect, and may look upon this step as premature and imprudent. It may be so; but there are times when I would rather be borne along by the tide of charity, than tremblingly follow the dictates of prudence. (Applause.) But if caution and prudence is to be inculcated, then I fall back upon this—“By these shall all men know that ye are my disciples, if ye love one another.” We don’t come here, I have said, to sacrifice our principles—as little do we appear offensively to obtrude them. We are not ashamed of them, but our object here is not controversy—it is not even remonstrance—it is recognition and congratulation. (Loud applause.) And if our good understanding were, in any point, in danger—if, for example, any of the Secession churches were in danger from the aggression of ill-considered zeal, we could not put a more effectual check upon such a proceeding than by showing a large confidence in your fair and honourable dealing. We appear here to testify our agreements; and are they not great and numerous? We subscribe the Westminster Confession of Faith. So do you. We are of the same precious faith, and maintain that all men are guilty, and that no sinner can be justified but through Christ, and that he must be washed in his blood and sanctified by his Spirit. We maintain with you that the church is a spiritual society, of which Christ is the sole King and Head—that the people are its legitimate members—and that His Word is its only charter-book. These, he observed, are the principles which we hold, and are prepared to avow. (Hear.) And as we place our all to the grace of God, so we look forward to a glorious time when those distinctions, which yet exist, shall be done away, and when we shall mingle our voices in celebrating the song of Moses and of the Lamb. Holding these principles, we believe that we shall yet be united in a glorious church, having neither spot nor wrinkle, when these shall be destroyed, and when it shall not be left to us to cast out by the way. (Applause.) Let us then look to the sameness of our position. We inherit the same favoured and beloved land; we have the same encouragements and discouragements, the same allies and opponents. We have the same motto on our banner—the spiritual independence of the Redeemer’s kingdom; our faith points to the same land which is to be occupied, and we recognise the same injunction—“Go ye up and possess it.” You will not suppose I am about to precipitate an union; we are not ready for incorporation; but I believe the event will take place, and it is our shame that it is not nearer; but at the present moment it is impossible; and whatever may be our present position we should keep this end in view, and beware of doing a single act or uttering a single word that will retard or embitter that glorious and blessed

consummation. I may not detain you. (Go on, go on.) Let me say, then, that I agree in all that has been said regarding the noble sacrifice, not unparalleled in the history of individuals, but unparalleled, certainly, in the history of so large a body. But you are giving us still greater cause to admire you, in those noble efforts which you are instituting and advancing for the spread of the gospel. You mean to put us to shame with all our Voluntary boasting. (Hear, hear, and a laugh.) We are before you with our principle, and you are determined to be before us with its application. (Loud applause.) There is much ingenuity in this mode of silencing us. You are determined to out-do us. We are determined not to be outdone; and if we have a rivalry, it will be that of provoking each other to love and good works. In former times we have had occasion to find fault with the statistical position which you have assigned to us. You have dealt with us as geographers do with Shetland in the map of Scotland. You have not assigned us a place in the body of the map, but have placed us in a corner, almost out of sight. (Laughter.) Notwithstanding this, I hope that our influence will be felt, and felt for good. Do all that you propose to do, and more. Exceed your own bright example, and this is vast. Take the Apostles and the early Reformers as your models—but even though you do this, you will not have all the work to yourselves. I trust we are duly sensible of our own nothingness; but by the grace of God you will find us in the streets and lanes of the city, and by the highways and hedges, addressing the outcasts, and compelling them to come in—you will find us on the hillside and in the valley. There you may find the evangelical Baptists and Congregationalists; but you will also find the United Secession Church of Scotland; and I trust all will work together for the dissipation of ignorance, for the eradication of crime, for the destruction of civic or ecclesiastical tyranny, and for spreading over the land pure, free, and independent spiritual Christianity. (The reverend Doctor concluded amid loud applause.)

Dr BROWN of Edinburgh next addressed the Assembly. He stated that he never occupied any situation in which he felt greater pleasure than now; and he most cordially concurred in every statement which had been made by his brethren. (Cheers.) It was indeed, he observed, difficult to convey to the minds of their brethren of the Free Protestant Church an adequate idea of the deep interest which they (the members of the United Secession) had taken in their contentings, and the most cordial satisfaction which they felt in the result. They had come to give utterance to their feelings, and to state that they regarded the Free Church with admiration and cordial love. They have (said Dr B.) a place in our hearts next to the body of Christians with whom we are more closely connected, and we look forward with an earnest desire and a confident hope to the period, which we think is not likely to be a distant one, when the two bodies will be closely united. (Hear, hear.) What we have chiefly to guard against is that of which we are warned in the gospel, by a statement peculiarly calculated to make an impression on our minds. It was towards the close of our Saviour's sojourn upon earth, and upon an occasion on which he seems to have been more than ordinarily sad and alone. His disciples entered into a warm dispute, apparently not aware that their Master's eye was upon them, and after going on their way, they arrived, at the close of the day, at the place where they rested. What was the cause of your dispute by the way? asked their Master; but they were ashamed, for they disputed which of them should be greatest. Let us instantly keep to mind, then, that the eyes of our Lord are upon us, and if at the close of the day, he should ask, Why dispute ye by the way? let it be exemplified that our great dispute has been which shall be most active and successful in promoting the honour and glory of our common Lord and Master. (Loud applause.)

Dr MAKELLAR said, he could not say how grateful they ought to be to God for the many mercies they had this day received at his hands. Among these, it was not the least that they had seen among them deputations from the Reformed Presbyterian Synod, and the Synod of the United Secession Church, who had addressed them in a tone and in terms which were calculated to refresh and comfort their hearts. He hoped the Assembly would not be satisfied by merely giving a response to their courtesy and kindness, but that they would sincerely say, and he trusted that God would not allow them to sacrifice principle or truth, that, through the

grace of God sanctifying their hearts and minds, they might be drawn together by the cords of a man and by the bands of brotherly affection; and he hoped that the time was not far distant when the circumstances which had so long separated them would in the Lord's time be taken out of the way, and that they would all be joined together and striving only in their obedience to their Divine Master. At that late hour he would not enlarge on a subject which would afford ample room for remark, but he would confidently say, in the name of every member of the Assembly, that they gave the most sincere, honest, and spiritual response to the kind and Christian sentiments which the reverend gentlemen had expressed, and their earnest desire that in every way they should be able to meet, and act, and exercise Christian kindness with their reverend friends, without compromising their principles; but if there shall be striving between them, that it should only be as to who should show most zeal and energy in the cause of Christ. He hoped he might be allowed to say as to one gentleman in the deputation from the United Secession Synod, who had once been a friend of his, and he hoped would still be his friend, that he rejoiced to see him in such a company, and he hoped they would hereafter be enabled to act as brethren. (This allusion to Dr Brown was loudly cheered.) He thanked God they were now brought into a position so very different from that in which they formerly were, and it was his fervent prayer that He might bring them nearer and nearer to that position which would be most beneficial to Christianity in general, and would most tend to promote the glory of God. The reverend Doctor then moved the following resolution:—

“The General Assembly acknowledge, with cordial satisfaction, the congratulations of the Reformed Presbyterian Synod, and of the United Associate Synod, communicated by their deputations, and the assurance of their brotherly sympathy and regard, and resolve to appoint deputations to attend the next meetings of these Synods respectively, in order to express to them the kind and cordial regard which this Assembly entertains towards them, and their earnest desire to co-operate with them and other evangelical communions in advancing the kingdom of their common Lord; and they instruct their Moderator to communicate to the deputations, by whose presence they have been favoured, the high gratification derived by this Assembly, from the intercourse which, on the part of the Reformed Presbyterian Synod, and the United Associate Synod, has now been opened with them—an intercourse which it will be the earnest desire of the Assembly to cultivate in a spirit of Christian charity and brotherhood.”

Hon. FOX MAULE said—It was my intention to have seconded, in a few remarks, the motion just now made by our reverend father, but at such a late period of the evening, and after the meeting has been so long detained, I could not do justice to the subject without doing a wrong to the Assembly. I will not, therefore, Moderator, stand between you and your duty farther than to express the deep gratitude I feel at the presence of these different deputations, and at the expressions of sympathy and Christian feeling to which they have given utterance. It was my intention not only to have called the attention of the Assembly to the debt of gratitude due to the deputations, but also to the great body of evangelical Christians throughout Scotland and England. (Applause.) When our people were left houseless, they were the first to take them in—(applause)—and there was no act of kindness which they saw they could do us, but they were ready to extend that kindness to us on the very earliest opportunity. As an elder of the church, and in the name of the elders of the church, I cannot refrain from paying a compliment to these deputations for their conduct towards us. Although our sacrifices as elders are nothing to those of our ministers, yet many of them have done much on behalf of the Free Church of Scotland; and in their name I must state that we feel deeply indebted to those bodies from which these deputations have come, for the very deep interest they have taken in the prosperity of our cause, and for their attention to our comforts as a church; most especially do we return them our best and most grateful thanks for their expression of feeling towards our ministers—expressions of feeling which we shall never forget while life and memory hold their seats. (Applause.)

The MODERATOR then conveyed the thanks of the Assembly to the deputations.

The Assembly adjourned at ten minutes past twelve, to meet privately to-morrow at eleven o'clock, and publicly in the evening at seven.

THURSDAY, OCTOBER 19.

The Assembly met in the early part of the day in private deliberation on the financial affairs of the Church.

EVENING SEDERUNT.

The Assembly met at six o'clock this evening, the devotions being commenced by singing a portion of the second version of the 102d Psalm.

IRISH DEPUTATION.

The Assembly then called for the report of the commissioners to the Irish Presbyterian Church, as also the deputation from that Church.

MR MAKGILL CRICHTON said—Moderator, I am well aware of the deeply important business which is to come before the Assembly to-night; and I will, therefore, not detain you by anything more than a mere account of my stewardship, in so far as I was a constituent part of your commission to the Presbyterian Church of Ireland. I can assure this Assembly, in my own name, and in that of my fathers and brethren who were sent to Ireland in July last, that we received the most cordial welcome that it is possible to conceive. We were delighted with all the procedure which we witnessed in that noble Christian Assembly; and I have to report, Sir, that their reception of the deputation of the Free Church of Scotland was in all respects corresponding to the momentous circumstances in which, as a Church, we are now placed. In every respect and particular they seemed to identify their interests with ours. They were not content with offering their Christian prayers and their Christian sympathies; but they set an example to the Christian world by their Christian co-operation and aid. We were invited to go over the whole of Ulster, and to call upon our Presbyterian friends to show by their deeds, not by words, that they were alive to the exigencies of the case. They not only recommended to their several congregations to aid the Church of their fathers in erecting humble sanctuaries for the poorest of this land; but the example of liberality was set in the General Assembly itself. They did not issue an order and call upon the people to obey it; but they themselves struck the first blow, and they set the example in Presbyterian Belfast—in the heart of Presbyterian Ulster—and in one night they raised nearly L.3000 in the General Assembly of the Presbyterian Church of Ireland. (Great cheering.) The consequence was, that when my friend Mr Gray and I went to the other towns and cities of Ulster, every town became to us a little Belfast: they took their tone and their cue from the tone which had been sounded forth from head quarters, and in a few days the subscriptions from Presbyterian Ulster amounted to about L.7000 sterling, and I believe that the sum has since accumulated very nearly to the sum of L.10,000. (Loud cheers.) I say that England has done well so far as she has been appealed to; America, also, has given us the first fruits of her liberality; but Presbyterian Ulster, that limited province, where great wealth does not prevail—the L.10,000 from Presbyterian Ulster is manifold more than what has been received from any Church or any other part of the kingdom. (Loud applause.) I add no more—time will not permit me to enter upon the subject as it deserves; and I prefer saying no more than to introduce to this Assembly the deputation from the sister Church, which is now ready to address you. (Cheers.)

MR GOUDY of Strabane then addressed the house in an eloquent speech, for which we regret we cannot find room.

MR MOLYNEUX of Larne spoke as follows:—Moderator, I have been commissioned, in conjunction with my brethren who now appear before you, to wait upon this General Assembly, and to communicate the feelings and purposes of the Irish

Presbyterian Church in reference to this the Free Protestant Church of Scotland; and whilst I feel this to be a high honour, and that I enjoy an exalted privilege, still I also feel that I was guilty of great temerity in accepting this commission, inasmuch as I am conscious of my utter inadequacy to communicate the feelings of intense interest with which you are regarded in your present noble struggle by the Irish Presbyterians. They sympathise with you, not alone because you are a section of the true Church of the Lord Jesus Christ, not alone because you are Presbyterians holding the same standards and the same system of ecclesiastical polity with themselves, but they sympathise with you chiefly because this is their parent Church, and because from it, in bygone days, the spiritual light, and liberty, and freedom came, which have spread their meliorating influences over the north of Ireland for the last 200 years, during every period of social discord or political commotion. It is not, then, a matter of astonishment that Irish Presbyterians should sympathise with you, nay, it would be a subject of wonder if, forgetful of all these things, they could look with apathy or indifference upon this Church in its trials, in its difficulties, and in its righteous contendings. We saw from almost the commencement of the struggle that the contest was one which could not be accommodated—that some one of the parties must recede; and so fully convinced were we of the righteousness of your cause, and the integrity of the men by whom it was upheld, and of the splendid talents which were wielded in its support, that ultimate defeat was to you impossible on the ground of argument, and that, therefore, you would never barter for any earthly consideration the rights guaranteed to your Church by the charter of Heaven. Deep, therefore, was the interest with which we regarded your struggles, even when these were confined to the debates of your Assembly—debates in which the righteousness of your cause was demonstrated with a power of reasoning which swept all opposition before it, and which established alike the disinterested purity of your purposes, and the accordance of your principles with the ecclesiastical polity of the Word of God. We saw that year by year, so far from retrograding, you advanced. We could not but sympathise with you in your contendings for the same liberty which we enjoy, and for the casting aside of that yoke of bondage which we never bore, but the character of whose galling despotism we can very well appreciate and comprehend. But when in endeavouring to maintain unimpeached the allegiance which you owed to Christ, the sole King and Head of the Church, we saw your venerable ministers dragged before the civil courts—when we saw them fined and threatened, and the whole torrent of official insolence poured out against them—we would have been undeserving of the name of Presbyterian—we must have riven every emotion of gratitude from our bosoms—we must have quenched within us the fire of the chivalry of our native land—had we not sympathised with you in your sufferings—had we not cherished feelings of the most intense interest with respect to your trials—and had we not made use of every effort within our power in order to avert the calamity and disruption by which your Church was impeded. Each new element, as the current of circumstances and the leadings of divine providence evolved it, heightened this interest; and we felt convinced that a crisis was at hand, the consequences of which no man could calculate—consequences which might run parallel, not merely with the destinies of this mighty empire, but with the destinies of the Church of Christ, to a period when the glories of the empires that now are shall only be known in the records of the historian, and which might contribute essentially to bring into activity that series of moral revolutions by which the despotism of the Man of Sin shall be overthrown, and the principles established by which the kingdoms of this world shall become the kingdoms of our God and of his Christ. You felt that you could not submit to the statute law of the realm, as it was interpreted in relation to the rights of the Church; you felt that a direct attempt was made to set aside the law of Christ, and introduce the law of man in its stead; you felt that the demands of the civil court were extended not alone to those things situated on the boundary-line which divides the realms of earthly monarchs from the kingdom of Christ, but to things situated in the very centre of Christ's kingdom, and holding the most influential relations to the other great scriptural principles by which its affairs are governed;

and rather than submit to such desecrating usurpation, you left the law Church of Scotland, over which are now stretched the line of confusion and the stones of emptiness. By this act you have flung back the calumnies of gainsayers, and covered their authors with confusion. Your self-devotion, your sacrifice of personal interests and worldly emoluments—the rending asunder of the thousand associations by which the noblest and tenderest sympathies of your nature were entwined around the Church which you left, the temples which you have forsaken, and the houses which you have abandoned, all declare the paramount influence which your principles must have exercised over your understandings, your hearts, and your affections. In being sent then to communicate the feelings of the Presbyterian Church in Ireland, in reference to the Free Protestant Church of Scotland—our parent Church—we declare that there are feelings of intense admiration in regard of the triumphant defence which you have made of your principles—the noble moral elevation which you have exhibited in maintaining them—and the courage and heroism which you have displayed in defending the doctrines of the fathers of the covenant, showing that you are not unworthy sons of such illustrious sires. There is another circumstance connected with the controversy in which you have been engaged, which has forcibly impressed itself upon our minds—and that is, that you have been seeking for no advancement of the interest of your order—that you have been attempting to rivet on chains of ghostly despotism around the freedom of the people—nay, that you have rejected ecclesiastical power, when it was offered to you upon the ruins of the people's rights; and that you have sacrificed what must have been dear to yourselves, and to your families, for the purpose of securing to the Christian people those privileges which should be free as the air they breathe. These rights, the Church, from which we came, has ever exercised and enjoyed, with what beneficial consequences those amongst you who are acquainted with her can tell, and with what influence upon her advancement and prosperity, the fact, that this day 200 years past, she could only number five congregations, and now she can number 500, will abundantly declare. That the full enjoyment, and the free exercise of the right of the Christian people to elect their own ministers will not lead to anarchy, has been demonstrated by an experience of 200 years—and that it does not induce the ministers to forget their high vocation, and flatter the prejudices, and yield to the caprices of the people, will be admitted in our case, even by our bitterest enemies. Ours is a case directly in point, and the working of our elective system furnishes the most satisfactory refutation of the various objections urged against the enjoyment of the same privilege by the adherents of the Free Protestant Church of Scotland. There may be, occasionally, an abuse of this as well as of any other privilege conferred by God upon man; but the above is not an argument against the use of any right which can be proved to belong to any section of the community. Is not the elective franchise frequently abused; but will our legislators say that, therefore, the people should be deprived of their rights as electors, and that certain patrons should be appointed who would determine who should enjoy seats in the House of Commons? If good for the church would it not be equally good for the state? But that the State would not endure it, even in a modified form, has been proved by the recent history of the nation in its energetic demands for reform. I argue not whether this be right or wrong; but the statesmen who advocated the one must necessarily belie their principles if they do not advocate the other. But those who are hostile to popular election, now appear to suppose that the patron cannot go wrong in the exercise of his prerogative—that to the extent of presenting an individual to a parish, he is infallible. In such logic as this, we Irish Presbyterians have either too much good, or too much bad sense to acquiesce. When, therefore, I stand here commissioned to declare the feelings of Irish Presbyterians with respect to the Free Protestant Church of Scotland, I have to announce that not only their convictions, but their hearts and affections are with you. Your refusal to accede to the principle, that you are bound to ordain whosoever may be presented to a congregation, no matter how the people may resist his intrusion, has been called rebellion; but it is no rebellion against the powers that be to maintain an allegiance to the King of heaven; and at this hour, in all the wide extent of her dominions, there are no men more loyal to our

beloved Queen—no men more determined to uphold her throne—no men more devoted to her person—no men who would peril life itself with more heroism in her cause, than the people of the Free Protestant Church of Scotland, and the Irish Presbyterians, who are identified with them in principles, and feelings, and devoted loyalty. It is the glory of a monarch to reign over a free people; it is a ruler's shame to be the mere tyrant of obsequious slaves. The latter Presbyterians never can be—the former they are determined to be; and with our most cherished aspirations after civil and religious liberty are bound up the principles of unflinching devoted loyalty to our beloved Queen. The time may perhaps come sooner than we anticipate when the threatened upturning of the social fabric shall reveal the loyalty of true Presbyterians. We wish to draw the bonds of amity closer between this country and our native land, because we feel assured that when the hour of danger does come, England has sufficient elements of disorganization within her own bosom to prevent her from putting forth any efficient effort for our protection and deliverance. Such was the case at a former eventful period of the history of our country, but from Scotland came the stalwart arm that crushed our persecutors and freed our fathers from the indiscriminate butchery by which it was intended they should be exterminated from the land. The social elements now at work are strikingly analogous to those which produced that terrific convulsion; and if similar moral combinations should be productive of similar results, we feel that to you we could look with confidence; and we are assured that the heroism which has borne in triumph the Scottish banner amidst the thunder of battle and the tide of its fury, will not desert us when we may be flung into the deadly conflict to struggle for our freedom, our kindred, our religion, and our lives. I have but little to say respecting the purposes of the Presbyterian Church in Ireland in reference to the Free Protestant Church of Scotland. As far as our abilities will enable us, we will endeavour to assist you. Our means are not great, but we are willing to share them with you—and I confidently hope that not one of our congregations will be found to have kept back from rendering to you such assistance as God may have placed within their power. Active measures have been adopted at our late meetings of Presbytery, for the purpose of having this accomplished, so that although the sums may be but small, they will be given by a willing hand, and accompanied by our warmest blessings. You have assisted in the erection of our houses of worship—you have contributed liberally to our mission funds; and now, in the hour of your need, cold and indifferent would we be if we would contribute nothing as an expression of the deep gratitude which we feel for the numerous acts of generous kindness which you have conferred upon us. The Presbyterianism which your fathers planted in Ulster has taken deep root there; and in proportion as it has spread, in like proportion have peace and enlightenment and social order followed in its train. We live in a land many portions of which are still in the wild vortex of maddened excitement; and every political empiric has his panacea for the cure of all our disorders, and his specific for all our real or imagined sufferings. But they know nothing about us; the man who is unable to appreciate the influences of pure religious affections upon the social condition of a community, is utterly incompetent either to understand the cause of our errors, or the only cure which will effectually meliorate their inveteracy. Why is it that Irish Presbyterians, amounting to nearly one million of people, are amongst the most moral, industrious, and peaceable classes of the empire? I answer, because of the character of their religion. Why is it, again, that the population in many other portions of Ireland are almost continually in a state of smothered rebellion, giving themselves up to the savage fury of unbridled passions, and the wild justice of revenge? Because of the character of their religion. Legislative enactments will never cure our disorders, or furnish a lasting remedy for our errors. Religion—the religion of the Bible, and not that of superstition—will alone cure all the evils under which we groan, and furnish an efficient cause for the removal of the pernicious influences which shake our social system to its foundation. In the north we enjoy to a great extent the quietude, the peace, and the social order which spring from the healthy tone of moral feeling pervading its various members; and as the foundation of this was laid by the Scottish Presbyterians in the plantations of Ulster, so to you, their

children, and their survivors, are we this day indebted, under God, for the moral pre-eminence which, in our native land, we enjoy. Ungrateful, then, would we be indeed, if now, in the hour of your trial, we would not step forward, and to the utmost extent of our abilities, contribute to the accomplishment of your purposes and desires. With feelings of deep disgust, and in some instances of overpowering indignation, have we heard of the persecutions to which your ministers and people have been subjected, by the worthless and contemptible tyrants who would attempt to coerce the consciences of a free and enlightened, because a religious people. They will not permit the gospel to be preached upon the soil which is dishonoured, because they are its lords—they will stop that tide which has crumbled into fragments of ruins the mighty empires which strove to check its progress—they, with puny and sacrilegious hand, will attempt to arrest the growth of that kingdom which the strength of Omnipotence is pledged to extend wide as the race of man. No! that they will not be able to accomplish—the cause of Christ will flourish and triumph when they are lying in their unhonoured graves; and if, perchance, their children, in coming generations, shall trace back their lineage to them, they will blush to think that they are the descendants of such unhallowed sires, upon whose sepulchre the pen of history shall write, when the adulation of man shall have ceased to utter its lying flatteries—These were the persecutors of the Church of Christ. This, however, is but your dark and cloudy day; soon will the shadows pass away, when your church shall appear before all her enemies, “fair as the moon, clear as the sun, and terrible as an army with banners.” You are now in the midst of the storm and the hurricane; but, as when the tempest has swept before it the rack which darkens our horizon, we sometimes see far away in the distant realms of space some fleecy cloud sleeping in sunshine and repose, so will your troubles be swept away, and peace, and calm, and prosperity gladden your spirits as you bask in the sunshine of Heaven’s favour, or rejoice in the manifestations of your Redeemer’s love. We pray that God may cause you to dwell on high, and make your defence the munition of rocks, that he may establish peace within your walls, and prosperity within your palaces. And to you, Sir, and to the members of this venerable Court, we pray that God would grant his richest blessings; and when he has finished his appointed purposes with you here, permit you to enter into that world where they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. (The reverend gentleman sat down amid great cheering.)

Dr CANDLISH said—Considering the vast importance of the momentous subject which is this night to occupy the attention of the House—by far the most important subject which we have to entertain—I shall abstain from any remarks in proposing the resolution which I have to bring before you, further than to say, that deep as is our debt of gratitude to our Presbyterian friends in Ireland, for their hearty sympathy with us during the whole course of that struggle which has ensued in our separation from the Establishment, that debt is rendered deeper by the kind, considerate, and zealous aid which they have rendered to us since that event, and which has been peculiarly seasonable both from the largeness of the amount of subscriptions which they have sent over to assist us in our necessities; an amount larger in proportion to their numbers and the wealth of the population, than I believe any other part of the community has rendered to us. And they have not only added to our debt of gratitude by their pecuniary assistance; but we also owe them a debt for a still more valuable favour—a favour to which I am entitled to bear testimony, as coming peculiarly under my cognizance from the office which I held as convener of the committee of supplies. I refer to the number of brethren and friends who have come over at our invitation to help us in our time of need, to give spiritual supplies to our people throughout the land. (Cheers.) Such were the straits to which we found ourselves reduced, by the unprecedented demand that was made for preachers from every part of Scotland, and such was the scantiness of our supplies, that, I believe, but for the aid of our Irish friends, we must have left a large portion of the territory of Scotland unvisited with the voice of the gospel in connexion with our communion. We cannot over-estimate their assistance, and we cannot repay it, un-

less the time should come that God should open as wide and effectual a door to them over all Ireland, as he has opened to us over all Scotland; and I will venture to pledge this Assembly, and to pledge the church, that if that event should arrive, we will repay, by a Scottish raid and foray, the invasion of our Irish brethren. (Laughter and cheers.) And we shall most heartily lend them our assistance to occupy the territory of the green isle with a visitation of the gospel of the grace of God. I beg to move—

“The General Assembly receive with profound respect and lively satisfaction the deputation from the Presbyterian Church of Ireland, and the assurance which it has given of the unabated interest with which the ministers and people of that Church regard the Free Church of Scotland, and return the thanks of this Church for the cordial reception given by the General Assembly of the Irish Presbyterian Church at their annual meeting in July last, and for the aid afforded to that deputation in explaining the principles of the Free Church, and in procuring contributions to its funds, as well as for their seasonable and invaluable assistance subsequently rendered in the supply of ordinances in Scotland. The Assembly express their earnest desire that the bond which unites the two Churches may long continue to subsist—that it may be hallowed by the divine blessing, and that under that bond we may be found contending against the progress of Antichrist, and in upholding the supremacy of Christ, the alone King and Head of the church, and the spiritual rights of his Christian people. That the thanks of the Assembly be given from the chair to the reverend gentlemen who have now addressed them, and that a deputation of the Free Church be appointed to attend the next ordinary meeting of the General Assembly of the Presbyterian Church of Ireland, and to reciprocate to that Church the feelings of respect and affection by which we are animated.”

Dr SMYTH begged to second the resolution which had been proposed by Dr Canlish. Having had the honour to be one of the representatives from the Free Assembly to the General Assembly of Ireland, I feel it a high privilege to bear my public testimony to the enthusiastic devotion which our friends manifested in their Assembly—to the warmth and intelligence of the sympathy which they discovered in regard to all the great points of our question; and when I remind you and this Assembly of the interesting fact, that in one evening the sum of upwards of £2000 was subscribed by that Assembly in behalf of the Free Church, I need not add another word to show the deep interest which they take in our success. (Loud cheers.)

The motion was then put and carried by acclamation.

The MODERATOR then addressed the deputation, and referring to their predecessors who appeared at the Edinburgh meeting of the Free Assembly, said—The Moderator who then occupied the place which I have now the honour to hold, addressed that deputation with a power and effectiveness peculiar to himself. I can pretend to no such power or effectiveness in my address to you. We thank you cordially for the address which you have read, and for the way in which you have followed that out by the eloquent and powerful manner in which you have expressed yourselves. Throughout the whole of our contendings for great principles, you have sympathised deeply with us. Your sympathy has not been confined to congregations or to presbyteries, but it has extended to the whole body of your Church, thus showing that you are animated by one spirit in this great cause. And not your ministers alone, but your people also, have throughout shown the deepest sympathy with us; and latterly you have manifested your regard for us by those substantial deeds which have filled us with admiration and astonishment, which we receive at your hands with the utmost gratitude. We reciprocate the feelings which you express; and we shall be willing to reciprocate the course which you have pursued towards us, should you be placed in the same circumstances as we are. Not the Free Church only, but the whole community of Scotland, will come to your aid, and exert ourselves to the utmost in your behalf, in any such emergency. Of the zeal and the energy and the efficiency of your labours we are all aware. The very aspect of external nature tells where you have been, and where you have laboured. The industry, the exertion, and the temporal comfort enjoyed by those over whom you are the ministers, bespeak the value of your labours; and not merely this, but

the peace and tranquillity of the community testify to the value of your ministrations; so that it may be said of the faithful preaching of the gospel, and of the principles which you inculcate, that "godliness is profitable unto all things, having the promise both of the life that now is and that which is to come," and that he that is taught to fear God will also honour the king and the powers that be. I have also much pleasure in conveying the thanks of the Scottish Assembly to you for the testimony you have borne to the course which we pursued, and for the affectionate interest which you have expressed in our welfare both as a Church and as individuals. May you return to your own homes and respective spheres of labour refreshed with what has come under your eye, and with renewed strength to labour in the vineyard of the Lord indefatigably and fearlessly; and may you experience the countenance of your Divine Master—may you see the work of the Lord prosper in your hands; and may many, many souls be won to Christ through your instrumentality. (Loud cheers.)

REPORT ON THE HIGHLANDS.

Dr CANDLISH rose, and was received with loud cheers. He said—As you are aware, Moderator, it is not a full report of the Acting Committee of the Special Commission which is to be called for to-night. A full report will embrace a great variety of statistical details, with several practical propositions and arrangements, for the ensuing winter. The Assembly is aware that the Acting Committee is called to-night to report on one particular subject, to which, indeed, the attention of the Committee has been earnestly and anxiously directed during the whole summer. That subject is the state of the Highlands of Scotland; not their general state merely in reference to religious ordinances, but simply the state of the Highlands in two particulars—the one being the hardships which the adherents of the Free Church throughout the Highlands, and particularly in one extensive county, are suffering from the refusal of sites, and other kinds of persecution; and the other is the melancholy excesses to which some of the people in these districts, particularly in Ross-shire, seem to have been provoked by the hardships which they are enduring. Now, the Assembly cannot well expect a full and written report from the Committee even upon these points, and I trust, therefore, that you will regard the statement which I am now to make as made upon my own responsibility, except in so far as I lay upon the Assembly's tables the documents which the Committee have issued. In regard to the first point, the attention of the Committee was early directed to the great hardships endured by the ministers and people of the Free Church in the north, and especially in the county of Sutherland. (Hear, hear.) On this subject I shall not expatiate, nor give indulgence to the feelings which must naturally arise in the mind of every one who has any value for the rights of conscience and for the principles of religious liberty. I shall endeavour to remember that I speak now in the capacity of convener of a Committee, and simply as giving in a report. I shall not, therefore, dwell on the various kinds of minute and petty persecution which it is alleged the adherents of the Free Church in Sutherland and the neighbouring counties have been called upon to endure: such as being threatened with the loss of situations or the loss of employment, or threatened, it may be, with expulsion from their lowly dwellings, for no other crime than that of harbouring a venerable father grown old in the service of the Lord. (Loud cries of "hear, hear.") I have more especially to bring under the notice of this Assembly that particular and special kind of persecution of which the county of Sutherland has most reason to complain. The other kinds of tyranny, vexatious and harassing as they are, are yet covered in such a manner that it is not easy to deal with them; and thus they prevent such a decided expression of opinion as that other system of oppression calls forth and demands. That system of oppression is the refusal to the inhabitants of the entire county of Sutherland of the exercise of the right of private judgment, and the liberty to worship God according to their own consciences, none daring to make them afraid; for, disguise it as they may—place it on the grounds of the rights of property as they will, and on the title of every man to do what he will with his own—it is vain to set up the right of every

man to any portion of God's earth as a competing right to Him whose is the earth and all its inhabitants—(loud cheers)—to his right to see his people protected in the full enjoyment of their liberties—the right of worshipping Him according to the dictates of His law and their own consciences. This, I say, is not so much the right of his people, as it is the right of Him who is the people's King and Head, and who, as the Head of the Church, claims to have the earth for his possession—for the earth is the Lord's, and the fulness thereof,—and it would be well if those who thus stand upon their rights of property, and press them to such an extreme as to warrant them in excluding from the worship of God the population of an entire county in our native land—the worship of God, I say, in freedom—for there can be no worship of God in bondage—(loud cheers)—it would be well if those men who thus stretch the rights of property would seriously consider how difficult and complicated are the questions which they are forcing calm and reflecting men to entertain—questions which wise and prudent men will always leave, if they can, in abeyance—questions regarding the origin of the rights of property—questions which, if I mistake not, the wisest statesmen and politicians of the last age advised our landowners and aristocracy not to raise, and not to do anything that was calculated to raise them in the minds of others. I do not intend to dwell upon this point, or to press it too far in the way of condemnation of those who have seen fit to adopt the policy of which we complain. I would fain hope, however unlikely in present circumstances the supposition may appear—I would yet cherish the hope, that a better understanding of our views and principles may yet turn the hearts of our adversaries; and especially that God, who can make even his enemies to be at peace with a man if his ways please him, may yet see meet to turn the hearts of the oppressors of his people. I am aware that this systematic plan of crushing and oppressing the people by refusing sites, whatever money might be offered for them, though it was formed and even avowed before the disruption took place, has been vindicated by some on the ground of alleged violence of language since the disruption took place. It is a common expedient to vindicate, by an after thought of this kind, a measure which has been planned beforehand; and, it is perhaps natural, that they should take advantage of any lapse or slip on the part of members of the Free Church, and assign that as the cause of their previously organised and avowed determination. Be that as it may, I trust that we have been taught a lesson, and that this Church, and the ministers and members of the Church, will endeavour by cultivating the spirit of wisdom, and the meekness of wisdom, to disarm the calumnies of those who are without; and whereas this conspiracy—I call it so—this conspiracy against the Free Church on the part of the landed proprietors, has been justified, or attempted to be justified, by an alleged conspiracy on our part against the constitution of the land—I trust that we shall not only do our utmost to maintain peace in our days, but that we will endeavour to make it manifest to all men that we have no other design in view but to promote the principles of the Free Church, and the preaching of the gospel to every creature under heaven. (Loud cheers.) If this were once understood, and men, ceasing to lay hold of certain expressions misrepresented or uttered hastily, would judge of the Church by its own practical actings; if they would look to the course which the Assembly is now following—quietly pursuing its single end of promoting the gospel of the Lord Jesus Christ—if they would do this, I cannot but entertain the hope that some of our opponents at least would be softened; and that some concessions would be made to the outraged feelings of the Christian people. In reference to this subject, the Committee issued what I believe I may characterise as a singularly calm, a singularly clear, and a singularly touching appeal to the proprietors of land in Scotland; an appeal, which, I will take leave to say, drawn up as it was by my friend Mr Dunlop—(great cheering)—an appeal, the effect of which is calculated to soften the hardest heart, and to warn the most infatuated of the dangerous course which they are so recklessly pursuing—that document I now put on your table. In addition to this, the Committee early considered the importance of sending down special visitors to the county of Sutherland, to encourage the hearts of the Christian people to the patient endurance of their trials and persecutions; and also with a view to assist the ministers

there in preaching the gospel. Accordingly, at an early period of the summer, the Special Commission organised and arranged a deputation to visit the Highlands and Islands—a plan of which I trust the Convener of the Gaelic Committee will give a full account; and they also appointed special visitors to go to the county of Sutherland to do what they could to preserve peace and order in that large county, and to encourage the hearts of the friends of the Church residing there. These men did visit that county, and I believe the best report that can be rendered by the deputation from Sutherland, is, that entire peace and good order prevails throughout that county in the midst of the unheard-of privations, the unexampled persecutions, to which they have been exposed. (Cheers.) At the same time I cannot resist the satisfaction of announcing that I hold in my hand another document, which is not indeed from this county, but from one in the neighbourhood, and which would seem to indicate that there is to be some relaxation of this hard and oppressive system. I cannot deny myself the pleasure of reading this document, and it will be for the Assembly to judge with what satisfaction this prospect of relaxation ought to be received. It is in the following terms:—

“To the Committee for the Free Church in the parish of Cawdor.

“CAWDOR CASTLE, Sept. 1843.

“Gentlemen,—As factor for the Right Hon. the Earl of Cawdor, and as authorised by his lordship, I have to state, in reference to your application for a site on which to erect a place of worship in connection with the ‘Free Church,’ that his lordship, though feeling compelled by a sense of duty to decline granting your request as then made, is now willing, in the hopes that time may compose the unhappy differences on ecclesiastical matters which at present exist in the parish, to allow the erection of a shed or temporary place of worship on the pasture or waste lands at Newton of Budgate—(hear, hear, and laughter)—but under the following conditions and reservations, viz—that the said erection shall be wholly of (wood) timber—(laughter and hisses)—and that it shall be removeable by me, or the earl’s factor for the time being, at any time, on giving three months’ notice in writing to any one of your number, or to the minister ordinarily officiating therein at the time. (Great laughter.) Should you fail to remove it yourselves within that time, the materials, if removed by me, as being his lordship’s factor for the time being, to be sold, and—[mark, I pray you, the generous liberality of his lordship’s offer]—the proceeds, if any remain after paying the expenses of the removal and sale, to be lodged in the British Linen Company’s Bank at Nairn, or other bank there, for your behoof. (Roars of laughter.) [But this is not all; mark the generous and princely manner in which access to and from the church is to be secured to the congregation.] That the consent of John Grant, the tenant of Newton of Budgate, shall be obtained by you to such erection, and that any claim by him for abatement of rent, or for damages on account thereof, shall be borne by you, he expressly relieving his lordship from any such claim—(laughter)—and that you shall likewise indemnify his lordship for any damage which may be done to his plantations and fences—(renewed laughter)—as well as his tenants for any damage done to their crops and fences, or property, by persons going to, or returning from, the said place of worship.—I am, your obedient servant,” (The close of this letter was received with loud hisses and cries of shame.)

Now, Moderator, I come to the second branch of the subject, and on this part I shall abstain from enlarging. This branch relates to the distressing accounts which have reached us from Ross-shire, I will not say a word as to what these reports were, or the extent to which they were or might turn out to be well-founded. The whole matter is now under judicial examination; and for the Assembly to pronounce an opinion now would obviously be to step out of its place. No sooner did these reports reach Edinburgh, than a special meeting of the Committee was convened, and an address was proposed and sent down to the district. I lay that report upon the table. At the same time the Committee authorised a deputation, consisting of Dr McFarlan, Dr Gordon, Dr Mackay, and Mr John Hamilton, to proceed immediately to the north, and confer with the ministers there on the best means of preventing a repetition or continuance of these distressing events. A report will be laid upon the table as to the way

in which the deputation have executed their errand; and their testimony will show that their visit was peculiarly seasonable; and they bring us the good news that all hazard of the continuance or repetition of these scenes is now at an end. These are the subjects which are to come under the notice of the General Assembly this night. We are now called upon to consider how we are to support our persecuted members in that county who are now shut out, or attempted to be shut out, by a settled and formidable combination against the exercise of their religious privileges, in the only form in which they can be enjoyed in connection with the Free Church of their fathers. (Cheers.) Now, Sir, the fate of these men demands the earnest and serious consideration of this Assembly. We are bound to extend to them our fatherly sympathy, and our effective aid; the ministers of that large county demand, too, our sympathy and assistance; and I should rejoice if the Assembly, to-night, were to come to such a resolution as would show that the attempt on the part of those in power to force out from that entire county the principles of the Free Church of Scotland, will be met with a resolute effort throughout all the Church. (Cheers.) I should rejoice if the liberality of this Church, ay, and the liberality of other churches of Christendom, were to be put forth in behalf of these ministers and their afflicted flocks, to such an extent as might enable us to say to the great ones of the earth—You think by depriving the people of their churches, and the ministers of their houses to dwell in, to shut out the gospel of the grace of God in that form in which these ministers proclaim it, and these people desire to hear it—you think this, but the liberality of Christian Scotland, and the liberality of Christendom, enables us to put these ministers in such a position that they will be able, even when they have to travel the distance of 60, or 70, or 100 miles, still to visit their flocks, and still to dispense among them the bread of life. (Cheers.) Yes, it were a noble thing, if it turned out that in this our Free Presbyterian Church of Scotland, in which we disown prelatical authority, and prelatical wealth, and prelatical luxury—in which we have no ministers living in palaces or lolling in their easy carriages—it were a noble thing to be proclaimed throughout all Scotland, and over all Christendom, that the only ministers of the Church of Scotland who were enabled by the liberality of the Christian people to keep their carriages and their horses, were these—(the latter part of the sentence was lost amid the rapturous cheering of the audience, which was several times renewed.) If such a resolution of this Assembly were accompanied, as it will be, by a solemn admonition against all degrees of excess—which cannot serve the cause of the Lord, but can only draw down judgment on the Church and the land—I say a resolution of this Assembly, manifesting our determination to support our afflicted brethren, accompanied with such a solemn admonition, would do more to preserve the peace of the Highlands than all the constabulary and all the military the authorities can muster; and though, in addition to all the troops in Scotland, they should pour in upon us all the troops which they are now sending in upon Popish Ireland. (Great cheers.) Dr Candlish then laid upon the table of the Assembly the documents to which he had made reference in the course of his speech, and sat down amidst loud cheering.

Dr CANDLISH again rose, and said, that as the subject before them referred to the Highlands, they should now receive a statement from their respected father, Dr Mackay, to whom was committed the case of the Highlands, and thereafter the Assembly would receive such statements as the deputation to Ross-shire had to submit; and then the Assembly would be in a condition to give their deliberation and decision.

Dr MACKAY of Dunoon then addressed the Assembly as Convener of the Gaelic Committee. He said, I am not, as yet, able to give in a full report as to the state of the Highlands statistically. The Gaelic Committee are now in conference with several Synods, and individuals belonging to them, and I am in the hope, that by Monday we will be able to prepare and submit to this Assembly, a report on the state of the Highlands in general, which will most fully show that not the smallest part of Christian duty this Church has to discharge, will consist in rendering support and aid to that spiritual distress now existing so largely in that extensive portion of the country. Understanding as I do, that the business of this evening is to

refer, as it ought to refer, in the first instance, to a district of the Highlands where this distress most largely and most pressingly exists, I will confine the few remarks which I take the liberty of submitting, to that district, viz. to the county of Sutherland. It has fallen to my lot personally to obtain a pretty extensive acquaintance with the Highlands and Islands of Scotland; and since the great event has taken place which has brought us together here, that acquaintance has been not a little extended by means of the very voluminous, and in some respects burdensome, correspondence, we have lately had with ministers and people throughout the Highlands and Islands. (Hear.) With the county of Sutherland I obtained an earlier acquaintance, being myself a native of that county; and I wish I were able to bring before the house somewhat of a picture, were it only the slightest outline, to show the case of that county as it really does exist—how the principles of the Free Protestant Church of Scotland are riveted in the hearts of the natives of Sutherlandshire, and have there a more deeply-rooted and immoveable place than even in any other part of Scotland of the same extent. (Cheers.) I could not easily undertake the task, pleasing as it might be, of showing you how the principles and doctrines of the Church of Scotland have been appreciated from the earliest periods of the history of our Church, and become not only permanent, but pervading, in the minds of all the natives of the county of Sutherland from generation to generation. Neither can I undertake to show the change that has taken place in the structure and framework of society in that county, which has caused many of the evils under which its poor numerous inhabitants now labour, but which, nevertheless, have not been able to subdue the love to the Church of their fathers that burns in their bosoms. (Cheers.) The generation now existing in Sutherlandshire are not altogether without the memory of days gone by, when perhaps in no part of Europe did so much intelligence, with so much of patriarchal usage, exist as in that county; when a respectable race of landed proprietors and tenantry associated from the highest class to the lowest, the one with the other, and diffused over the face of society the intelligence of the highest class down to the very lowest. (Cheers.) A sad change has taken place, indeed, in this respect. There is a total alienation of the highest classes of society even from the middle classes, and still greater, if possible, from the lowest classes in the county. Nor let us forget who in days gone by were at the head of the reformation movement in Scotland? Was it not the Earls of Sutherland? They well knew the principles they were called to contend for, and they did contend for the principles of the Church of Scotland. Another fact in the county of Sutherland is, that a very great portion of that county has undergone a transference of tenure from one family to another. I mention these things for the special purpose of saying, that I cannot but feel that the present condition of that people tends to create dissatisfaction, and possibly worse. I pray God it may not be so. I am not here, nor any one else, to speak in favour of, or in justification of such unhappy movements as we have read of in another county; but “oppression maketh wise men mad.” (Hear.) And of all the oppressions the inhabitants of the county of Sutherland feel at this moment, I have little hesitation in declaring, that not the slightest is the impossibility, from poverty, to sustain their ministers, in anything like the worldly comfort that they were accustomed to see them in—(hear)—in seeing them driven from house and home, and prevented from visiting their flocks, on account of the distance betwixt them. These ministers are afraid to enter the houses of their old parishioners, from the fear that the poor people will be visited with the frowns of power, and injured in their worldly circumstances. (Hear.) I know that the hearts of these poor people are pained at being unable to visit and alleviate the distress of those servants of God who have so long ministered to them in holy things. I shall endeavour to present to you two statistical facts to show the present state of the county of Sutherland: That county consists of 17 parishes, including I believe, two or three *quoad sacra* parishes. Of the 17 ministers of these parishes, eleven left the Establishment, and joined the Free Church. (Cheers.) You are not, however, to suppose that it is in these eleven parishes only that we count the adherents of the Free Protestant Church. If we look at the facts as they exist in all the 17 parishes, we find adhering to that Church not a few merely—not

a mere iota—but the entire population of these parishes. This is not conjecture. To show the effect of the disruption in the county of Sutherland, I will just mention one fact. The sacrament of the Lord's Supper has not been administered in that county by the Establishment in any one parish since the disruption took place. (Hear.) Though we do not always approve of the reasons of the actings of our opponents, I think this house will judge that they had good reason for this at least—because there are no communicants. (Cheers and laughter.) I am credibly informed, on authority, that in the county of Sutherland, consisting of these seventeen parishes, and with a population of 24,666 souls, there are not fifty communicants in the Established Church. (Cheers.) These are facts which deserve to be impressed on the mind of every member of the Free Protestant Church, and which surely are calculated to draw forth the warmest sympathy of all in behalf of their distressed brethren in that part of Scotland. (Hear.) It is already known to Scotland at large that the ministers in that quarter who have left the Establishment, the only ministers belonging to that county to whom the population adhere, have been constrained by cruel necessity to forsake not only their usual places of abode, but to forsake the bounds of their county, and going to counties at a distance of fifty, or sixty, or seventy miles, return as often as possible to visit their flocks, and spend what time they can among them. In such circumstances—to speak plainly and directly—they require more pecuniary support than those in other parts of the country; for, subject to these privations and hardships, I fear that flesh and blood may, not long hence, give way; and could this house chain an aged minister to these distresses and privations,—if invited to another field of labour in another corner of the vineyard, could you blame him for accepting the call? And where are we to find individuals, however devoted to the cause, to fill the breach thus created, and perform the duties due to the inhabitants of that county? Allow me to show the mind and character of the people of these districts, by one or two illustrations. I am old enough myself to remember, in Sutherland, what might well be called a forced settlement. I remember the earthquake-like feeling with which that settlement filled the minds not only of the parishioners, but of most of the inhabitants of the county; and yet it was a case where the presentee (who for the present shall be nameless) had been a most respectable, and, indeed, an eminent man, in the portion of the church where he had ministered before, and the ground of the opposition merely was, that he was not the man of the people's choice—good as he was, he did not happen to be so. The people had received an indignant refusal in applying for the man of their choice; and ere that settlement was completed, turbulences did occur, and many of those concerned were imprisoned for months after trial at the Circuit Court, and others were outlawed and constrained to forsake their native land. And to show that in the present day such feelings are not extinct, let me mention another fact, which took place not many months since, shortly before the disruption. One of the brethren, an ordained minister, seemed to be somewhat tardy in making known his resolution with regard to events then in prospect. This was a minister every way reputable, respectable, and faithful, and I esteemed him highly as a brother. One Sabbath forenoon, on approaching his usual place of worship, what was he met by? His whole congregation in a body, not assembled as usual, but standing round the outside of the church in a compact body; and on drawing near he was met by the elders of the congregation in a band with this message—"Sir, you must now declare to us what your resolution is with respect to the law-profaned Church of Scotland—are you to remain in the Establishment, or join the faithful band who are about to quit it? for, remain you in the Establishment, and we as a body have come to the resolution of never submitting ourselves from this day to your ministry." Such is the disposition throughout the county of Sutherland, unanimously and at large. That district is not like other portions of Scotland, even those where the Free Church has a multitude of followers; but in Sutherland it is the constant subject of conversation, and prayer, and earnest longings—the subject in which most of all they are interested. Her principles have been riveted in their souls, and taught from generation to generation; and, though it be my native county, yet I will venture to say, that throughout Scotland a population of the same number is not to this

day to be found, so familiar, yea, so conversant with the principles of the Christian faith, and many of their sires and good men with the deep things of God. (Great cheering.) And it is fortunate for the inhabitants of Sutherland that their public character in its characteristic features had been brought before the public view ere these unfortunate events took place. It is matter of history, that when called on to serve their country and king in the field of battle and the hour of danger, as their moral virtues in peace had elevated them in the esteem of all who knew them, and had gone to those who knew them not, so when subject to the restrictions of military discipline and the struggles and toils of warfare, their virtues of bravery, honesty, and subjection to military control, bore the palm, by the report of all, over all their fellow-soldiers. (Cheers.) I will not enter—it would not become me to do so—on any description of the turbulent scenes of which we have heard, far less would it become me to land the blame of these unhappy events on any individual, far less on the noble proprietor of that magnificent and extensive domain. I will say that I do not so much blame the Duke of Sutherland, as I do those that form the means of intercourse between his Grace and his numerous tenantry and dependants. (Hear, hear, hear.) I would feel it an injustice to land the undivided blame on his head. I say, it attaches not to him. (Hear.) I shall not undertake to defend him; but I believe that on his own principles the Duke of Sutherland will not be loath to defend himself,—how successfully I will not say. I would lay the blame on those to whom he entrusts the management of his extensive estates, which exceed any other territory in Scotland belonging to an individual nobleman. Let us remember that, in proportion to the largeness, and in proportion to the ruggedness of the district, is the difficulty of management, and to the same extent is the proprietor disabled from having personal knowledge of his people, and rendered subject to the great evil of taking on report from others what it would be so much better he knew by personal inquiry. (Hear, hear.) It is on such individuals I lay the blame—great is their responsibility; and I shall not undertake the casuistry of dividing the blame between them and his Grace, for in some degree blame does attach to him, as he ought, as a first duty, to inform himself of the state of his people. (Cheers.) I believe that he acts on misinformation—that he believes this to be a mere rash movement which will soon pass away, and that he is but acting on the watchword of party, that what firmness has done before, firmness may do again. These are the kind of representations which are sent up to his Grace, and I do blame him for not disabusing his mind of such misrepresentations, although I am not without hopes that he will be led to do so still. I dreaded when I heard of the first settlement being about to be compassed in Sutherland; but the communicants in that parish have stood the temptation nobly—I say the communicants, for in the Residuary congregation of Lairg there is not a single communicant who was formerly a communicant in the parish. (Hear, hear.) I dreaded, too, when I heard of the intended settlement in the parish of my friend Mr Mackenzie of Tongue; and I rejoiced that it passed away without violence being offered even to those who, from a distant part of Scotland not of the best name, came to undertake that settlement. I stand not here to guarantee what may take place in parishes less instructed than those of Lairg and Tongue. When the ministers of the Establishment go forward to accomplish settlements in those parishes which have been under the sway of Moderate ministers for half a century past, it is there that I dread the effect which may be caused by irritation on the minds of men feeling themselves robbed of their dearest privileges. But I do not fear for the people of these districts being driven from their principles or their faith, if the Church of Scotland—the Free Protestant Church of Scotland—does but perform those duties to them which I say they are called in the wise providence of God to perform; and I do hold it to be the interest of the Church itself, as much as of the people of Sutherland, that these duties should be performed. I have little fear that the people of Scotland will enable you to do that duty; and then I am persuaded that his Grace's minions, or her Majesty's troops, may drive the people of Sutherland to their native hills, or force them to perish in the winter's snows, or in the caves of the earth, or force them over the precipices which border their coast, and drive them into the sea, or perhaps fire on them with "ball-cartridge"—(hear,

hear,)—they may do the whole of these, and yet the last survivor of all will be found imbued with the principles of the Free Church of Scotland. (Loud cheers.)

Dr M'FARLAN said, that having been sent by the Special Commission, along with others, as a deputation to Ross-shire, they had held conferences with several of the ministers of the Free Church on the circumstances of the riots which had taken place there, and he was happy to say that so far as they could learn, from the very brief and imperfect inquiries it was in their power to make, they found that these disturbances had been greatly exaggerated in the public newspapers. It appeared, particularly with regard to Ross-shire, that the people, or those engaged in opposing the settlement, were under the impression that it was their duty, some way or other, to manifest their opposition, and the Assembly might easily conceive that when the people were assembled in very considerable numbers on an occasion of that kind, without having intended any violation of the law they might be led into excesses which they could not afterwards justify. The same thing might be said regarding other settlements that took place. When the deputation arrived, however, they found the country in a state of perfect quietness, not only in the districts where the military were quartered, but in others which were not over-awed; and not only so, but the deputation found that the parishes where no disturbances had taken place, had come under obligations to the authorities of the county, binding themselves to assist in the preservation of the peace; and he had also received information that the parishioners of Resolis had come under similar obligations to the Lord-Lieutenant. It could not be denied by the keenest opponent of the Free Church, that her ministers had done everything in their power to prevent these excesses—that they had done everything in their power to persuade the people to submit quietly to the induction of these ministers, holding at the same time their own principles, and maintaining their adherence to the Free Church. And he need not say that their influence over their parishioners was far more powerful than the raising of a constabulary force or the presence of the military. (Hear, hear.) These were almost all the facts he had to state in reference to the visit of the deputation, and, for obvious reasons, he had given them only in general terms. Several of the cases were under judicial investigation, and it would be extremely injudicious in the deputation to enter into minute statements regarding these proceedings, or to express any decided opinion on the conduct of the individuals engaged. But he could not sit down without pointing out the necessity of the Assembly expressing their opinion on the subject, and of devising some means for aiding the necessities of the congregations in that quarter adhering to the Free Church of their fathers. Dr M'Farlan then referred, at some length, to the circumstances in which the people of Sutherland were placed by the refusal of sites, and by the influence brought to bear on tenants, servants, and dependents, and concluded by saying that he hoped the visit of the deputation had done good, by showing the feelings of the Church in regard to the recent proceedings, and by strengthening the hands of the ministry in that part of the country.

Mr CARMENT said the friends of the Free Church in the north had been vilified and defamed, in connection with these riots, by the misrepresentations of a hostile press. And he was sorry to see that some of his southern friends had attached too much credit to these aspersions,—else they would never have heard, as they had heard, one friend present talk of the “melancholy excesses” in the north. Now, while he did not justify what had been done, yet he must protest against such a way of talking about these affairs. The only “melancholy excess” he knew of was that a gentleman got his hat kicked to pieces, and another had been jostled. Not a drop of blood had been shed,—no one had been injured,—not a single doctor had got a fee by them. (Laughter.) To show them the extent of the misrepresentation which had been indulged in against them, he might state, that he himself had seriously and earnestly warned the people not to go near the settlement of the Residuary presentee at all,—and that, accordingly, not one single head of a family in connection with the Free Church at Rosskeen had been present at it, with the exception of one, who had not gone to join in any disturbance, but to bring away from it a scapegrace of a son. (Hear, hear.) And yet this very man was set up and

marked down as one engaged in the riot. (Hear, hear.) Another slander has been most industriously circulated, to the effect that he, after addressing the people, had concluded by saying, "women don't bring your shearing hooks with you," as much as to say, "bring them." (Laughter.) This was a vile slander,—yet it had been circulated confidently all over the country; and he knew of one man, a Residuary elder, who had gone about the streets of Edinburgh abusing him to every body he met, for saying this. The whole thing was a sheer unfounded calumny, and was just of a piece with all the other things which had been said of them. Sutherland and its inhabitants had been highly spoken of by Dr Mackay. But he (Mr Carment) could confidently say the same thing of the men of Easter Ross, who were well known throughout all Scotland for their religion, and piety, and moral good conduct. And although it might seem a paradox, he would say that the religion of the country was the cause of the disturbances. The pious among the people, it was true, took no part in them; but others, young and thoughtless, without the check of religion, but having all been accustomed from their infancy to the enjoyment of religious privileges, were ready to resist, even unto blood, any attempt at infringement on them. But they were not nearly so bad as they had been called. The worst thing done was at Logie, and even that was only their taking a few rather impertinent gentlemen by the neck, and rolling them down the hill, which was covered with good soft grass. The whole affair had been grossly exaggerated. It was true, some said there must have been some harm done, on the ground as they say, that there must have been "some water where the stirk was drowned." But this would not hold here, for the stirk was not drowned at all. But if any thing had been done by these poor people, they had been abundantly provoked. And their oppressors had done worse. What did they think of an old man like him having to stand and preach the gospel amid rain, and hail, and snow—(hear, hear)—exposed to the pelting of the storm, and of the winter blast, as he had often been? Their object, no doubt, was to drive back to the Establishment those who had gone out from it. But they might save themselves the trouble. All the Residuaries of Ross-shire could at present be easily accommodated in a tolerably-sized room,—and they might rest assured they would not be much more numerous in a hurry.

Dr M'DONALD of Ferintosh said—Moderator, I do not rise at this late hour of the evening to give a lengthened detail of my own views regarding the state of matters in the counties of Ross and Sutherland. I have twice visited the county of Sutherland within these nine months, and a considerable part of it in the month of August. Therefore I am quite prepared to give my full and cordial assent to what Dr M'Kay stated regarding that county, and the character and sufferings of the people in their present state. I am at the same time quite satisfied that four-and-twenty thousand individuals in that county, with very few exceptions, perhaps not one in a hundred, are determined, whether they get sites or not, to adhere to the Free Church. If we, as my venerable friend who spoke last has said, could but preach to them under frost and snow, they would sit on the brow of a hill, or in a valley to hear us. They are determined, I say, to adhere to the Free Church of Scotland, should they not be furnished with a single site. (Cheers.) They are under the impression, and I believe it has been circulated among them somehow or other, that the proprietor of the county expected, by withholding these sites from them and denying them their liberties, to oblige them to return to the Established Church; and I know that he communicated it to the people through certain agencies, that he would assure them that there should be no intrusion on his part, and that no minister shall be settled but by the consent of the people. I have seen that in black and white. (Hear, hear.) Not at the same time forgetting, that, in guaranteeing that he shall not force a minister, on a reclaiming—shall I say congregation, or handful of people, that the people had already made up their minds to retire from the Established Church, that, therefore, with respect to those who remained there, there was no risk of intrusion. (Laughter.) I mention this circumstance, because, perhaps, many members of this Assembly may fear, that if no accommodation is offered to these people, they will return to the Church once of their fathers, but now no more. No; they will assemble in barns; they will meet in

sheltered spots, yes, at the top of the rock here and there; and if they should get no minister regularly at least to preach the everlasting gospel to them, they shall conduct the service of the day by some pious, and excellent, and intelligent Christian, who shall read the Scriptures, and engage in prayer. And I am quite prepared now to say, that they are determined more than ever, never to return to that Church in its present state. (Great cheering.) Not only so, Sir, but in many instances, and I could name parishes in Sutherland, where, in consequence of our travelling through that county—I need not mention the names of the brethren who accompanied me, and others who have taken a tour through the county at other times—but in consequence of our poor and feeble labours in travelling through these parishes, several of those who formerly adhered to the Moderate ministers have left the church; yes, and there was one instance in which there was but a single Gaelic hearer in the church on a certain Sabbath, where a number used to attend. Now this shows the force of their principles, and their determination, under divine Providence, to adhere to the system which we have adopted; and they do, my friends and brethren, trust that providence will provide for them. They do not even despair but that the Duke of Sutherland—for I am afraid he has been abused—will, when he is made aware of these circumstances, grant them the privileges, or, I shall rather say, allow them to enjoy, according to the Toleration Act, the privileges of which they stand in need. I say nothing in regard to the underlings. I know not what influence they may have used; but I am quite satisfied, from what I have heard of the Duke of Sutherland, that if he had come to Sutherlandshire this season, as he has been accustomed to do, and seen and met with the people, he would have been induced to grant them the sites which they require. Now, Sir, I am not willing to trespass farther on the time of the house; but I have attended on certain occasions at communions in Sutherlandshire, and especially in the parish of Dornoch, where for the first time, the sacrament was administered on the margin of the sea, on the links connected with the shore, and where seven or eight thousand people assembled, and from all the surrounding parishes. The scene was very solemn, and very affecting; and I have no doubt, my friends, that had the Duke of Sutherland been present, it would have affected his heart, and perhaps drawn a tear from his eye, to witness such a sight. (Hear, hear.) I say nothing more of the county of Sutherland, but that I am quite satisfied that the inhabitants of that county deserve to be accommodated as much as possible with the means of grace and the ministry of reconciliation, and especially those ministers who could not find a dwelling-place in their own parishes, but have been obliged in consequence to retire to Thurso and Caithness, fifty or sixty miles distant. (Hear, hear.) I say that these ministers should certainly be encouraged, and helped also in a temporal respect, for on their lips the people hang, notwithstanding the distance at which they live. (Hear, hear.) With respect to Ross-shire, I have not been myself present at any of the disorders that have taken place in three of those parishes, namely, Logie, Rosskeen, and Resolis. I certainly heard from friends and foes some statements regarding the condition of matters on these occasions; at the same time I am quite satisfied that Mr Carment has been correct in stating that matters were exaggerated. I will not justify the conduct of these individuals, nor stand up in their defence. I believe that the matter was exaggerated as regards all these parishes, and this I am prepared to state on the authority of persons who were present. But there is one circumstance to which I must advert. Some individuals who adhered to the old Church were amongst these mobs. They were opposed to the settlements, and it is said they instigated others connected with our Church, and certainly prompted them to join in these squabbles. For, let me just mention, what Mr Carment scarcely touched upon, that these Moderates, or individuals who adhere to the old Church, were opposed to the ministers that were settled, and opposed to them just because they were never consulted in the settlements. With regard to the parish of Kiltearn, we certainly heard that it was intended by some individuals in the parish, and out of the parish, to imitate the conduct of their neighbours in Rosskeen; and I, in the absence of the minister of that parish, after preaching in my own church, or rather in my own valley—(a laugh)—went to Kiltearn and preached there in the afternoon of Sabbath,

when all the parishioners were present, and some others. I took the liberty, I must confess, of advising them from interfering at all in the settlement of a minister in the Erastian church. I told them, in the first place, that we had left it, and had no right to interfere in the arrangements of it—that we had turned our backs upon it, and that the members of the Free Church should leave those who remained to bear the blame of what might happen, and be responsible to their own friends. I mentioned that if any persisted in such riotous conduct as was talked of, I for one, and I believed my brethren would agree with me in doing so, would hold them not to be members of the Free Church, and that we should refuse privileges to such as should be convicted of acting such a part. (Cheers.) I farther said that I would mention it in the General Assembly, and that no doubt they would pass some opinion or sentence confirmatory of it. (Hear, hear.) In travelling through other parts of Ross-shire, preaching and attending communions, I for one, and others, have been charged with preaching salvation to the members of the Free Church to the exclusion of all other Churches. Now this is the last thing on earth that I would maintain; and I hope that the God of all grace will never permit me or leave me to say such a thing. I will mention candidly here, because I believe it had some weight with the people, what I stated. I certainly mentioned that had I remained in the old Church, I should have regarded myself, with my present light, and in the possession of at least my present judgment regarding the matter, I might preach the doctrines I had been preaching for eight-and-thirty years, but that how could I go to the Lord for his presence to accompany my ministrations and render them effectual, when he could cast in my face that I had denied the Headship of Christ over the Church? (Hear.) But should any one infer from that that I denied salvation to any one out of the Free Church? (Hear, hear.) No; I have often maintained that Roman Catholics might be saved, but not on account of the Roman Catholic system. (Cheers.) I must be done; but I was just going to state that these declarations had the effect, on some, in bringing them out; and I stated, at the same time—I trust I was warranted in doing so—that those who sat at the communion table with us would be regarded as having joined the Free Church of Scotland.

The Hon. FOX MAULE rose, and was received with the most enthusiastic applause, which lasted for several minutes. The honourable gentleman said—Moderator, at this period of the meeting, and considering the protracted sederunt of last night, and also that the subject under discussion has been well nigh exhausted, I shall merely state that it seems to me necessary for the Assembly to put upon record on their minutes a deliverance upon this important subject, which shall go forth to the people as their opinion, not only in reference to the persecution to which the Church has been subjected in these northern districts, but also as recommending the course which the people should take in the painful circumstances in which they are placed. With the permission of the Assembly, therefore, I will read a resolution on the subject, which I hold in my hand:—

“1. The Assembly having heard the report of the Acting and Gaelic Committees of the Special Committee, desire to record their gratitude to Almighty God for the sound state of religious feeling prevailing throughout the Highland districts, and the adherence of so very large a proportion of the population to the principles of the Church of their fathers, notwithstanding the sufferings which many of them have been called to encounter, and the unprovoked opposition by which they have been assailed. The General Assembly cannot fail to recognise, in the consistency and submission of the Christian people of these districts, the blessed fruits of the faithful ministrations of those devoted servants of God who have so long laboured amongst them.

“2. The General Assembly deeply deplore the persevering efforts to deprive them of the services of these ministers, not only by the refusal to dispose of sites for churches and manses, but in certain instances by prohibiting assemblages for the purpose of public worship in the open air, a course which involves the alternative of either forcing the people to violate their consciences by attending ministrations from which they revolt, or altogether absenting themselves from the public worship of God.

"3. The General Assembly cannot contemplate without anxiety and alarm the fearful consequences to the interests of religion, social order, and good government, which must result from proceedings which are contrary to the Word of God, an exercise of the rights of property repugnant to the principles of civil and religious liberty, and inconsistent with the spirit of the British constitution.

"4. The General Assembly, while they earnestly exhort the people to a faithful and uncompromising adherence to their religious principles, would solemnly impress upon them the Christian duty of patient endurance, refraining from all acts of force or violence, which the Assembly must ever strongly condemn and deplore, and would unite with them in prayer to God to grant them a speedy and effectual delivery from their trials and afflictions, nor suffer to fall upon any the awful responsibility of depriving them of their religious rights and privileges as a Christian people.

"5. The General Assembly further pledges itself to the most strenuous efforts for obtaining a removal of these obstructions to the establishment of the principles of the Free Church of Scotland in these districts; and they feel assured that the sympathies, not only of this Church, but of the Christian world, will be called forth in behalf of these devoted ministers and their flocks. Therefore the General Assembly remit these resolutions, and the whole subject, to a Committee, to devise the most efficient means of carrying these objects into effect, and to report to next Assembly."

MR FOX MAULE continued—Moderator, in moving the adoption of these resolutions, it will be unnecessary for me to go over the ground which has been so ably touched on by Dr Candlish, or to allude to the local facts which have been laid before us by those whose more intimate knowledge enabled them to speak upon them; but I agree cordially with Dr Candlish, that it was necessary that the General Assembly should put upon record their opinion on this subject; and I trust that the Committee of Business, in drawing up these resolutions, has fully met the sense and sentiments of this venerable body. (Loud applause.) It was most painful during the progress of the contest in which the Church was recently engaged, to hear the sceptical doubts that were thrown out by those who are high in station as to the constancy and consistency of the ministers of the gospel, and of the constancy and consistency of the flocks who waited upon their ministrations. We were told, and in quarters that ought to have been better informed—nay, that were better informed, had they listened to the advice that was given to them—that it was absurd to suppose that any number of men should throw up, or throw to the winds, as it was termed, the advantages of connection with the State for what they supposed was mere matter of opinion. They also stated, that even suppose the ministers should leave the Church, from what they were pleased to call mistaken motives, was there any probability that their flocks would follow them? (Hear, hear.) How vastly mistaken have these prophecies turned out! How little did they know the power of those great principles by which the ministers of the Church were actuated! How little did they appreciate the high value which the people set on their privileges and spiritual independence! (Loud applause.) I do not believe myself, that until the disruption in the Church absolutely took place, any regular plan of operations was laid down by those who fancied that by means of property or influence they could stop this great movement. In this movement they were directed by a higher power; they were actuated by superior motives, the progress of which could not be arrested or stopped by the efforts of man. It is possible, it may have happened that, in the fiery zeal of debate, some casual and unguarded expressions may have been uttered here and there in public meetings which have taken place, which expressions our opponents have thought proper to lay hold of, and fix them down in connection with the Free Church of Scotland. Now, I must say that in doing this they have done the Free Church of Scotland a wanton and gratuitous wrong. There is no trace in any act of the Free Church—there is no vestige in any of their official documents—of any ground whatever for the charge, that they banded together for the purpose of pulling down the Church as established by law in this country. We are said to have formed, as Dr Candlish has expressed it, a conspiracy against the Church; while such a conspiracy neither has nor ever had existence. (Hear, hear.) Do you

believe that any man in his senses can make this report the reason for refusing sites to the destitute congregations of the Free Church? Do you believe that he thinks the population are to come with the hands of violence to pull down the fabric of the Establishment—to strip the minister of his gown, or to commit any other act of open violence? No man in his senses can believe in any such intention. But if it be called pulling down the Establishment that we are spreading the gospel throughout the length and breadth of the land—that by out-preaching, by out-practising, and by out-praying it, we are drawing from within its walls the scanty congregations that may still remain in it—if that be called pulling down the Establishment, then I plead guilty to it. (Hear and cheers.) It may be an offence which I would not be able to justify in the eyes of those who would make the Church established by law omnipotent, but it is an offence that I would be thankful had I none greater to answer for at the great reckoning. This charge against us, then, of making an effort to pull down the Establishment, is not only futile and false, but it is known to themselves to be so. (Hear, hear.) Yet I have no hesitation in declaring before the Free Church of Scotland, that I would not feel myself justified—as a legislator I would not feel myself justified—in giving my sanction to, or in passing any law which would have for its object the overthrow of the churches established by law either in England or in Scotland. I have my opinions as to the Church of Scotland, and boldly state these opinions—I boldly avow that the Church established by law is not that establishment which was created by the law of Scotland in the days of our fathers. (Loud applause.) But still it is the legal Church—it is the Church to which the stipend must be paid—its minister is the legal minister, by whom the manse shall be inhabited. It is in connection with the State, and forms part of the institutions of the country, that I must respect so far as not to lay the hand of violence upon it. (Hear, hear.) In reference to the two northern counties that have been more immediately under discussion this evening, I must say, as regards the county of Sutherland, that I am deeply grieved to learn from those respected and pious ministers who have just addressed the house, the fearful state in which the inhabitants of that district are placed. I have a personal knowledge of the noble lord who owns the greater part of that territory, and I agree with Dr M'Kay, in believing that he has seen the condition of the people through other eyes, and heard of their state through ears not his own—and that he is ignorant to the full extent of the miseries to which they have been exposed. (Hear, hear.) I trust that the noble duke will read the report of the debates of this Assembly. They will open his eyes to the position of that county, which is almost too large to have its condition brought under the ken of any one man; and he will then have no excuse for not making an immediate inquiry into the condition of the people, who, as they have been intrusted to him, as the independent owner of the soil, I hold that he is responsible to a higher power for their comfort and welfare. (Loud applause.) There is a saying, which never should be forgotten, and which was expressed by a countryman of our own. It was a reply addressed to the Irish landlords, who urged the rights of property. "The rights of property," said Mr Drummond, "no one will deny; but you must remember that property has its duties as well as its rights." (Loud applause.) I do not know any man who will subscribe to this doctrine more readily than the Duke of Sutherland will do; and it must be our earnest wish that his Lordship will lay all the circumstances seriously to heart; and after the statement which has been made this evening by Dr M'Kay of Dunoon, and which can be fully confirmed by papers which I have in my pocket at this moment—I trust after this, that his lordship will lose no time in considering the religious destitution—for such in reality it is—by which that great county is affected, and take means to repair the difficulties into which it has fallen, through, I trust I am correct in saying, misrepresentations that have been made to him, or the want of requisite knowledge on his part. (Renewed applause.) I think that Dr M'Kay stated an extraordinary fact, and one which cannot be too often stated, that since the disruption of the Church of Scotland in May last, the sacrament of the Lord's Supper has not been administered in any of the churches of the Establishment in that county. (Hear, hear.) Do we want any other proof than this of the extent of the secession? Had

there been any communicants, the table would have been spread, and the elements would have been brought forward. But though the table might be spread, there are no elders to convey round the elements, and even if there were, there are scarcely any communicants to receive them. But this is not the whole condition of the county of Sutherland. We see its spiritual destitution—we see the condition in which its people are placed. There are none now left to secede from the Church, and I would only ask, how are the ordinances of religion to be provided? The ministers have been warned off the soil; they have been prohibited from residing in the district, and they have been of necessity placed at such a distance that their flocks can rarely enjoy their ministrations, their consolations, or their advice. Nay, more, I believe that in some instances the people have assembled to worship their God in that place which is most consecrated to their meeting—in the church-yard, where repose in everlasting rest the ashes of their fathers. They conceived that over the graves of their relatives they might raise their orisons to the Lord; but no, they were deprived of that also, and, excepting the barrier of the maximum and minimum of the salt sea, every spot of ground was denied them. (Hear, hear.) Under these circumstances, can any one say—can even their bitterest enemy say, that there has been a single act of violence, or a single expression emanating from the people of Sutherland, which could be construed by the sharpest lawyer into a breach of the peace. (Applause.) Their oppressions and endurance have been unexampled; and I feel that in their trials a monument will be raised up which will earn for them, however lowly in estate, the love and respect of every friend of Christian truth and Christian principle. (Loud applause.) I am anxious about these Sutherland men. I know their value, and the estimation in which they are deservedly held as the defenders of their country, and as ready to serve their sovereign on every occasion. I have myself served in a Highland regiment; I have had the men of Sutherland in my company and under my command; and I can bear this willing testimony, that they were in an especial manner orderly, active, intelligent, and serious—(hear, hear, and cheers)—and above all men in the regiment, the men of Sutherland most readily merited and earned the confidence of their officers. I therefore look with the deepest anxiety to the result of this great question in Sutherland. (Hear, hear.) From all I know of the neighbouring country, I give them the same high character. I believe them to be orderly, peaceable, not easily irritated; but as we have heard from the deputation, the temptations to which they were exposed—though it cannot for one moment justify the breach of the law—does not make that which has taken place surprising. No doubt it was very wrong; and the fathers of the Church, as well as the Commission, have pronounced it sinful that men should be provoked into open violence, even though they are tempted to the uttermost. We should remember that the stronger the temptation, the more does the tempter get possession of us, and the more watchful should we be to guard against him. (Hear, hear.) It is impossible to justify the proceedings which took place at Resolis; but, at the same time, it does not prevent us as a Christian community, and as free British subjects, from proclaiming to the world that we consider the exercise of the rights of property there have been unduly severe, and express our anxiety, lest by such extreme severity as this, the love and attachment of the people of this country should be alienated from those in which it has been and ought to be concentrated, and men may find that, instead of living amongst an orderly and a contented community, such as the Free Church would make, they are living amongst a discontented and disorderly people, amongst whom there is neither confidence nor comfort. (Hear.) If these things happen, it is not our fault. It cannot be said that we have made a violent inroad into these counties, and carried forth some new-fangled doctrines, to lead the people from the Establishment. There is no ground for such a charge. The people have rallied round them and have resolved not to swerve from the cause they have taken, whatever their landlords may resolve to the contrary. And I will say, that so long as the rights of property are exercised with due consideration—so long as man does not assume to be the dictator to the conscience of his fellow man—so long as he simply exercises those rights over his property that will give him the due returns he has reason to expect—so long will the rights of property remain sacred and inviolate. (Ap-

plause.) But I warn all men in this country, that if we are to claim a right on the land which we possess hereditarily, and at the same time claim a right over the consciences of those who remain on the land, then may our titles come to be questioned; and when this comes, there will be raised a storm which will not soon be allayed. And then will come the time when the nobles, and aristocracy, and landowners will find, that those to whom they could trust best as the protectors of their rights—that those in whom they could rely as the guardians of peace and good order—that those to whom they could look with the greatest confidence and security for the preservation of the bonds that unite society—are those very men whose hearts are fixed on true and enlightened Christian principle. (Hear, hear.) They are the men whose minds have been trained from their youth upwards, by teacher and pastor in whom they have reposed, and can repose, their confidence—to whom they apply for advice—who is consulted in their varied walks through life—and whose consolations they seek at the end of their days, when they lay down their head for the last time on their pillow, blessing God with their latest breath that they have been taught to honour their earthly sovereign, to love those around and above them, and to look with a certain hope to the reward which descends from above. (The hon. gentleman then moved the resolutions, and sat down amidst the most enthusiastic plaudits.)

The Marquis of BREADALBANE—Moderator, it has been suggested to me that I might with propriety second the resolutions which have been proposed by my excellent brother elder sitting on my left; but I must confess that I do so quite unprepared. And I am loath to enter on the subject, more especially after the able addresses which have been delivered, and particularly that of my excellent brother elder who has just spoken. The question, too, is one of great delicacy and great importance, and calculated to excite a depth of feeling which I can hardly trust myself without preparation to express. But this I must say that I concur most cordially in all the sentiments which have been expressed to you in the last address; and that if this persecution is to exist—this slavery—(hear, hear.)—this worst of slavery—the slavery of the mind—(cheers,) the slavery of the consciences of men—(loud cheers)—on a question of the deepest and most vital importance, namely that of religion,—we may hear of Egyptian bondage, we may hear of slavery in the West Indies in the worst of forms, but I will say that the slavery which exists in this country, as it has been detailed to us this evening by the spectators of it, is worse than any thing that was ever contemplated in the worst—(the conclusion of the sentence was lost in tumultuous cheering.) The noble Marquis added that he most cordially seconded the resolutions, and resumed his seat amidst enthusiastic plaudits.

The resolutions were then agreed to.

Dr M'FARLAN expressed a hope that before the Assembly broke up for the night, they would agree to appoint a collection to be made for the people of Sutherlandshire.

Mr GUTHRIE said he was unwilling to detain the meeting by making a motion, but he could not refrain from expressing the delight he had experienced in listening to the noble speeches of the noble elders whose presence graced the Assembly, and who were so nobly prepared to stand up for the rights of the people. He would move, and he hoped the Assembly would agree with him, that the collection for the suffering people of Sutherland take place throughout the Church on the last Sabbath of November; and he trusted it would be a collection, the sound of which would reach the ears of the Duke of Sutherland, and make him to understand that the cause of the people of Sutherland was the cause of the people of all Scotland. (Immense cheering.)

The Assembly then adjourned till Friday at eleven o'clock.

FRIDAY, OCTOBER 20.

The Assembly met this morning at eleven o'clock, and was constituted by praise and prayer.

The MODERATOR intimated that a letter had been received from Dr Muirhead of

Cramond, regretting that, through infirmity and old age, he was unable to attend the Assembly, but assuring them that, though absent in body, he was present in spirit, and that his prayers would not fail to be directed to the throne of grace for their guidance and direction. The Moderator added, that he doubted not that the sympathies of the Assembly were with this aged servant of God, and that their prayers would be that the evening of his days might be cheered by the Divine mercies.

Dr CANDLISH moved, that it be remitted to the Committee appointed last night, to prepare a suitable address in reference to the collection for the people of Sutherland, which was to take place on the last Sabbath of November.—Agreed.

EMPLOYMENT OF COUNSEL.

Dr CANDLISH said, that before the Assembly proceeded to take up the cases which were about to come before them, he begged to move, without a single word, that it be a standing order of the House, that counsel be not heard at the bar.—The motion was received with applause, and agreed to without remark.

CASE OF ABBEY CONGREGATION, DUNFERMLINE.

This case was brought up on appeal by the Abbey Free Church congregation of Dunfermline and the Presbytery of Dunfermline, against the refusal of the Presbytery of Haddington to loose from his charge the Rev. Mr Fairbairn of Salton, to whom the Abbey congregation had given a call.

Mr THORNTON of Minnathort, on the part both of the commissioners from the Presbytery, and from the congregation, laid on the table a short statement, which had been unanimously concurred in at a meeting of the congregation, to the effect that though they believed that the translation of Mr Fairbairn would be a blessing not only to the congregation, but to the town of Dunfermline and the surrounding district, and though the trying circumstances of the congregation, and the unanimity of the call, would all justify them in pressing the appeal, yet, in respect that Mr Fairbairn's services were specially required at the present time for consolidating the congregation of Salton, which was formed from two different parishes, they had agreed to depart from the appeal.

Dr CANDLISH moved that this document be recorded in the minutes; and he could not but express his opinion, that the Church was greatly indebted to this congregation for the admirable example they had given of the principle that congregations should consult not only their own peculiar interests, but those of the Church. (Loud cheers.)

The motion was cordially adopted.

ADHERENCE OF THE MADRAS MISSIONARIES.

The MODERATOR then rose and said—He had the pleasure of announcing the gratifying intelligence which had been received that morning, of the adherence of the missionaries at the Madras station to the Free Presbyterian Church. (The announcement was received with immense cheering, several times renewed.)

THE MODERATOR OF THE IRISH ASSEMBLY.

Dr SMYTH intimated that he had received a letter from Dr Stewart, the Moderator of the Irish Presbyterian Church, stating that he had fully determined to be present at the Assembly, but that he had delayed setting off in order to preach for a friend; and having afterwards, when he reached Port Rush, found that the steamer was unable to call there on account of the state of the weather, he had been obliged to return homewards.

CASE OF MR MACNAUGHTAN.

This case came up on an appeal from a finding of the Presbytery of Paisley, refusing to translate Mr Macnaughtan from the High Church Congregation, Paisley, to the Congregation of North Leith, whose call he had received and accepted.

Drs Clason and Candlish appeared for the Presbytery of Edinburgh; Mr Gall and Mr Charles Philip for the Congregation of North Leith; Mr M-Farlan for the

Presbytery of Paisley; Messrs M'Queen, Lyon, Stewart, and several others for the Congregation of Paisley; and Mr Macnaughtan for himself.

Parties having been heard and removed, Mr Carment of Rosskeen opposed the translation, and was supported by Mr Macdonald of Ferintosh. Mr Dempster of Denny supported the translation, and was seconded by Dr M'Farlan. Mr Barclay of Old Kilpatrick supported the first motion, and was followed by Mr M. M. Chrichton. Dr Buchanan felt himself constrained to come to a decision on this question, different from that which at the outset he was inclined to adopt, and would support Mr Carment's motion.

Mr DEMPSTER said he did not know whether to feel disappointed or rejoiced. He was full of joy at the turn the discussion had taken. Has party received its death-blow here? Is every thing done here to have for its one object—how is Christ to be glorified most? how are we best to express love to one another, and best engage in promoting the cause of Christ? We have cause to rejoice in the spirit that manifests itself in the Free Protestant Church of Scotland—individuals giving up most readily their views to the opinions and views of the greater number of their respected brethren. Mr D. then stated that though he had not altered his opinion as to the translation of Mr Macnaughtan, yet, finding that the general wish of the House was opposed to his motion, he would yield to the views of his brethren, and with the permission of the seconder, withdraw it. (Hear.) In doing so he was only acting in that spirit which seemed now to distinguish every movement of the Free Protestant Church of Scotland. Leave was accordingly given to Mr Dempster to withdraw his motion; and that of Mr Carment refusing the translation was unanimously agreed to.

THE FALKIRK CASE.

The next case before the Assembly was a case of appeal from the congregation of Falkirk against a decision of the Presbytery of Linlithgow, under the following circumstances:—The adhering members of the Free Church in Falkirk gave a call to Mr Irving of Abercorn to be their minister. The Presbytery of Linlithgow refused to sustain his translation; on which the Commissioners from Falkirk appealed to the General Assembly.

Parties being called, Commissioners appeared from the competing congregations of Falkirk and Abercorn, and Messrs Martin of Bathgate, Hetherington of Torphichen, and Laing of Grangemouth, appeared for the Presbytery.

After some discussion on the motion of Mr BEITH, it was agreed to translate.

The Assembly adjourned a little before six o'clock, to meet at half-past seven.

EVENING SEDERUNT.

The Assembly met at half-past seven.

Mr PITCAIRN, the Clerk, stated that Dr Chalmers had received an address from the Reformed Presbyterian Synod of Ireland, which would be remitted to the Committee, along with the others, to be answered.

Dr M'FARLAN intimated arrangement of business, after which

Dr WELSH, Convener of the Assembly's Committee on Education, read the following

REPORT ON EDUCATION.

“The subjects placed under the charge of the Education Committee were found to embrace four departments,—first, the College; second, Elementary Schools; third, Sabbath Schools; fourth, Musical Education.

“It formed the subject of consideration with the General Committee, whether four separate Sub-Committees should be appointed for the management of these different branches, or whether they should be all placed under the superintendence of one acting Committee. The subjects were too varied, and some of them too extensive, to be effectively conducted by one Convener; but then, on the other hand, the Committee did not afford materials for so many Sub-Committees, and the time

of the members was too valuable to admit of so many calls on their attention. A middle course, therefore, was proposed in the mean time; and while one acting Committee was appointed to watch over the whole, a secretary was named over each particular department.

“ THE COLLEGE.

“The first business that the Committee had to discharge in reference to the College was the appointment of Professors. The Committee considered it a high privilege to be able to appoint to preside, and to give prelections in theology in the new institution, an individual whose name is identified with the Church; and as John Knox took the lead in the first reformation, Alexander Henderson in the second, Thomas Chalmers stands forth as representative in the third Reformation. Dr Welsh was named Professor of Divinity and Church History. Dr Duncan’s unrivalled attainments in Hebrew and Oriental Literature, connected with the rare art of kindling to enthusiasm the youthful student, secured him the nomination to the Hebrew Chair. The general voice of the Church and country indicated Dr Cunningham for a fourth Chair, but, as his services will not be required till the session 1844-45, it was with the understanding that he should proceed to the United States, partly with the view of pleading our Church question, and partly that he might have an opportunity of witnessing the manner in which education, and particularly theological education, is conducted in the seminaries of the New World. The vast learning of Dr Black, his mastery over languages, his virtues not less conspicuous than his talents, presented him as a proper person to be called to a Chair, and he was appointed Professor at Aberdeen, where his labours will greatly increase the interests of the Free Church.

“Professors having been appointed to the new Institution, it was desirable that a building adapted to the purposes of the College should be secured. The Committee accordingly purchased a house in George Street, and are making alterations, which it is hoped will be completed by the end of the present month.

“The course of education during the ensuing session is to continue in all respects the same as in former years. Many important changes are in contemplation, but it is judged of consequence to proceed with them warily, and to introduce no change without due consideration. The question as to the propriety of establishing preliminary classes, by which students may be fully prepared for the Theological curriculum, without being obliged to attend the present universities, has not been lost sight of; though the same reasons that have induced them to attempt no change during the present session upon the Theological Classes, have seemed sufficient to delay the introduction of preliminary classes. The subject is meeting with the most anxious attention, and the Committee are in hopes that at next Assembly they may be able to communicate their views. In the mean time, it may be sufficient to state, that in the plans they have been considering, no proposal has been made to lessen the amount of preparatory acquisitions on the part of young men. On the contrary it is their anxious wish to elevate the standard of literary and philosophical attainments, and to secure for the ministers of the Free Church young men thoroughly educated. But they conceive that this may be effected as well in certain cases where there is a year less of university education. For example, if a young man attends the seventh class in the Edinburgh Academy, which he leaves when he is seventeen, it is conceived that he may pass at once to the logic class in the university. His attainments must be incalculably higher than those of many young men who enter the junior Greek class; and if the Greek must be attended, it may be in one of the years appropriated to the philosophical classes.

“When literary and philosophical classes are established in the New College, lectures on Greek and Roman literature might supersede the teaching of the Greek and Latin languages, which might be thoroughly learned at school; and the Committee also contemplate great changes in regard to Natural Philosophy and Moral Philosophy, but which are not sufficiently matured to admit of being stated.

“No appeal has been made to the public hitherto upon the subject of funds.

The unexpected demand for churches absorbed the attention of the friends of the Church, and it was judged prudent, therefore, to delay the claim, receiving only the donations of individuals whose liberality and benevolence spontaneously prompted the gift.

“As there is only for the present one College in Scotland connected with the Free Church, a question of very considerable difficulty has arisen in regard to enforcing regular attendance on the part of those students who had it in view to conduct their studies at other of the university seats. After full consideration, it was agreed to recommend to the Assembly to appoint a Committee for the present year, before whom all students having a claim of non-attendance should bring their case to be decided on; and that where the case seems sufficiently strong, they shall put them in communication with their respective Presbytery, in the university seat, who shall appoint a committee of their number to direct them in the course of their studies, to prescribe books, to examine them upon what they have read, and to give occasional prelections. In Aberdeen, students will enjoy the unspeakable advantage of attending also the prelections of Dr Black.

“A considerable step has been made towards forming a Library,—between L.800 and L.900 have been collected, and about 3000 volumes.

“Perhaps it may be in the recollection of some, that it was mentioned that L.2000 in money would be necessary to lay the foundation of a good library, and there is reason to believe that this sum will be procured before the opening of next Assembly. This hint, given in the city of Glasgow will not, it is hoped, be without its effect. In last report it was mentioned that ministers should not contribute to the fund; but, perhaps, as many clergymen demonstrated on the subject, we may come to a compromise, and receive one work from every clergyman. And in this idea of just giving one work, we will not confine ourselves to ministers of the church. We will also extend it to elders of the church, and all the members of the church. A great number of booksellers have already given donations to the Library, but it is not necessary to read their names. The Rev. Mr Murray of Elizabeth Town, New Jersey, has been written to on the subject of the Library, soliciting contributions of books, and in due course a most friendly answer was received. ‘There is but one opinion,’ Mr Murray wrote, ‘in this country as to the action of the Free Church, and that is one of the most unqualified and unbounded admiration.’ He added, that he would lose no time in endeavouring to procure donations of books, and hoped to despatch several boxes in a short time.

“ELEMENTARY SCHOOLS.

“The Secretary, Mr Lewis, will read the Report, and we have only to advert to a scheme for founding schools, by Mr M'Donald of Blairgowrie; he will explain it to you at length. It cannot be doubted that it will prove successful. Mr M'Donald is well known as a most indefatigable parish minister; but such portion of his time as he is able to spare from his labours among his people, he intends to employ in carrying his scheme into effect throughout the country; and I am sure all of you will be glad to facilitate his work.

“SABBATH SCHOOLS.

“Very important work is in progress, and at next Assembly we shall be able to give in a full report.

“MUSICAL EDUCATION.

“The services of Mr Mainzer for two months, for promoting this important branch of instruction, have been secured.

Mr LEWIS read the following report on

“PRIMARY INSTRUCTION AND NORMAL SCHOOLS.

“In the department of elementary instruction, the attention of your Committee was directed, first of all to ascertain the number of teachers throughout Scotland adhering to the principles of the Free Church, that they might know the materials at their command,—the men to whom they might look as the future teachers of this

Church. With this view, the Committee addressed a circular of queries to all adhering ministers, accompanied with an urgent enforcement of the importance of accurate returns, with regard to all classes of teachers,—parochial, Assembly, privately endowed, and adventure. The returns, however, in many instances, have not yet been received,—the outstanding arrears still amounting to more than one-half of the whole circulars issued.

“Such as they are, the facts which the returns bring to light are of the most satisfactory description, and assure both the Church and the country, that whatever may be wanting for conducting an efficient scheme of education in connection with the Free Church, we are from the very outset of our enterprise, in possession of the services of a body of men who have sustained, in time past, the educational character of our country, and are ready, for the future, to sacrifice all that is dear to them, that they may continue to prosecute their labours in connection with the Free Church. Partial as are the returns, they present us with the fact, that 360 teachers adhere to our principles. Of these, 80 are parochial schoolmasters, 57 Assembly, 27 Society for the Propagation of Christian Knowledge, 196 privately endowed and adventure teachers; and if we take the moderate average of 60 children in attendance on each teacher, we have, as the gratifying result, and from these limited returns, that upwards of 20,000 children are already receiving daily instruction under masters adhering to our Church.

“Respecting the parochial and Assembly teachers, the Church and country are aware that the inevitable result of their avowal of their principles is the forfeiture of their charges. Already not a few of the parochial schoolmasters have been deposed from their offices, and Assembly teachers dismissed.

“It is, therefore, with very great satisfaction that the Committee now find themselves, from the state of their finances, in a condition to hold out, in more distinct terms than heretofore, the prospect of a salary to all teachers ejected, either from parochial or Assembly schools. They think they are warranted in submitting the following as an arrangement which, through the continued liberality of the country, they confidently reckon on being able to carry into execution:—

“1st, That all teachers ejected from the full enjoyment of the emoluments of a parish school shall, when enrolled on the Committee's list of teachers, and during the period they remain connected with its schools, receive the annual salary of L.20.

2d, That all teachers ejected from the Assembly's schools, shall, in the same circumstances, receive a salary of L.15 annually, except where the allowance from the Assembly was less, in which cases the teachers shall receive the same as that formerly enjoyed.

“We are well aware how utterly inadequate are such allowances as a remuneration for the services of educated men. We deeply feel that they are neither sufficient to provide for their personal and family comforts, nor for maintaining their professional respectability. But we are passing through a transition season; and if your Committee can only help their teachers through their present difficulties, they confidently anticipate a period when the country, awakening to the importance of our great educational enterprise, and to the sense of what it owes to the teachers of youth, shall, in return for their services, provide a remuneration more befitting their responsible station.

“Before passing from this branch of our Report, we would embrace the opportunity of bringing broadly before the attention of the Church the fact, that from the stringency of the law subjecting parochial teachers in their office to the control of Presbyteries, we, as a Free Church, are for ever separated from the endowed schools of the land, as well as all teachers maintaining our principles. Let the fact only be universally proclaimed, that we are now barred from all superintendence of the parochial schools, nay, that one indispensable qualification for admission as teachers or superintendents, is the maintenance of principles which, as a Church, we abjure, and it will be the most persuasive reason that can be addressed to our people to spare no pains in the establishment of schools delivered from the disqualifications under which the parochial labour, and which shall be fitting channels for the education of the youth of our Free Church.

“The second part of our Report refers to the Normal seminary. We have already to congratulate the Church and country on the possession of a Normal seminary, having not only equal, but greatly superior capabilities for the training of teachers, to those afforded by the Assembly's institution at any former period. At present the seminary musters a roll of four hundred children and twenty students training for teachers, the whole institution being under the experienced superintendence of Mr Oliphant, whose eminent qualifications and vigour as a teacher are already so well known to the Church, from his successful labours in the Normal Seminary of the Establishment.

“One thing only we have left behind in the old Normal Seminary, at which we cast a lingering look. The teachers we have carried along with us,—the children spontaneously followed,—and their number has increased already a third beyond our former highest attendance; the students are daily flowing in from all parts of the country; and for accommodation, we have sustained no loss in being ejected from the old Market Street Seminary, to land in our present spacious range of apartments. One thing only have we to regret in the transition,—we have lost the library for our Normal students. How shall this loss be repaired?

“The books we need for our Normal Library are books of history, civil and ecclesiastical, that our students may qualify themselves more fully for teaching in the historical department; books of natural history, and science in its several branches, more especially such treatises as are simple and elementary; books illustrative of the natural history of the Bible—the customs, manners, institutions of eastern nations, such as Paxton's Illustrations of Scripture, Burder's Oriental Manners and Customs; a few of our best volumes of practical theology; above all, books on the different systems of education, and treating of its theory and practice, together with the biographies of such men as have devoted themselves to the work of instruction, and the perusal of whose lives might stimulate to professional excellence and to higher attainments. Such a collection would be an invaluable auxiliary to the studies of our young men attending the seminary, and would serve to create, and stimulate where already existing, that taste for self-improvement which is a main element in the character of a successful teacher, and essential for preserving a teacher in intellectual life, whose lot may afterwards be cast in some remote district of the country, and far from the influences that quicken into activity the faculties of other men.

“But how, in the overtaxed state of our Educational Fund, is the library to be obtained? A contribution of L.5, sent for the library to our rector, Mr Oliphant, has suggested the way in which our object may be accomplished. If only half the success which has crowned the efforts of our learned Convener for the Theological Library attend this new, and humbler, and more easily realized effort for our Normal Seminary, the students will soon be put in possession of a library ample for all the purposes of their studies.

“It is also in contemplation to form a Museum of objects consisting of the products of nature and art. Specimens of the raw products and manufactured articles, the materials of commerce in this great mercantile city, would form no inconsiderable contribution to such a museum. We could afford space for a Glasgow cabinet, and it would not be the least valuable in our collection. Gifts apparently the most trivial viewed singly, yet if flowing from all quarters, and consisting of every variety of objects, would speedily complete such a museum as is required for the practical purposes of a Normal Seminary. A penny a-week from every household in Scotland, as we are often reminded, makes a hundred thousand a-year, and would alone be adequate to the sustentation of the Free Church. An insect, a bird, a shell, a fossil remain, a mineral, an ancient coin, nay, the smallest contribution from every private cabinet and collection, would complete the museum of the Normal Seminary. All such contributions will be gratefully acknowledged, if forwarded to Mr Oliphant, at the Seminary.

“Other subjects of the most vital importance to the interests of education have during the last five months, occupied the deliberations of your Committee, to which we can only most cursorily refer. Amongst these was the subject of Sabbath schools, now more than at any former period demanding the careful

oversight of the ministers of this Church, as the only remaining link which, in our present separation from the schools of Scotland, connects us with the children of our charge. A sub-committee has been appointed to consider both the methods of instruction which ought to be pursued in Sabbath schools, and the means of more widely extending their blessings. Your Committee have also been engaged in consulting with the evangelical brethren of various denominations who celebrated the recent Westminster Bicentenary, how most effectually they could establish and maintain a system of elementary schools so catholic in character as to be open to teachers of every evangelical denomination, and which should command the confidence and support of all agreeing in the great fundamental doctrines of our common faith.

“ We are not prepared to report more than the fact of such consultations, though we look forward to the issue of them in the establishment of a system of education thoroughly Christian in its character, and having for its basis of religious instruction our Shorter Catechism,—yet, delivered from religious exclusiveness and the narrowness of sectarianism.

“ In a few sentences we shall put the Assembly in possession of the facts of our financial condition. The collection made during the month of August last, of which remittances have already been received from 434 congregations and preaching stations, has amounted to L.2253. If to this sum be added the thirds of Sabbath collections, appropriated to the same fund, and of which remittance has been made to the amount of L.387, 17s, and also L.21, 1s., contributed specially for the support of the Normal Seminary, our total fund will at present amount to L.2661, 2s. 7d. Deducting at least L.300 for the annual expenses of the Normal Seminary, and dividing the remainder into salaries at an average of L.20, the resources of the Committee are thus shown to be limited to the support of 118 teachers.

“ If, however, not fewer than 800 churches are, or speedily will be, in progress of erection, the Assembly will perceive how far short our resources are for maintaining what has constituted the glory of our land in past times,—the inseparable union of religion and education—of church and school. To salary 800 teachers at the small average of L.25 each, would require an increase of our income to L.20,000 annually. Nor do we despair, in the progress of the Christian liberality of our people, of finding ourselves in possession of this large annual revenue. We despair of no enterprise upon which the Free Church shall set its heart, to which it shall apply its energy, and for which it can ask the blessing of its Divine Head. Even from the present state of our revenue, inadequate as it appears for the work before us, we are encouraged in these brighter prospects. Such as it is, it is the spontaneous offering of the members of our Church to the cause of education,—not only their free-will, but we should say, their unasked contribution to our scheme. No efforts since last Assembly have been made to awaken the country to the peculiar claims of education in connection with the Free Church,—no deputations sent forth pleading our cause. The public mind, and that of the Church have been absorbed by the one idea of church erection, to the exclusion of every other. Our Committee, therefore, gave way to the present tide that is bearing onward to a prosperous issue the church erection efforts of the country; it left the field open that these might be conducted without obstruction, and without a rival. Yet, in these circumstances, we have been presented with the offering of L.2661, 2s. 7d.

“ It will have appeared to the Assembly, from the preceding part of the Report, that nothing has been done by the Committee with the view of aiding in the erection of schools—that we have been limited, from the state of our finances, to the single channel of distribution—the salarizing of teachers. The question, however, must be taken up by this or an early Assembly, How shall schools be erected in localities unable to provide them for themselves, and where no suitable accommodation can be obtained, even for hire? Our education scheme will be ill adapted to the necessities of the country, until it has its building fund to assist and stimulate school erection, as well as its fund for salarizing teachers. In some instances, school erection has already gone hand in hand with the building of our Free churches. The

tide of feeling and liberality that has borne prosperously forward the Church, has been wisely taken advantage of to float the school by its side, and an institution, complete in all its parts, founded by one effort. Such has been the case at Burntisland, Torphichen, Dunblane, Forfar, and other places which might be mentioned. It was co-temporaneous with the great Reformation struggle to plant a Protestant Church in our land—and not amidst peaceful times, and the plenty of an endowed estate,—that our forefathers planned their comprehensive scheme of education. They started with church and school extension together, and struggled hard for both, ere they had succeeded in extorting from a grasping nobility a wretched pittance of maintenance for themselves. They postponed,—they despaired of no enterprise they judged essential for the good of the land they loved, or the cause of Christ, which they loved still more. As the Government of Prussia, when engaged in those plans which have since made their country so famous amongst the educated nations of the continent, continued to prosecute them in the midst of the invasion of their territory by Buonaparte, and the conflict of arms,—so our Reformers planned and laboured in the cause of education, while fighting the great battle of Protestantism, and contending for the possession of the land. We must go and do likewise, waiting till the struggle for church building is over, and the land possessed. Besides, the Assembly will bear in mind that we have men waiting to be employed, and soon will have more,—schoolmasters without schools, and therefore useless in the service till provided with new ones.

“Having repeatedly adverted to the state of our ejected teachers, we cannot close this report without rendering our tribute of admiration to the men who have so nobly witnessed to the truth, in the certain prospect of being thrown on the wide world for a provision for themselves and families. We speak not to depreciate the testimony borne by our fathers and brethren of this Assembly, or that which has so recently given new occasion for thanksgiving and many prayers,—the testimony from the banks of the Ganges; but, faithful as these have been, we can discover an element that gives even a purer character to that lifted up by the teachers of Scotland in their comparatively more obscure and humble walk of life. There was no visible necessity laid upon them, as upon us, to take up a self-denied testimony. They were not publicly committed. Their refusal of the testimony would not have been dishonour and apostacy. They had few or none of those advantages of mutual conference by which one man strengthens the heart of another, and which we so largely enjoyed. It was a question resolved between God and their own consciences, decided by each man apart in the communings of his heart with the word of truth, and in the prospect of his final accountability to the God that gave it. Theirs has been a testimony proceeding from faith unfeigned, and from a pure heart fervently.”

Mr LEWIS concluded by requesting that Mr M'Donald might be asked to explain his scheme for raising a fund for the erection of schools.

Mr M'DONALD said it was not necessary for him to occupy more than a few minutes in explaining his scheme, the success of which, during the last two days, had been such as to give him every confidence that, by the blessing of God, the proposed object would be accomplished.

Mr M. then read the following

Scheme for raising £50,000 to aid in the erection of 500 Schools for the Free Church of Scotland, each School to be aided to the extent of £100.

PLAN OF CONTRIBUTION.

	Class Contrib.	Indiv. Contrib.
500 persons giving one shilling to each of 500 schools yields,	L.12,500 being	L.25 0 0
1000 giving sixpence,	12,500	„ 12 10 0
2000 giving threepence,	12,500	„ 6 5 0
6000 giving one penny,	12,500	„ 2 1 8
<hr/> 9500 giving at the above rates, yields	<hr/> L.50,000	

Conditions of Subscription.

1. No part of the subscription to be taken up, unless the whole L.50,000 has been obtained.

2. The subscriptions to be taken up in instalments, as the schools are built or building, but each individual may have it in his option to extend his contribution over the space of five years, paying one-fifth annually.

His reason for adding the conditions to the scheme were, that it is desirable that no persons should be called upon to pay their subscriptions until the whole sum had been subscribed, and the success of the scheme secured. If, therefore, the whole L.50,000 were not subscribed, no money would be taken from any subscriber. He called upon his fathers and brethren, in such circumstances, to leave no stone unturned in order to raise the whole sum before the next meeting of Assembly. During the last two days, and among the friends connected with the Assembly, he had obtained subscriptions to the extent of L.6000, and from this encouragement he was led to hope there would be no difficulty in raising the whole amount by their next meeting. In asking for subscriptions from the friends of the Church he almost felt ashamed considering the extent of their contributions for the building of churches and other objects; but as the highest sum asked was L.25, and that spread over five years, being only L.5 a-year, he had ventured to solicit their aid. He hoped there were few of their friends who would not subscribe at some one of these rates. If they were unable to give the shilling, they could adopt the penny rate, which was only 8s. 4d. a-year, or about 2d. a-week for five years.

Mr THOMSON of Banchory rose to move the adoption of these reports. He did not wish to detain the Assembly long; and therefore he should merely read the following resolution, which had been intrusted to him:—

“The General Assembly approve of the report and the proceedings of the Committee, and express their high satisfaction at the vigour, intelligence, and zeal with which they are prosecuting the important objects intrusted to their charge. They cordially rejoice that the Committee have been able to secure the services of a body of theological professors so pre-eminently qualified for the respective provinces assigned to them. They have also heard with much gratification of the success of the Normal school under the charge of the Rector, who has so long conducted that part of the Church's Education Scheme with so much ability, and such universal satisfaction to the Church and country. They cordially approve of the steps taken by the Committee for providing for those schoolmasters ejected from their situation for their adherence to the principles of the Church of their fathers, whose sacrifices the Assembly view with admiration, and with whose suffering they deeply sympathize—and for extending and improving the system of elementary education in connection with the Free Church. The Assembly would particularly recommend to the support of the members of the Church at large the scheme explained by Mr M'Donald of Blairgowrie for obtaining the erection of schools, the remarkable success already attending which scheme at once presents a strong proof of its excellence, and affords a confident expectation of its being speedily realized. The Assembly would offer every encouragement to the efforts of the Committee in co-operation with other evangelical communions, in promoting the general establishment of elementary and superior schools, founded on a broad and liberal basis, for affording instruction, based on religion, to all denominations. They direct the hearty thanks of the Assembly to be given to the Convener from the chair.”

The motion was then put, and unanimously agreed to.

The MODERATOR then addressed Dr Welsh. He said—I rejoice and feel the greatest possible delight in being the organ of conveying the thanks of the Assembly to you, Sir. I reiterate every expression of approbation that has been uttered on the present occasion in regard to your indefatigable labours in the cause in which you are engaged. When I see you thus before me, the days of other years are recalled in my mind in pleasing yet melancholy recollections. You and I have had the happiness of being united in two different Presbyteries as fellow-workers in the ministry; and I can only say that the tie of affection which bound us together was strong, and I trust it will never be severed. (Applause.) We never expected then, Sir, to

stand in the position in which you and I now do. Little did I then think that I should hold the honourable position which I now do, or that I should be called to address you in the equally honoured situation in which you are placed. It is the Lord in his providence that has brought this about. You, Sir, have earned in all the situations in which you have been placed, an honourable fame for yourself. (Applause.) To education, in all its departments, your mind has been specially turned, so far as your more important pastoral labours would admit; and with you at the head of such an establishment as this, with all the ardour of mind which you possess, coupled with that acuteness and strength of intellect which adorns you, I am persuaded that our cause must prosper. We rejoice in the success which has attended your labours in this department of duty—a success beyond our most sanguine anticipations in the present infant state of our Church. I doubt not that the important object which we have in view, when it is fully made known to the public and to the Church, that your wishes and expectations will then be realized to the uttermost. That the education of the young men of our Church has been placed under your superintendence, and that of the eminent men with whom you are associated, augurs well for the success of our cause; and we are persuaded that a band of Christian warriors who are raised and educated by you, and trained in the duties to which they shall be afterwards called, that such a band of warriors will be raised up as will fight the battles of the Lord, when we shall have slept with our fathers, and gone the way of all the earth. I could say much more; and were I to follow my own feelings, and the dictates of my own inclination for you, I would say much more; but I must restrain myself. May the Lord preserve you—may the Lord bless and strengthen you—may the Lord invigorate you, and render you a blessing—and may the Lord prosper you in all your undertakings—and may the cause which you have so much at heart prosper in your hands. (Applause.) Mr Lewis I have known personally a long time; and I know that he is eminently qualified to hold the place which he does hold; and that with his talents and energies, the cause which he has undertaken must ultimately prosper. (Loud applause.)

Professor BLACK of Aberdeen then called the attention of the Assembly to a plan which had been before the Presbytery of Aberdeen, to insure a uniformity of Presbyterian examination for all the students of the Church. He also read an elaborate paper on the various topics on which the students ought to be examined for the various years; which, on the suggestion of Mr Cupples of Doune, was handed over for the consideration of the Committee, and with an ultimate view to its publication.

DEPUTATIONS TO ENGLAND.

Mr TWEEDIE of Edinburgh, as convener of the Committee on Deputations to England, read a report by the sub-committee, appointed by the acting committee, regarding deputations to England.

“ In submitting the following report, the Committee have two objects in view; first, to mention what has already been done; and, secondly, to suggest what appears to them the wisest course to be now pursued regarding deputations to England.

“ I. Immediately after the disruption in May last, it became apparent that the proceedings and position of the Free Church were exciting universal interest in England. This appeared from the number of addresses forwarded to the Moderator from different religious bodies, as well as from the urgent requests of many friends, through private and public channels, that deputations should be sent to lay our case before the English public.

“ It was accordingly resolved that a deputation should be sent to London: and in the month of June, Dr Cunningham, and Mr Guthrie, accompanied by Mr Henry Grey, proceeded thither; on their return, they visited Manchester and Liverpool, and in both places the highest enthusiasm in the cause of the Free Church prevailed. The deputation were aided by some of the most influential Dissenters and Wesleyans, both ministers and laymen; and their reception was such as to make it obvious, that the principles of the Free Church had already taken a firm hold of their minds, and secured the cordial approbation of the English Christians.

“ At the urgent instigation of this first deputation, another was dispatched immediately after their return, to visit Liverpool, and proceed to London, to occupy pulpits previously engaged for them, with the two-fold design of making known our principles, and raising funds for the erection of our churches. Mr Sym, and Mr Davidson, of Edinburgh, with other ministers, proceeded to the south; and besides the two cities we have mentioned, they visited Birmingham, Stafford, and Chester, with other places, and were received by all with the utmost cordiality, or in some cases with an enthusiasm, by some unexpected, but to all encouraging.

“ These deputations thus obviously increased the interest in the cause which they were meant to serve, and the most urgent requests were sent to your Committee from various quarters to obtain ministers to explain our principles, and give the people in the south an opportunity of befriending the cause. Manchester, Leamington, Newcastle, Hull, Leeds, Taunton, and other places over England, may be mentioned as those from which such applications came; and so general was the interest, that about this time the hope was cherished, by some members of your Committee, that a general collection all over England would have been made upon a given day in behalf of the Free Church funds. There were difficulties, however, in the way of carrying out this proposal, (which originated in England :) and your Committee confined its attention to some systematic plan of deputations. They were greatly encouraged, however, by the fact, that the churches of the Independent connection in North Wales, at their meeting in Liverpool, in the month of ———, resolved to make collections in their churches on behalf of the Free Church, and appointed a committee to see the same measure adopted in the Independent Churches in South Wales. Your Committee have not yet learned the result of these friendly movements.

“ At every stage of their proceedings, your Committee were hampered by the difficulty of obtaining ministers to go on deputations, owing to the urgent and clamorous demands for their ministrations at home. In consequence of this, it was found impossible to meet all the demands from the south—and in some cases grievous disappointment was felt. By the prompt co-operation, however, of some of the brethren, some of the chief places were visited in the month of August. Dr Candlish visited Leeds, Hull, and Newcastle, from which he proceeded to London. Dr Paterson of Glasgow, and Mr Buchan of Hamilton, spent about three weeks in the north of England, visiting, with systematic regularity and great effect, the chief places there. The result of their visit was to add about L.1200 to the Church's treasury; and it deserves to be remarked of this, and all the deputations, that they were not merely designed to hold meetings, and raise funds, but, moreover, to preach the gospel of the Son of God wherever an opportunity occurred. North and South Shields, Morpeth, Wexham, Newcastle, Otterburn, and other towns, were thus visited; and, at the suggestion of this deputation, the Committee would respectfully but urgently press on the Assembly the necessity of attending promptly and effectively to the state of Presbyterianism in the north of England. Were it possible to station some ministers there, your Committee is well assured that incalculable benefits would accrue, not merely to the interests of the Free Church, but of vital godliness in the district.

“ Soon after the deputation now mentioned had proceeded to the north, another proceeded farther south. Mr Begg, with D. M. M. Crichton, Esq., visited York, London, Bristol, and Bath, where the interest in the cause was so great, that the largest edifices in the different places could not more than contain the auditories. At the same period the Rev. Dr Gordon proceeded to London, and nine sermons were preached there on the same Sabbath, by him, Mr Begg, and Mr Burns of London Wall; after which, collections, amounting to L.400, were made in favour of the Free Church. Mr Stratton of Paddington Chapel, Mr J. Clayton of the Poultry Chapel, the Rev. George Clayton, and other Dissenting ministers, lent their friendly co-operation in the cause. A conference was at the same time held between Dr Candlish, Mr Begg, and the other friends of the Free Church who were at that time in London, and the leading Dissenting ministers there, with a view to ascertain the most easy and effective mode of bringing our cause fully before the people of England. While these measures were proceeding, the interest was deepening and spreading. New calls for deputations were received, to some of which

the Committee could not respond as they desired. So urgent, however, were the friends in Manchester for a second deputation, that Dr Buchanan of Glasgow, and Dr Cook of Belfast, Mr Guthrie, and Mr Begg, with Messrs Crichton, Handyside, Meldrum, and Anderson, were appointed to return to it. Two very large and enthusiastic meetings were held in that town. On one Sabbath, collections were made in thirty-five places of worship; and in that town upwards of L.4000 has been raised in aid of our cause. The Committee cannot abstain from noticing the highly efficient and cordial sympathy which they experienced at the hands of the Rev. D. Halley, Samuel Giles, Esq., P. Bunting, Esq., and other friends of the cause in Manchester; nor would they omit to mention, that the mayor of Manchester, James Herschaw, Esq., readily consented to preside at the meetings, as well as to set an example by his liberal subscription. This effort was followed by another meeting in Liverpool, succeeded by sermons there by Mr Wood, and Mr Eldr of Edinburgh, and Mr Somerville of Glasgow, who, with Mr Macnaughtan of Paisley, also preached sermons and addressed meetings in other neighbouring towns.

"The Committee would notice here, with special care, the friendly feeling evinced about this time by the Western Association of Baptist Churches in England. At their meeting, held at Taunton, in August last, they passed a most friendly resolution, expressing 'their willingness to co-operate with other religious denominations in augmenting the funds now being raised for the erection of places of worship for the members of the Free Church of Scotland,' and immediately issued a circular to their churches, recommending, in strong terms, that they should cordially welcome and befriend the deputations which, it was hoped, would be sent from Scotland. Nor would the Committee fail to notice, that the Wesleyan ministers, to whom the Free Church is so much indebted, have in their own pastoral address to their churches, recommended the cause to the liberality of that large community.

"The friends of our cause in Birmingham had repeatedly applied for a deputation, and about a fortnight ago arrangements were completed for complying with the request. Five ministers and two lay members of the church proceeded thither on the 2d of this month. On the 4th a large and enthusiastic meeting was held in the Town Hall, capable of containing between three and four thousand people. The Mayor, J. James, Esq., occupied the chair, and Dr Cunningham and the other members of the deputation, on that occasion, enjoyed the benefit of the able and cordial support of the Rev. J. A. James. On the following Sabbath fifteen pulpits were occupied by the deputations, and throughout the subsequent week about twelve other towns were visited, the friends in them addressed, and collections made.

"Amid all these proceedings, the Committee were most materially benefited by the advice and co-operation of friends in London, among whom they would specify the Rev. J. C. Burns of London Wall; and the Rev. J. Hamilton of Regent Square Church. Indeed, it sometimes happened that these gentlemen had to sustain the whole weight of the meetings; for instance, at Southampton, where a large meeting was held at the urgent desire of Rev. Mr Adkins of that place, it was found impossible to secure the attendance of a minister from Scotland, and the whole duty devolved on the friends now mentioned.

"In addition to those meetings that have been mentioned, various others have been held in different parts of England. At Chelmsford, at Leeds, Hull, Nottingham, and other places, a feeling of intense interest prevails; and of nothing is the Committee more convinced than that nearly the whole Dissenting and Wesleyan interest, and not a few of the evangelical ministers and members of the Church of England, could be induced to befriend the Free Church of Scotland, were ministers sent to plead her cause, and more fully to expound her principles. Not a single case has come to the Committee's knowledge in which the most cordial feelings did not exist, nay, in which intense interest was not manifested in our principles and position; and the Committee have no hesitation in pressing on the Assembly, through the Acting Committee, the necessity of adopting immediate, large, and effective measures, for responding to the sympathy felt for our suffering Church in England. It is known to the Committee, that from Cornwall to Berwick-on-Tweed, this interest exists in a very high degree, and both the necessities of our case, and our obligations

to principle, seem to call on us to put forth our most vigorous efforts, that the cause of our persecuted Church, which is also the cause of truth and godliness, may prosper more and more. The zeal of the friends of evangelical truth in England, in the cause of the Free Church, is decidedly one of the best tokens for good among the many which He who is God over all has vouchsafed. Ireland has acted in a way worthy of itself; America has supplied the first fruits of its coming bounty. We have had both sympathy and substantial aid from some of the continental Churches; but if proper measures were adopted, the generous sympathy of English Christians would equal and surpass the most zealous of them all.

“The Committee are not able to report exactly what has been the sum realized for the funds of the Church, in consequence of these different deputations, as the returns are not yet complete. They are of opinion that it may amount to a sum of towards L.20,000.

“Believing, then, that the Church will be anxious, as far as the supply of ministers will allow, to meet and respond to this general feeling, the Committee would now submit—

“II. The plan for the future, which they think might with advantage be adopted.

“Observing the inconveniences that have hitherto been felt from want of a general plan and consequent co-operation, the Committee have divided England into sixteen sections or districts, as is done by the Wesleyans and other Christian bodies; and it is proposed, that three or more ministers should, as soon as possible, be sent to each, according to their size and importance. The friends in London have already made arrangements for another deputation (to consist of ten ministers, if possible) to visit them in November; and the Committee would suggest, that in the course of that month, the work now adverted to should be energetically commenced. The feeling is at present strong in our favour, but it cannot long continue in its present vigour. With the new year, other interests will begin to occupy the minds of our friends—indeed this already begins to be the case—and the Committee would therefore farther suggest, that if the work is to be done at all, if England is to be thoroughly visited, our principles advocated, and our funds, after the recent extraordinary pressure on them, recruited, the measure should be adopted and carried through effectively, decidedly, and once for all. The plan appended to this report might be accomplished over all England in little more than six weeks, if proper measures be adopted for that end; and the Committee submitting this report would suggest the following simple plan:—

“First, Sanction generally the division of England into sections or districts, according to the annexed scheme.

“Second, Appoint ministers to visit each of these, to expound the principles, and make collections for the funds of the Free Church, according to printed regulations prepared for their guidance; and to carry out this proposal, it would be requisite to name a committee of the Assembly to select ministers to go to England.

“Third, Laymen should also be named to accompany the ministers, to proceed with the ministers, or from the Assembly to the churches in England.

“If these means be adopted, and the plan proposed effectively carried out, the Committee have reason to believe that L.50,000 would be raised in England in the course of two or three months. It may require some self-denial on the part of ministers to leave their flocks for two or three Sabbaths; and a difficulty may be found in obtaining about sixty ministers to co-operate in carrying out the plan—for that number would be required to carry it out effectively. But so much is the Committee impressed with its importance, both as regards principle and funds, that they venture earnestly to press it on the attention of the Assembly. Aided by the advocacy of newspapers in various quarters of England, already avowedly friendly—encouraged by the enthusiasm already manifested in the cause—above all, emboldened by the conviction that their principles and position are Scriptural—the Committee hope that the measure now proposed will be promptly, decidedly, and effectively carried out. If the Assembly give its sanction, the plan would become comparatively easy, and a few weeks of vigorous effort would complete the whole.

“Finally, the Committee report that the urgent requests that are now made for the services of ministers of the Free Church in various parts of England, give additional

reasons for speedily adopting this plan. From Newcastle, the Committee have received applications so urgent, that nothing but the necessities of the case should prevent them from being immediately complied with. There are two deputations already in Glasgow from London on this important subject, and the Committee would therefore draw to it the Assembly's best consideration. They do this all the more because of a memorial just transmitted to the Moderator of the Assembly, in connection with the interests of the Scotch Church in London; and after reading this document, the Committee would leave the case in the hands of the Assembly.—EDINBURGH, 16th October 1843."

"At a meeting of the London Presbyterian Church Extension Society, held in Exeter Hall, on the 14th October, 1843, James Nisbet, Esq., in the chair, it was unanimously agreed to transmit the following memorial to the General Assembly of the Free Church of Scotland summoned to meet in Glasgow, on Tuesday the 17th instant:—

"Unto the Venerable the General Assembly of the Free Church of Scotland, the respectful memorial of the London Presbyterian Church Extension Society,

"Showeth,

"That your memorialists, deeply impressed with the desirableness of promoting the extension, in this vast capital, of the pure doctrines, the strict discipline, the Scriptural government, and the simple worship of the Church of their fathers—confessing, with unfeigned humility, that they, their fathers, and the Church of Scotland, 'had been verily guilty concerning their brethren and kinsfolk according to the flesh,' many thousands of whom had been, as they still are, left to 'die in their sins,' while scarce an attempt had been made to 'pluck them as brands from the burning'—believing that the time had fully come for making a vigorous and sustained effort to overtake the frightful spiritual destitution that prevails around them; and persuaded, moreover, that no more effectual method could be devised for increasing the prosperity of the Free Church, and its missionary schemes, took measures, shortly after the memorable event of the 18th of May, for organizing a society, whose primary aim should be, to aid in providing six additional Presbyterian churches in and around London.

"That your memorialists, while fully sensible of the embarrassments in which the Free Church is at present involved, owing to the fewness of the labourers at their disposal, for reaping down 'the fields which are already white unto the harvest,' were led to expect that, after 'the present need' had been in some measure supplied, they might count on some effective aid from those whose cause they have earnestly striven to help forward in this great metropolis, and hoped, with some confidence, that the hands of those already engaged in this vast field of missionary labour would speedily be strengthened by the accession of others possessed of like missionary zeal, and of abilities proportioned to the peculiar exigencies of so important a station, where the Presbyterian cause has never yet been adequately represented, nor any effectual means employed for rendering available that influence and support which it is eminently capable of yielding.

"Your memorialists, however, regret to find, that not only are their prospects of ultimate aid the reverse of cheering, but that even those 'who seemed to be pillars,' are to be removed at the very moment their support is most essential to the stability of the Presbyterian Church in this quarter. Your memorialists therefore feel that, instead of carrying into effect their scheme for increasing the number of their churches, their utmost efforts will be required to preserve from extinction those now in existence, and feel persuaded that, unless the deep interest which has been excited by the recent momentous events in our native land be speedily taken advantage of, by sending to this mighty mission-field some of the ablest and most accomplished of your ministers, an opportunity such as in all human probability will never again occur, for promoting the spiritual well-being of their countrymen, of furthering the cause of vital godliness, and of placing the Free Church in that commanding position which it ought to occupy in the capital of the empire, will be wholly thrown away.

"Your memorialists therefore implore your Venerable Court to take into your most serious consideration the difficulties against which they have to struggle—difficulties arising solely from their anxious endeavours to benefit their countrymen; and they earnestly pray that the Spirit of wisdom from above may lead you to adopt such measures as may be best calculated to remedy the evils complained of, and as shall tend to the advancement, in this metropolis, of the pure gospel of our Lord and Saviour Jesus Christ.

"JAMES NISBET, *Chairman.*"

Mr BEGG said,—I trust this House will pardon me for trespassing for a few minutes on their attention, in connection with the important subject which has been brought before them by this interesting report. But before speaking on this subject, I should like to mention what I have had peculiar opportunities of noticing—that we are all deeply indebted to our respected and talented friend Mr Tweedie, for the deep interest which he has taken in this matter, and for the zeal and labour he has devoted to this cause. I know the anxious and untiring zeal with which he has prosecuted these labours. I wish this, and so would keep in view that it remains for them to determine this night whether they will now prosecute this matter with firmness, or abandon it altogether; for there is but one alternative now before us—either we must prosecute these visits with interest, or we must altogether abandon them. Nothing but the energy of every part of the ministry is equal to the mighty task of pervading the whole of England; but I think that the importance of the work ought to command every amount of sacrifice that we can make to accomplish this object. I am one of those who, at an early period of this controversy, was anxious that men should be sent to England to expound our principles. I had a thorough confidence in the uprightness of the English mind, and in the clearness and Scriptural truth of our principles; and I was sure that they would commend themselves at once to all men who had the Bible in their hands. However, from the multiplicity of our labours, it was found impossible to undertake this work before the disruption; and it happened, in the providence of God, that they were driven across the border rather by their pecuniary necessities than by any idea of the importance of the other objects. I believe it will be acknowledged by all, that we ought to send deputations to England for the sake of enlightening that portion of the British empire in regard to the principles of eternal truth—that this is an object for which we ought to strive, and to suffer, and that we may plant, if it be possible, in the metropolis of Britain, and in the face of the world, the blue banner of the Church of Scotland. (Loud cheers.) I may mention—and I am now in the position of an eye-witness—I may mention, that the deepest, the most profound, and in many respects the most marvellous interest, has been excited all over England by the events that have occurred in this country. The fall of an Establishment—the disruption of a National Church—these were events fitted to arrest the attention of the world; but I have reason to believe that there were other circumstances which paved the way to this universal interest that now prevails in England in reference to our question. For example, you are aware that the works of a celebrated novelist of this country have been very widely read, and they have excited a still deeper interest in that country than in this. One of the objects of that celebrated man was to vilify our Presbyterian ancestors; but, instead of accomplishing that object, the universal effect upon the Christian people of England of the efforts of that mighty genius, has been to convince them that our Presbyterian ancestors were men who suffered for the truth of God. I spoke with one eminent clergyman on this very subject. I said to him, what makes you take such a deep interest in the concerns of the Free Church? He said, I have long taken an interest in the Church of Scotland, and I am convinced that you, the men who have left the Establishment, are in the right, and that solely because I had read *Old Mortality*. (Cheers.) I see that you are the true successors of the men that are there described. Now, I say it is singular that this man should have become one of the pioneers of the Free Church of Scotland. But whatever might be the cause or the causes of this interest, the fact was undoubted, that we have only to engage a place of meeting, and put up a placard on the walls of a town, stating that ministers of the Free Church of Scotland would address the meeting; and we are

sure to draw overflowing, attentive, and eager audiences; and telling our story in the simplest terms, the enthusiasm excited is at least equal to any I ever saw exhibited on this side the Tweed. To be sure it is necessary to avoid technical words. Dr Chalmers lately told us the English do not understand the meaning of the word Erastian. I once saw a very striking instance of this. A man said to a friend of mine, on one occasion, You were too deep for me last night; what do you mean by that word Erastian? (Hear.) They did not understand the expression reclaiming congregation, and other such technical words; but when we stated in a simple way the facts of our case, and appealed for the truth of our principles to the word of God, we found a response in the heart of every Christian man in England; and especially if we spoke of persecution, we found the most enthusiastic response from the people of that country. Do you ask of what denomination our meetings were principally composed? I say, in the first place, that there was a small sprinkling of the members, and sometimes of the ministers, of the Church of England at our meetings. For example, at a meeting held in Gravesend, we had two magistrates present who were members of the Church of England; and in consequence of their subscribing to our funds, they were called to account next day by the rector of the parish, in a sermon in which he denounced them for encouraging schismatics from the north. (Laughter.) I hold in my hand a remarkable document, which is signed by five or six ministers of the Church of England, men who solicited an interview with my eloquent friend, Mr Makgill Crichton, and myself, and one of whom opened one of our meetings with prayer. I shall read a passage or two from that document, which will show the spirit of the men, and will farther show that it is not a hopeless task to attempt to enlist some of these members of the Church of England into our cause, and induce them to come out and be separate, and to set up a Free Church in the south of the Tweed, as we have done in the north. (Loud cheers.) Mr Begg then read some extracts from the document, which in substance approved of the course taken by the Free Church—held out no hopes of gospel truth being propagated in Scotland by the Episcopal clergy—from their persecution of Mr Drummond, from their Puseyite views, and from the Popish nature of their communion service, and finally called upon these people to subscribe in behalf of the Free Church. He continued—I have seen the men from whom this document proceeds, and I never met with more amiable or Christian-like men. I am persuaded that there are many such in other districts in England, and it will be the business of your deputations to discover them. But perhaps the most prominent body of Englishmen that took part with us—those that understood our views best, and identified themselves the most with our movements—was the body of Wesleyans, which, from an early period of the controversy, hailed the reforming efforts of the ministers of the Free Church, welcomed us with the most cordial affection, and were prepared to second our efforts. Then the Independents, who, though they are a small body in this country, are a very powerful body in the south. You have heard that the Mayor of Manchester, an eminent British merchant, the Mayor of Birmingham, and the Mayor of Bath, all presided at our meetings in England, and all of these gentlemen are members of the Independent denomination. Then we also found strenuous support from many eminent ministers of that denomination. We were also supported by the Baptist denomination; in a word, all the men who hold the fundamental truths of the divine word, more or less came to our assistance. You have heard that thirty-five churches were opened to us in one day in Manchester; it may be interesting to know, that these churches belonged to a great variety of denominations. And the Moravians, who have a small settlement in the neighbourhood, wanted us to come and take a collection from their people; and the person who now addresses you had the extreme satisfaction of preaching the gospel to that primitive people, and of obtaining from them a very liberal contribution for the funds of the Free Church. Now, in the next place, with regard to the probability of success which will attend this additional effort, I say that the estimate of the report on this point is not at all exaggerated. It has been stated that we have already received L.20,000, and I am convinced that the sum of L.50,000 is by no means an exaggeration of the probable result, if a vigorous and sustained effort be made. But I reckon that the influence

of the English is of at least equal importance with their contributions. We may say what we will, but we are now reduced to the rank of a mere province of the sister kingdom. Our affairs are managed by the Parliament of the south; and the last shred of our peculiarities—though we imagined that it was secured to us by an inviolable treaty—the last shred of our peculiarities has been scornfully torn from us. (Loud and prolonged cheering.) That is the plain state of the case; and we, as persons desirous to act with all Christian fidelity in the position which we occupy, and bound to employ such means only to accomplish our object as are consistent with the word of God, it remains for us to bring the influence of the southern part of the empire to secure that justice shall be done to us by the British Parliament. (Loud cheers.) We heard much said last night, and very admirably said, of the hateful and odious persecution to which we are exposed, and an excellent resolution was passed on that subject. But I am persuaded that we shall in all likelihood require to aim at more than this before the evil is remedied. If the British Parliament contrive a railway through the English estates of his Grace the Duke of Sutherland, it is not unreasonable to ask that the same body should control his individual will, and by act of Parliament should secure that he should be compelled if necessary — (The close of the sentence was lost in enthusiastic cheering.) Something has been said about the ignorance of his Grace. (Laughter.) I cannot hold that a man in his position is entitled to be ignorant of the state of any portion of his property. (Hear, hear.) But if he is ignorant, our deputations to England—especially if they go, as I hope they will go, to the neighbourhood of Trentham Hall, where his Grace resides, and hold, as I trust they will, meetings in his immediate neighbourhood,—these deputations will dispel his ignorance. Something has been said of the danger of starting questions about the origin and rights of property; but the only way to prevent the starting of such questions is, for the Legislature to take the matter into its own hands, and by Act of Parliament, to do that for the public good which an individual will not do; and as the consequence of not doing which, all the interests of the empire are put in jeopardy. (Hear, hear.) If that is our object, then our business is to make the acquaintance of our friends in the south, and to make our case familiar to them; and the rather that our case is in many respects similar to theirs. For though no man in England has the same feudal power as the Duke of Sutherland has in this country, I know that many of the proprietors of England do the same thing that his Grace has done here; and no sentiment uttered at any of our meetings met with more acceptance than the sentiment which I ventured to state, that his Grace, though he is the leader of the Liberal party, as it is called in England, seems to be ignorant of the very existence of the law of toleration, and to propose that he, by a little gentle compulsion, should be made to understand it. (Hear, hear, and laughter.) Our first point, then, is to get money; our second point is to get influence; and our third point, which is in many respects the most important of all, is to disseminate those everlasting truths of which the Free Church of Scotland is a living witness before the face of the world, and which are comparatively little understood in all their bearings and applications south of the Tweed. (Cheers.) You are aware that it was the object of the wise men of this world to prevent us from crossing the Border to disseminate our principles, and the badness of their measures—in other words, they wished to put us down. But they have not yet put us down; and it is a trite and a common-place remark, what you will excuse me for repeating, that the very measures which they have taken to crush us, are those which are most likely to spread our principles through England, and by that means over the whole world. (Cheers.) I could not help admiring the enlarged views of our Covenanting ancestors, when I passed through the magnificent cities of the south of England. I could not help thinking of honest Baillie of this city, who, before going to London, made his will, and then set forth on his journey, armed with pistols to protect him from robbers by the way. I could not help thinking of the magnificent idea of Alexander Henderson, when I saw their beautiful parish churches, that the only security for the continuance of a free religion in the north would be the spread of the same purity in the south. (Loud cheers.) In this case, God is making our very existence to depend upon the manner in which we discharge our duty. Sitting in our quiet houses, we

should never have taken the trouble—and a great trouble it is, I beg to tell those who have never attempted it, and who may imagine it is a fine thing to travel from place to place, and to make speeches—I say we have been put, in the course of Providence, to the necessity of these measures in self-defence, by which we may spread our principles throughout England, and through England, in the face of the world. You have now heard the proposition of the Committee. I think it is the only proposition that will meet the case, and it is, that sixty or seventy men should be sent from Scotland forthwith—that is, of course, so soon as it is convenient for them, and with the approbation of their Presbyteries—that they should spend two or three weeks in that portion of the empire, to explain our principles, and to preach the word of God from their pulpits. You have already heard that thirty-five sermons were preached in Manchester in one day. I may mention that a magnificent idea has been started by a friend; he proposes that one hundred pulpits should be occupied in one day in London, to enforce those Bible principles on which we have taken our stand. (Cheers.) You must not understand that all these pulpits are to be filled by Scottish ministers; it was not so in Manchester; there must indeed be a sprinkling of ministers from Scotland, but there are many eloquent friends among the ministers of the south who will advocate our cause; and if ten ministers are sent to London for three weeks, great results will be achieved. Then they must go to the other towns of England; they must post up their bills on the streets of Canterbury; they must stand, as I have had the honour to stand, under the shadow of the vast Minster at York; and I have farther to tell you that we have been invited to go to Oxford—(cheers)—to explain to the darkened understandings of the men who would fain return to the superstitions of the dark ages—to explain to them the grand principles on which we stand. No man will then be able to plead ignorance of the principles on which we have taken our stand. Another point, and I have done. Mr Tweedie, in his report, has referred to the necessity of sending supplies into England. You are aware, that a number of ministers have lately come from England into Scotland. One has been spoken of as coming to the Free Church, and now a second; but where one comes for the Free Church, five or six come to fill the places which we have left behind us. Very well, these destitute places must be supplied; and I propose that they should be supplied by sending men there for three or four weeks, to dispense to them religious ordinances. I know that our friends in the south meditate a serious inroad of Free Churchmen there; and I know that they have on the table a call to my eloquent friend Mr Guthrie, to go to London altogether. (Cheers.) I do not know how the Assembly may dispose of that; but I must say my opinion is, that we should consider the importance of having vigorous and powerful ministers of the Free Church in the metropolis of the empire; and I am not sure that the best way is to send only one man at a time. I would plant the men as we plant trees—I would not plant one, because there the winter storms will destroy them; but I would plant a considerable number that they may keep each other warm. (Laughter and applause.) I am not sure but that it would be a right thing to plant six or twelve ministers—picked ministers they must be—in London at once. But in the mean time we must send our deputations to the south, and I therefore propose the following motion:—

“The General Assembly approve of this report, highly commend the efforts already made by the Committee, and appoint the following members of this Assembly a Committee, with full powers to select ministers and elders of this Church, and with the consent of their respective Presbyteries, and to send them in name of this Assembly to all parts of England, to expound the principles in defence of which the Church has suffered, and to collect the free-will offerings of the Christian people of that county, in aid of our Building Fund; and the Assembly enjoin such ministers as this Committee may select, to hold themselves in readiness immediately to proceed in the discharge of this important duty. And farther, the Assembly, considering the circumstances in which many of the congregations in England, connected with this Church are placed, instruct the Committee to afford what aid may be in their power, by appointing ministers in succession to undertake for limited periods the charge of supplying word and ordinances to such congregations. And farther,

in reference to the memorial from the Association in London introduced into the report, the Assembly cordially sympathizes with the memorialists in their present difficulties, and pledges itself to second their efforts in maintaining and extending the Presbyterian Church in London."

On reading this motion, Mr B. said he hoped ministers would not object to go on the deputations. No doubt it was a hardship to go, but the object was of paramount importance; and he was sure, there was not a man who had been in England before but would be ready to go again. (Loud cheers.)

Mr MARGILL CRICHTON rose and was received with loud applause. He said—Moderator, I have two good reasons for not troubling this Assembly on a subject that has been brought before the house by the report read by my friend Mr Tweedie, and so well enforced by my talented and eloquent friend Mr Begg. The first reason is this, the clock warns me to be brief in any statement I have to make. This I might get over if I could continue to keep you in good humour; but the second reason is not so easily got rid of; for my friend Mr Begg has taken up the very position which I would have done, and still more hard, he has argued and illustrated that position ten times better than I could have done—(a laugh)—and, therefore, I just feel in the attitude of one who has come to a harvest, expecting to reap a great crop, and finds it not only reaped, but scarcely any gleanings to be gathered. But I may be permitted to say this, that I agree with Mr Begg in every argument and appeal he has made, and I will just tell this house, that if the appeal to the people of England is to be followed out at all, it must be done in a manner worthy of the cause. Our visits hitherto have been merely experimental; and the experiments have not only succeeded, but they have more than realized all our hopes, and now we have laid our report before you; but I repeat, that unless you act on it in a way worthy of the Free Church, I beseech you not to act upon it at all. I am of the sanguine temperament—(a laugh)—but even my sanguine expectations as to the reception which we were likely to receive from Englishmen, has been vastly exceeded. I could not by possibility have conceived that in the English mind—and I knew that the great principles for which we are contending must be appreciated by every friend of religious purity and religious liberty—I knew that our principles must make way in England—but I say, I could not conceive that in the English mind there would be such a marvellous quickness of perception. The people of England so readily identified our cause with their own, that they at once brought their countenance and support to our cause in the time of need. The English people not only responded to our appeal, but they showed a ready perception of the truth of our cause, and declared their opinion and belief that if religious liberty be put down in Scotland, then a vital blow will be struck against the same cause in England, and they saw that their own interest required them to come to our aid, and they did aid us both from this cause, and from their own generous and disinterested sympathy. (Applause.) Let me just give you one example of this. In the town of Bath, Mr Eldridge, the mayor, declared before the vast meeting there assembled, after he had previously intimated the same thing to us privately, and contributed L.100 to our fund—he called on the people to show their support to our cause, not by words, but by deeds, and he told the people of Bath, that we were not laid under any obligations to them, but that they were laid under obligations to us; for, said he, it was refreshing in an age of corruption and degeneracy, to witness such a noble testimony for the sacred principles of truth—to witness such sacrifices on the part of a body of men, for high Christian principle; and it should be regarded by them, he continued, as an encouragement and example, and they should thereby have learnt the lesson, that it was their duty to co-operate with all the friends of Christianity and Protestantism, in a mighty union to defend the cause of religious liberty from the conspiracy that was now formed against it. In like manner, at Manchester we had a General Committee composed of Christians of all denominations—Independents and Baptists, Methodists and Moravians, and who stated to us that the great movement in Scotland had been found by them to be a rallying point, that brought them together, and made them forget their sectarian differences, and united them in a holy bond in defence and support of their common principles. (Applause) I agree with my

friend, Mr Begg, that you should hope as long as possible—that you should hope that the Duke of Sutherland and other members of the aristocracy, who have refused sites, may yet relent and accede to the reasonable request made to them. I only wish however, I could join in these hopes; but I am afraid they are delusive. You will find that you may kneel, and beg, and entreat, and use all the gentle suaves of which you are capable, but it will be of no avail; you will find that you may as well speak to the stone walls or empty benches. (Hear, hear.) Do not let the charity of our friends deceive them. I have now in my hand a copy of a letter from Mr Loch, member of Parliament, and commissioner from the Duke of Sutherland, which will bear me out in the opinions I have expressed. It is dated the 9th October, and addressed to John Mathison, Alexander Penreth, and Hugh Gray, Golspie. I shall not read it. (Read, read, read.) Well, I will read it, premising that it is just an argument in favour of the system of the Duke of Sutherland, and the reasons he gives for it; for the Duke has not intimated any change of opinion. It is as follows:—

“TO JOHN MATHISON, ALEX. PENRETH, AND HUGH GRAY, GOLSPIE.

“UPPAT, Oct. 9, 1843.

“MY GOOD FRIENDS,—I have read with attention the petition which you placed in my hands on Saturday last, and shall transmit it to the Duke of Sutherland, with whom alone rests the power of deciding on its prayer.

“You are already aware of the decision his Grace came to on the subject to which your petition relates, and he has not intimated any change of opinion. I am desirous, however, of taking this opportunity of explaining to you, with all kindness, what I believe were the reasons which led him to that determination, the more so that he seems to have been most wilfully misrepresented and much misunderstood.

“You must have seen in his Grace's letter, addressed to Mr Fox Maule, ‘the general principles of toleration’—(loud laughter)—entertained by him, and his respect for the religious feelings of the people of Scotland, and his regret when it was not in his power to meet the wishes of some of his tenants in measures which may to them seem essential, and in accordance with their zealous piety and devotion.’

“His Grace has fully through life acted up to these principles—[I suppose it means the Sutherland clearing—(a laugh)]—for he has not only erected and endowed several churches connected with the Establishment in England, but he has also aided Dissenters by granting them sites, and I understand that he does not wish to refuse sites to Dissenters for places of worship in the country, when reasonable applications are made, and if they are not proposed to be raised in opposition to the Church, but properly required. I also understand he believes there is no difference in doctrine between those who have left the Establishment and those who have adhered to it, and that the separation has been carried out upon principles not founded on any distinction in religious belief, but for widely different reasons, which several of the authorities of the secession have not hesitated to avow, and upon which some have not failed to act, namely, a determination to pull down and destroy the Establishment, and that no communion was to be held with those who adhered to the Church of their forefathers, and which statement has never been disavowed.

“You can yourselves judge whether his Grace's conclusions on these matters are justified or not, by what has taken place among yourselves, and whether such views have not been inculcated.

“These were the principles, I understand, upon which his Grace came to the determination which he did, and from which it is your wish he should depart.

“His Grace is of too pure, just, and magnanimous a character—[the Duke appears to be a perfect demi-god in the eyes of his factor]—to permit any animadversions upon himself, however aggravated, unjust, revolting, and untrue, to influence his decision upon a matter so sacred and of such importance, so interesting to him, and involving so deeply your welfare; but would it be surprising if he should hesitate to place much confidence in those who were lately so desirous to meet his views, not backward to ask or unwilling to receive his favours, and who have nevertheless, as it is said, expressed themselves of him in a manner more familiar to you than it is new to me, and in every way to be deprecated.

“His Grace, however, has this comfort to rely on, which is the continued and un-

abated attachment of you and his Grace's other tenants, notwithstanding all that may have been done to create a contrary feeling.

"Of his sincere interest in you all, you can have no doubt. It is deep and lasting; you benefit from it daily. (Loud laughter.) You are aware of the conscientious manner in which he discharges all his duties. You have ample proof of sincere religious feelings, showing that the determination which he came to originated in, and is upheld by, motives of a deep and sacred character. (Oh, oh.)

"In the exposition of what I believe to be the foundation of his Grace's conduct and opinions, I beg it to be distinctly understood that I have endeavoured to confine myself strictly thereto. They have been designedly misrepresented to you. He has been much traduced. But you have not been affected thereby.

"There is one assertion, however, in your petition which cannot be passed over without observation and animadversion. It does not come from yourselves, and, if you had been aware of its import and its tendency, it would never have been adopted by you, for you would never have used such words as these—'That from a love of peace, your petitioners implore as a favour what the law of Britain and the law of the Proprietor of all, entitle them to demand as a right.' (Hear, hear.) Now, this is not the law, nor was it ever the law. It is at variance with all law, and is subversive of every right of property. This passage has been suggested by some bad adviser, who wished to get you into trouble. Avoid all such advisers, I entreat of you, or they will lead you into the most serious difficulties. Had I thought that these words came from yourselves, I would have returned you the petition; and I beg of you to remember that the use of such language can never advance any object, nor obtain any favour.

"Whatever measure of interference, of intimidation, or otherwise, have been used to induce any to accord with the views of the seceders, and to prevent them from adhering to the Church and to the faith of their fathers, it must be admitted by all that no similar course has been adopted on the part of the Duke or any of his agents; for no one in his or their employment can venture to say that they have been disturbed on account of the views which they have taken in this matter, or will be, so long as they do not permit them to interfere with their duties.

"I will communicate to you his Grace's reply as soon as I receive it. I am, your sincere friend,

(Signed) JAMES LOCH."

Mr CRICHTON continued—Now, Sir, there is the measure of justice you are to expect from the Duke of Sutherland, at least so far as Mr Loch can be supposed to know his views; and this letter is dated only so recently as the 9th of October. I shall not pass any commentary on that letter. It has been answered by anticipation by the noble and right-minded arguments that were addressed to you last night on the subject; and I am sure you will admit that the statements of Dr Candlish, of Mr Fox Maule, and the Marquis of Breadalbane, have by anticipation completely replied to any shadow of argument which the letter contains. (Cheers.) I will only say that the king upon the throne would not dare to avow such principles as the rule of his subjects, much less is the Duke of Sutherland entitled to maintain such a system of despotism over the people of that great province. (Hear, hear, and cheers.) I would advise you, therefore, to leave the soothing system alone—to abandon whining and beseeching, and begin to wield the mighty instrument of public opinion. See the measure of justice which the people of Scotland, even when their mind was distinctly expressed, were able to get from the Imperial Parliament on the great question itself. Scotland, we must remember, is now only a part of the kingdom, and has lost its constitutional rights as an integral nation of the empire; and if you are to be protected from persecution, and if the Free Church is to be set up over the length and breadth of the land, and the principles of toleration enforced, you must enlist on your side the powerful influence of the public mind in England. We put this to the English people at every part where we visited—at Bath and Bristol, at Birmingham and Coventry—we told them our demands, that the rights of property should be held consistently with the rights of conscience, and that no man should be permitted to use the rights of property to put down the religious liberties of the people. We told them this, and asked them to come to our aid—and our

appeal was responded to with a degree of enthusiasm which showed their appreciation of our cause, and their determination to support us. (Loud applause.) You have but, therefore, to use the power we possess—you have but to leave them with our free principles—you have but to tell England the story of our wrongs, and you will bring to bear on the House of Commons such an influence that it will be compelled to grant us justice. (Tremendous applause.) I rejoiced when I heard the mayor of Bath declare, in the name of that great meeting, that the people of Bath had no sympathy with the wrongs which the ministry and Parliament had inflicted on Scotland. (Great cheering.) He declared that it was not the English public, but the English Parliament and ministry, that had accomplished these wrongs; and wherever we have gone throughout England this sentiment was uttered, and the policy pursued towards Scotland was universally repudiated by the people. Let me entreat you then not to delay in this matter. Now is the golden opportunity. The mighty movement in Scotland is taking hold of the English mind; there is a desire, a demand for information on the subject, and we are solicited by applications from all parts of England. They cry—Come to us, and explain your principles, and tell us the story of your wrongs. This is the golden opportunity, I repeat, and the opportunity must not be lost; for even though we should sacrifice the comfort of our ministers—even though you should for a time neglect their flocks, the mighty object to be gained is worth them all. (Applause.) There is just one point to which I have to allude, and it is of no small importance. It is this. Don't let these ministers be unaided by the laity. Let some of the laity, in all cases, be associated with the Scottish ministers. It will give a national aspect to the question, and impart to it a reality, when people as well as clergy are seen expounding our cause and enforcing our principles. Let me speak for one instant about myself. (Hear, and applause.) That which enabled me to render the poor service which I was privileged to afford the cause, did not arise from any utility of mine—it was not any power which I possessed of demonstrating our principles, or any gifts for the task intrusted to me, which could for a moment be compared with those of the able men whom I accompanied; but it was because I, one of the people of Scotland, came up warm-hearted from the north, to declare to them that ours was not the cause of any section or class—that it was not the cause of the clergy, but that it was eminently the cause of the people of Scotland, and of their religious liberties. (Long-continued applause.) What has been the consequence? The consequence has been that though I could this year only contribute a few hundred pounds to the cause of the Church, I have by giving a little of my time and labour, been able to gather in in Ireland and in England several thousand pounds for our cause. (Applause.) I hope, therefore, that our lay brethren will not only go, but feel it their sacred duty to go. I doubt not that Mr Begg's motion will be unanimously adopted, and I trust that the ministers who are called on to go by the Committee will be true sons of the Church, and that the elders also will be devoted sons of the Church, and obedient to her call—and I know that their mission will be one of vast results. (Hear, hear.) It will have a threefold effect. It will enable us to obtain a large sum to assist in overtaking what Dr Chalmers has so well designated as the initial expenses of our great scheme, and completing the building fund. Next it will obtain such a measure of popular influence to our cause, as to unite the whole evangelical protestantism of England on our behalf; and third and lastly, it will enable us to unite in defence of our common Christianity against Antichrist, who is now rallying the Erastian infidel powers around him. (Hear, hear, and great cheering.) I believe that this question, following the leadings of Providence, is destined to be a great rallying point for a confederation of a mighty Protestant league, which will unite all evangelical Christians in the defence of Protestantism and the rights of conscience. It is not merely the pecuniary aid—it is not merely the immediate results to which we look, but it is the sowing of the seed which will grow up in manifold fruits, and preserve our principles inviolate, and make them successful against the man of sin. Thus will the Free Church of Scotland be the honoured instrument of promoting that union which will unite all who love Christ in a holy bond—and one fruit of this will be to raise up a third class of politicians who will

trample under foot the miserable distinctions of Whig and Tory, and rise superior to a mere political partisanship, and maintain the cause of God, and of his truth, before an evil generation. (Hear, hear.) I think that while it is the duty of the Free Church of Scotland to ally herself to no political party, or identify herself with no set of statesmen, it is, nevertheless, her duty to encourage and maintain the principle that you cannot divide the public and private responsibilities of statesmen, and that they are bound to obey the King of kings in their public capacity as much as the humblest individual in the land; and when another general election shall have come round, I hope it will be found that in England, Scotland, and the north of Ireland, this principle shall have made ground, to the discomfiture of mere political parties—(hear, hear)—and to the advancement of that public and private influence which shall be devoted to the service of God, and make the principles of the blessed gospel to be the rule of politicians. (The hon. gentleman concluded amid loud and general applause.)

The motion proposed by Mr Begg was then cordially agreed to.

Mr BEGG then rose and introduced to the Assembly his friend Mr Edwards, Professor of Theology to the Welsh Calvinistic Methodists, who had sent him as a deputy, with a donation to the funds of the Free Church from that most interesting body, who had all along exhibited a deep concern in their proceedings. (Cheers.)

Mr EDWARDS, who was received with cordial cheering, then addressed the Assembly, but in a very low tone of voice. The rev. gentleman was understood to say, he had been sent here not to make a speech, but to witness their meetings, and to bring a small donation from the body to which he belonged. It seemed to be wished that he should give some account of that body. They were few in number—their theology was identical with their own—the books which they used were translations from the principal works of Jonathan Edwards, and Owen, and authors of a similar character. As to their form of Church polity, he had little to say. Their great aim was to bring souls to Christ. (Cheers.) But they found that they could not effectually unite in that work, or preserve the efficiency of their communion, without paying attention to the character and conduct of their ministers, and the people who composed the association. They formed themselves into small bodies with this object; and in following out their plan, they went on till they found to their surprise that they were Presbyterians. (Cheers.) This system developed itself naturally into that form of Church polity, and they continued to exercise that form still. These people had carried on their labours quietly, perhaps too quietly; but they had sent him here, because they had heard of their disputings, and also that God was in the midst of them. And after what he had seen and heard since he came to that Assembly, might he not take up the words of Nicodemus, and say,—“No man could do the miracles which thou doest, except God were with him.” They had heard that Christ was afflicted here in Scotland, and they sent him to visit them. He left his little flock behind him in Wales, and came to see the bush that burned in the north part of the island, and yet was not consumed. And he had seen it. He saw it now before him; and could almost imagine that from the midst of the fire came the voice of the Lord God Almighty, proclaiming, “I have seen, I have seen the affliction of my people, and I have heard their groaning, and am come down to deliver them.” (Great cheering.) They knew that they were reviled and persecuted, as their own fathers in Wales were, and therefore they sympathised with them. (Cheers.) In reference to the subject adverted to by the speakers who had preceded him, they would allow him to say that a few scores of petitions would be sent up to the British Parliament from Wales. (Cheers.) There was one thing which he wished shortly to notice. All the landed proprietors in the neighbourhood from which he came were, at the commencement of the Welsh Calvinistic Methodists, violent persecutors, except one. Now, he would only mention the fact, without attempting to explain it, that the names of all those men who persecuted the Welsh Methodists, had utterly perished from the face of the earth, and that the whole of their property had passed into the hands of the one who was favourable to them. (Hear, hear.) This was only one instance among many which went to show, how the most sceptical in our country had been forced to confess, that there was a God that judgeth in the earth. One reason why the calumnies of

their own enemies produced no impression on their minds was, that the very same accusations were brought against Christ himself, and that the same answer which he gave was sufficient for us also—"My kingdom is not of this world." Because it was not of this world, it could not interfere with the kingdoms of this world, and ought not to be governed by the kingdoms of this world. (Cheers.) This they (the Free Church) had said not by words only but by deeds; and for this they were honoured by those who sent him from their inmost souls: they saw that they had taken the right side—that they stood in the middle between the living and the dead to stay the plague—the worldly policy and carnal expediency that infested our land. (Cheers.) They had taken the field in a great controversy between truth and error, between the Lamb of God and the Man of Sin; but truth is great and will prevail. (Cheers.) They may make war with the Lamb, but the Lamb shall conquer them; for he is Lord of lords, and King of kings, and must reign till he hath put all his enemies under his feet. (Great cheering.)

Mr HENRY GREY said they had listened with the deepest interest to the statement of their respected friend from Wales. They had all heard of the Welsh Calvinistic Methodists: their praise was in all the Churches, and they had long been distinguished for the purity of their faith, the simplicity of their manners, and the liveliness of their zeal. There was no body of Christians of whom it gave him greater pleasure to read or hear; and they must all acknowledge the great delight they had experienced from the visit of their excellent friend who had just addressed them. (Cheers.) He therefore hoped that the Moderator would, in name of the Assembly, convey to him, and through him to the body of Christians whom he represented, their united thanks. (Cheers.) The following resolution was then read and adopted:—

"The General Assembly cordially welcome their respected Christian minister from Wales, and receive with the highest gratitude the expression of sympathy which he has conveyed from the body with which he is connected, as well as the substantial token of regard which he has communicated; and they instruct the Moderator to convey their thanks."

The MODERATOR (Dr M'Farlan), in name of the Assembly, then conveyed formally the vote of thanks to Mr Edwards.

The Assembly adjourned at twelve o'clock.

SATURDAY, OCTOBER 21.

The Assembly met this day in private.

MONDAY, OCTOBER 23.

The Assembly met at eleven o'clock, in the East Regent Street Free Church, for private deliberation; and at one o'clock adjourned to the City Hall—Dr Brown the Moderator, in the chair. The two first verses of the 63d Psalm were sung, and the Court constituted with the usual devotions.

After the minutes had been read,

Mr PITCAIRN, one of the Assembly Clerks, intimated that some overtures had been transmitted, upon the election of office-bearers of the Church.

Dr M'FARLAN moved that a Committee of the Assembly should be appointed to meet with the Committee of the Original Seceders, and deliberate upon their overtures for union.—The motion was agreed to.

CASES OF COMPETING CALLS, &c.

The Assembly then took up the reference in the case of the call by the congregation of Inverary, in the Presbytery of Dunoon, to the Rev. Mr M'Allister at Nigg, in the Presbytery of Tain.

Dr M'Kay and other members appeared for the Presbytery of Dunoon, and Mr Carmont of Rosskeen made a statement for the Presbytery of Tain.

Dr CANDLISH stated that what was proposed in this case was to authorise the Presbytery of Tain to meet for the purpose of forwarding this settlement, and report before the rising of the Assembly.

Dr M'KAY suggested that authority should also be given to the Presbytery of Dunoon to meet with the Presbytery of Tain, and confer on this subject.

This was also agreed to, and the question disposed of accordingly.

The Assembly then took up the reference in the case of the call from the congregation of Strachur, in the Presbytery of Dunoon, in favour of the Rev. Mr Lauder, of the missionary station at Glengarry, in the Presbytery of Abertarff.

Parties being called, Dr M'Kay and other members appeared for the Presbytery of Dunoon. There was no appearance for the Presbytery of Abertarff.

The point raised in this reference was, whether it was necessary, in the case of a call being forwarded to a minister of a missionary station, to take the same steps in removing him from his charge—such as citing his congregation to appear in the matter—as was necessary in the case of removal of a regularly ordained pastor from his flock.

A short conversation took place on the case, in which Mr Dunlop, Dr M'Farlan, Dr Candlish, Dr M'Kay, and Mr M'Farlane of Renfrew, took part, and from which it appeared that there was also a call to Mr Lauder, from Fort Augustus, which circumstance was not stated in the papers sent up to the Assembly.

Eventually the discussion was brought to a close by Dr M'Kay withdrawing the case in the name of the Presbytery of Dunoon.

VOTE OF THANKS TO THE MEMBERS OF THE HOUSE OF COMMONS AND THE MARQUIS OF BREADALBANE.

Dr CHALMERS rose and said,—Moderator, I rise for the purpose of repairing an omission which took place on the first day of our meeting. It will be in the recollection of the house, that at the last meeting of the Assembly, thanks were voted to those gentlemen who had rendered public and parliamentary services to the cause of the Free Church, which I was required to transmit. I accordingly sent these votes of thanks to the several members of the House of Commons, viz., Mr P. M. Stewart, Mr Campbell of Monzie, Mr Fox Maule, Sir George Grey, and others. I received replies from these gentlemen at the time, which I shall now read. The reverend Doctor read accordingly letters from the above mentioned gentlemen.

He then continued,—I have also received a reply from Sir George Grey, breathing the same sentiments; but although I have the letter past me, I have unfortunately neglected to bring it. The last Assembly was not, however, the proper time, for the vote I have now to propose; for a great deal of exertions on behalf of the Free Church had yet to be made. The time, I say, had not then arrived for including in that vote of thanks the name of one who is a member of the present Assembly, and who has earned the distinctive claim to the most cordial and grateful acknowledgment of this Assembly, for the great services he has rendered to our cause in high places—I mean the Marquis of Breadalbane. (Loud and long continued applause.) Why, Sir, our friends in the House of Commons had a number of gentlemen to keep them in countenance; but the Marquis of Breadalbane in the House of Lords stood almost alone. (Hear, hear.) This must have required an effort of moral courage which none can appreciate save those who are accustomed to the business and the collisions which take place in a deliberative body. There is not a more severe trial than to stand up alone, with few minds congenialised to your views, and the scowl of hostile countenances around you. Then, if the Marquis of Breadalbane stood alone in the House of Lords under these circumstances, he has also earned for himself a most honourable singularity in another situation. (Hear, hear.) You will find several protests on the journals of the House, and several names associated with his on the legal and constitutional points of the question; but the Marquis of Breadalbane's is the only name appended to the protest which embodies all the great ecclesiastical principles which we have been contending for—(loud applause)—and if by the amount of moral courage which he has shown, we are to estimate the strength of his conviction of those great principles, I don't know how highly to characterise the spirit

of true Presbyterianism which stirs in the breast of this man. (Renewed and long-continued applause.) This envied singularity will hand down his name with honour to latest posterity; and however much he may have been traduced, and exposed to the ridicule of those in high places, still impartial posterity will say that it is a singularity which sits most gracefully on his person. (Hear, hear.) I therefore beg to move that the thanks of this House be voted to the Marquis of Breadalbane for the exertions he has made in support of the rights and liberties of the Church of Scotland. The announcement was received with most hearty applause.

It being stated that Lord Breadalbane had left the Assembly,

The MODERATOR said,— I understand that this motion, in reference to the Marquis of Breadalbane, has been carried by acclamation. Is it the pleasure of the Assembly that I shall write to the Marquis of Breadalbane expressive of what has taken place?

The motion was agreed to with enthusiasm.

MINISTERS FROM OTHER CHURCHES.

The next case was a reference from the Presbytery of Dalkeith, in the case of the Free congregation of that town, who have given a call to a minister of the Irish Presbyterian Church.

Dr CANDLISH wished the Assembly to consider how they would take up the reference. This related to a call given to a minister of the Presbyterian Church of Ireland. Now he wished to remind the house, in connection with this case, that there were on the table of the Assembly, applications from other ministers and probationers of other denominations, who wished to be admitted into communion with the Free Church. There was an application from another minister of the Presbyterian Church of Ireland, who had not received a call; there was also an application from an ordained minister of the Original Seceders, to be admitted a member of the Free Church; and there was, farther, an application from a minister of the United Secession, to be admitted a minister of the Free Church; and he dared to say there might be one or two more such cases. Now the point which he wished the Assembly to consider was, whether they would dispose of this call from the congregation of Dalkeith as a separate one? or whether they would take it up in connection with the general question, whether ministers of other denominations were to be received into the Free Church, and on what terms, and in what manner they were to be so received? It was important that the Assembly should look upon this not as an isolated case, but in connection with these other applications.

Mr M'FARLAN of Renfrew said, one strong reason for taking up this question, was, that the ministers of the Irish Presbyterian Church were more intimately agreed with them, than those of other denominations. On all the great questions that were agitated, there was a perfect harmony between the two bodies.

Dr CANDLISH said, that was not exactly the point. Suppose they were to make a difference between the Irish Presbyterians and other denominations, still the question remained, for there was another minister of the Irish Presbyterians, who had made application to be admitted, without having received a call, and therefore the case for the Assembly to consider was, whether they would take up the case of the minister who had been called as a separate question, or whether they would take up the general question.

Mr BANNERMAN of Ormiston said, there was good ground for taking up this as a separate question. There was an obvious distinction between this and the other cases: for in them the interests of individual ministers alone were concerned; but this case of Dalkeith involved the interests of an important congregation, which had been placed in peculiar circumstances. If they were to take up the general question, it would be proper to consider, how they were to admit ministers of other churches into ministerial communion. But in the case of Dalkeith, which had given a call to a minister of the Irish Presbyterian Church, the interests of a congregation were at stake; and if the Assembly were as well acquainted with the circumstances of the parish as he was.—if they were aware of the unfortunate position in which the parish was placed—the risk of division and disunion which they had incurred, and the provi-

dential way in which the congregation had united in giving a call to this individual, he believed that the Assembly would at once agree to take up this case, and decide it upon its special merits; for he had no hesitation in saying, that he looked with fear and apprehension upon the result if the Assembly were to put their veto upon this call, and tell the congregation that they were to be cast back into all those dangers of a division from which they had so providentially escaped.

Dr M^rFARLAN had no objection to taking up this case, provided it were agreed that it should not be taken as a precedent. But if they were to give judgment in this case without any such reservation, it would be a delicate matter afterwards to refuse admission to ministers of other churches, to whom serious objections might apply. On the understanding that it was not to form a precedent for future judgments, he had no objection to take up this as a separate case.

Mr CARMENT seconded the motion.

Mr MILLER of Monifieth wished to know whether the decision of this special case would be a rule for deciding other cases similarly situated. He might mention that the Free congregation of Broughty Ferry had also given a call to an Irish Presbyterian minister, and that this case would have been brought up before the Assembly, but for the expectation that the decision of the Dalkeith case would have ruled it. He wished, therefore, to know whether the decision of this case, supposing they entered upon it, would rule the Broughty Ferry case.

Dr M^rFARLAN.—It is impossible to say; each case must stand upon its own special grounds.

Mr MONCRIEFF of Kilbride said he could not see how they were to decide this special case, without at least touching the general question. (Hear, hear.) The only speciality in the case here was the fact, that an individual had got a call to an important station, where he had united the people. If, therefore, they decided the question on this special case, it seemed difficult to understand how they were to avoid laying down the principle on which they acted. He merely threw out this as a difficulty which had occurred to his mind; but he would not stand in the way of any course that might be most agreeable to the mind of the Assembly.

Mr FERRIE of Anstruther addressed the House, but in such an inaudible voice, that even the side he took could not be heard.

Mr BURNS of Kilsyth said, that by entering upon an agreement to this application they would decide a question as to the admissibility of ministers from the Irish Presbyterian Church. He would understand the Assembly to look favourably upon the admission of ministers from the Irish Presbyterian Church. To that extent a principle would be decided, but no farther. They would still keep in their hands the specialities of each case, and that was the great point, which he trusted they would never give up.

Dr CANDLISH said, if the general question of the admissibility of other Presbyterian ministers was to be raised, he thought the Assembly would see that that question required to be handled with the greatest delicacy. He could conceive of nothing more likely to disturb the harmony and good feeling between the two Christian bodies, than the admission on either side of ministers and probationers from either Church. He could conceive nothing more likely to disturb that harmony, than to admit ministers and probationers on either side, without consulting the Supreme Court of the other Church. In admitting other ministers they subjected themselves to great suspicion, either that they were admitting the refuse of other bodies, who had failed to obtain churches in their own denomination, or that they were grasping at and taking away the best men of other denominations, either of which suppositions was very apt to create jealousy. He presumed it would be the mind of the Assembly to remit to a Committee the consideration of this whole matter, and report to next Assembly. (Hear, hear.) If it is likely that that would be the deliverance of the Assembly in reference to the general question—not certainly to shut the door upon ministers from other churches—but with regard to the regulations for their admission—then he would say that considerable inconvenience would arise from entertaining this special question. No doubt the Presbyterian Church of Ireland was more at one with them than the United Secession Church, but he would not

say that this Church harmonised more with the Presbyterian Church of Ireland than with the Synod of the Original Seceders of Scotland, and yet one of the applications was from a member of that synod. He was not, therefore, for making a difference all at once in favour of the Presbyterian Church of Ireland, as if their relations with that Church were more intimate than with other Presbyterian Churches. Again, the admission of the Irish Presbyterian Churches came before them in two shapes, for there was an application for admission by a minister who had not been called by any congregation; and considering that they had already got information of a call being given by another congregation to another minister of the Irish Presbyterian Church, however anxious they might be to promote the interests of the congregation of Dalkeith, and however they might hail with delight the prospect of admitting their brethren from other denominations, he was not sure that the question did not present itself before them in a disadvantageous shape, when coupled with the call to a minister from one of their congregations, especially when they heard of another call, which might be depending upon it. He therefore thought that this case should be taken up along with the question of admitting these ministers, and as he did not see how the cases were to be separated.

Dr CUNNINGHAM (who was received with great cheering), said he did not rise to occupy the time of the Assembly, but merely for the purpose of saying that the whole matter was one requiring serious and careful deliberation; and was one which ought not to be determined without consultation with the other churches concerned. He thought that before taking any further steps, they should ascertain the mind and feelings of the Presbyterian Church of Ireland. Were they to deal with a single case, their decision might run contrary to what other Churches might think best for the interests of both. He thought that a committee should be appointed to consider the whole matter, and to correspond with other Churches, whose ministers might come before them in the shape of applicants for admission into the Free Church.

Mr McFARLANE said, that the difficulty of obtaining preachers, whether occasional or ordained over congregations, was felt most sensibly at present—whereas, if matters remained as they were till after the Irish Assembly in June 1844, the greatest of the difficulties would then be at an end. He had no intention to leap over the difficulties to which Dr Candlish had alluded; but he thought they would require, in the mean time, to give power to the committee to admit certain parties. The greatest difficulties were at present; and if they waited till June, they would lose most valuable time, and might actually have to put down congregations. In many of their stations, they were carrying on service in the evenings, but when winter came there could be no service in the rural parishes; and, therefore, missionaries must be stationed in these districts, or some of them must apply to other denominations for a supply.

Dr BUCHANAN said, that after having reflected a good deal on the subject, he could not feel at all satisfied with the proposal to take up the Dalkeith case at all. He felt persuaded that the Assembly was in the position of being hurried, in order to obtain some local and temporary advantage, into a violation of great standing rules and principles, which would produce inconveniences and disadvantages hereafter. Whatever local and temporary disadvantages might result in the case of Dalkeith, or in other cases, were not worth naming in comparison with the risk which might be incurred, and he thought they should come to a determination on the general question without the entanglement of any case of this kind. Mr McFarlane thought that if the settlement of the question was to be deferred till after the meeting of the Irish Assembly, they would lose the advantage of whatever arrangements they might come to. He differed from that opinion. He had no doubt that many of the stations alluded to were in a condition to have a settled minister placed over them; and he was afraid that if they brought over a number of preachers in the circumstances described, the effect would just be to traverse that most wise and necessary regulation which the Convener of the Financial Committee, with the approbation of the house, had already laid down—that the number of their congregations must be regulated to some extent by their revenue and resources. He believed that the time that would elapse before the arrangements were matured would not be more than enough to bring such sta-

tions as those mentioned into the position in which they would be rightly fitted to take advantage of any arrangement which might then be adopted. He entreated them not to be carried away by looking at Dalkeith or any other local question demanding their attention, but to look at the matter as a general question, affecting the respectability and character of the Church for generations to come. (Hear, hear.) He was satisfied that they would settle the question, not only more satisfactorily to themselves, but far more satisfactorily to the other Churches concerned in the matter, if they abstained from coming to any hasty decision in a particular case, if they would refuse altogether to entertain any particular case, and simply remit the whole matter to a committee fully and deliberately to consider the question, and to communicate with other Churches, so as to enable the Assembly to come to a deliberate and rational conclusion on the subject. Any hasty decision, instead of drawing closer the connection between the Free Church and other evangelical Churches, might only give rise to a feeling of mutual jealousy and dissatisfaction. Therefore, he would ask the Assembly to beware how they were drawn, from regard to a particular congregation, into any step which might prove so mischievous.

Mr GIBSON of Kingston thought that it should be laid down that till a minister or probationer be received into the Church, it is not open to any congregation to give him a call at all. (Hear, hear.) He hoped that that principle would be fully brought out.

Mr DUNLOP said that, feeling the great importance of the question, he was anxious to express his entire concurrence with the views of Dr Candlish, and he did not think it necessary to introduce a reservation with regard to the case of Dalkeith. One of the greatest blessings derived from the recent disruption was, that it had thrown down the walls of separation between them and other non-established bodies in this country and their Presbyterian brethren elsewhere. (Cheers.) He held that the united co-operation now in prospect between them and other bodies for spreading the gospel of their blessed Lord, was one of the best effects of the disruption. He would therefore implore the Assembly not to do anything calculated to raise up again divisions and prejudices in arranging together the means of Christian and brotherly co-operation in every good work. (Hear, hear.) If, without consultation, they admitted the ministers of other bodies, it would not be without risk of creating the greatest jealousy; and he held that to do this in any particular case was to raise a barrier in the way of coming to that arrangement which they might yet come to in a way in accordance with the wishes of the whole parties. They should in all their dealings with matters involving the feelings or interests of other evangelical Presbyterian communions, be careful to do nothing to raise up prejudices and dissatisfaction, but show a kind and Christian spirit, and prove that it was their earnest desire to avoid cause of offence, and to act cordially together in overtaking the mass of spiritual destitution which was to be found in their land, and which he believed nothing could overtake but the cordial, united, and earnest efforts of all evangelical Churches. (Cheers.)

Dr CANDLISH said that he had a motion to submit to the House. He trusted that nothing he had said could be construed into anything like a wish to prevent communion with ministers and probationers of other denominations, or to exclude them from receiving calls. (Hear.) So far from that, he was impressed with the desirableness of their being recognised under certain regulations. His only reason for demurring in this particular case was the danger of raising a jealousy between them and other Churches, and because he thought they should not hastily admit the principle of congregations being able to give calls to the ministers of other bodies till they have prepared regulations on the subject. When he first heard of the Dalkeith case, he entertained the same opinions as Mr Bannerman; and it was only after he came to consider maturely the general question, that he saw they would incur considerable risk in admitting the principle in the particular case of Dalkeith. He begged, therefore, to move the following resolution:—

“The General Assembly, with every desire to meet the wishes and promote the welfare of the congregation of Dalkeith, decline to entertain their proposal, implying as it does a departure from the rules of the Church, in a particular instance, before

the general question which it raises has been fully considered; and farther, the General Assembly, considering the above case, together with the applications of a similar nature from ministers and probationers of other Presbyterian Churches, remit the entire subject to a committee, with instructions to confer with the said Churches, and to report to the General Assembly in May."

The resolution was unanimously agreed to.

Mr SYM of Edinburgh then read the

REPORT OF COLONIAL COMMITTEE.

"In compliance with instructions received from the last General Assembly, your Committee lost no time in putting themselves in communication with their brethren in other lands. A copy of the 'Affectionate Representation,' &c., was addressed to the Synods of Canada, Miramichi, Nova Scotia, and New South Wales, and in general to all ministers connected with the Establishment in the colonies and other parts, accompanied by a letter, briefly referring to the disruption of the Church, and the causes which led to it, and expressing the unabated interest which this Church took in the spiritual welfare of their countrymen abroad, and their readiness to continue the operations which had hitherto been carried on, in sending out ministers to destitute localities. To this letter replies have been received from only two Ecclesiastical Courts, viz., the Synod of Nova Scotia and the Synod of Canada. The former of these communications acknowledges receipt of your Committee's letter, and states, that 'in consequence of the paucity of members in attendance at the meeting of Synod, and in consideration that a reply from the Synod might affect various important interests of the Church in this colony, the Synod decline giving an immediate deliverance on the subject-matter of this letter; but order the letter to be published in the *Halifax Guardian* and *Pictou Banner* newspapers, for the information of absent members, and of the Church generally.' The communication from Canada is of a more decisive and important nature. It contains a series of resolutions passed by the Synod on the 10th July last, in which they renew their approval of the principles for which the Church has been recently contending—principles which they regard as not only not incompatible with, but as 'indispensable to a right and salutary alliance between Church and State,' and in which they express their affectionate sympathy with those who, in the defence and maintenance of these principles, have seen it to be their duty to leave the Establishment. But at the same time, they resolved that it was not necessary for them to take any practical step in consequence of the disruption. These resolutions of the Synod of Canada are at present under the consideration of the Committee.

"Besides the communications to which they have now referred, your Committee have received letters of adherence to the Free Church, from individual ministers in various parts of the colonial field. And while they would take this opportunity of acknowledging the prompt and generous devotion with which these brethren have cast in their lot with the Free Church, they would express their confident hope, that subsequent posts will bring them large accessions to the number of adherents.

"In regard to the appointments actually made, your Committee have as yet little to report. In the month of July, the Rev. Mr Kingan was appointed missionary to Hamilton, Upper Canada, and shortly afterwards proceeded to his destined sphere of labour. From the proofs which they had of his qualifications, and from the recommendations which they received in his favour, your Committee look forward to his proving a useful and successful labourer in the vineyard of the Lord.

"It will be in the recollection of the members of this Assembly, that some time ago a Ladies' Association was formed in Edinburgh, in connection with the Colonial Committee of the then Established Church,—that they had fixed upon Malta for the establishment of a missionary station,—and that, upwards of a year ago, they had commenced operations in that field of labour with the most encouraging prospects of success. The members of this association, having adhered to the Free Church, formed themselves into an association in connection with your Committee; and as they continued to cherish the same interest in Malta which they had formerly experienced, they could not allow themselves to abandon a work which had

been so auspiciously commenced, under the superintendence and care, first of the Rev. R. W. Stewart of Erskine, and latterly of the Rev. James Julius Wood of Edinburgh. They resolved, therefore, to continue their exertions in behalf of this interesting station; and, on their application to your Committee, Mr John M'Kail, who was most warmly recommended as a young man of the highest promise, was, on the 1st of September, solemnly set apart and ordained by the Presbytery of Edinburgh to the office of the holy ministry, in connection with this situation. Anxious that this mission should be put upon the best possible footing, the Ladies' Association undertook to raise the necessary funds for the maintenance of a schoolmaster; and they succeeded in obtaining the services of Mr George Wilson, who had risen to high distinction in his profession as parochial schoolmaster at Alves, and who is a probationer and an adherent of the Free Church. It was found that Mr Philips, another licentiate, was about to proceed to Malta; and on the application of your Committee, the Presbytery of Edinburgh, being satisfied of the gifts and qualifications of Messrs Wilson and Philips, gladly embraced the opportunity of ordaining these two gentlemen to the office of the eldership. Mr M'Kail, therefore, will enter upon his work at Malta with the immense advantages to be derived from the assistance and co-operation of an efficient schoolmaster and kirk-session.

"While the Ladies' Association were considering how their wishes in regard to Malta might be best carried into effect, certain difficulties seemed to lie in their way. In the good providence of God, however, the most important of these was happily removed. It appears that the difficulty of obtaining buildings or ground for their erection within the walls of Valetta, is very great, and the obstacles which, in all probability, would have been thrown in the way of the necessary accommodation being procured in a suitable situation, would have been almost or altogether insuperable. While this formidable barrier seemed to be interposed between the Ladies' Association and the object which they had so much at heart, an offer was opportunely made to this Committee by the Wesleyan body, of the premises which they held in Valetta. Considering that the cost of these buildings was moderate,—that they would admirably answer the purposes of the proposed mission,—and that the central position of Malta might render it an important station for promoting the interests of the Assembly's Foreign and Jewish Missions, the General Board of Missions and Education at once availed themselves of the offer which was made, and agreed to the purchase of the property.

"In thus noticing the very advantageous position in which your missionary to Malta will immediately be placed, your Committee would gratefully acknowledge the good hand of God in the circumstances which have led to it—they would rejoice in the success which has crowned the persevering exertions of the Ladies' Association, and they would recognise an encouragement to the formation of similar associations in other parts of the country.

"Your Committee have received a very urgent application from Madeira, to which they were anxious to pay immediate attention. But in the peculiar circumstances of that island, they have thought it advisable to delay making an appointment in the mean time, in the hope and expectation that they will soon be enabled to send out a minister of tried judgment and much experience, to whom they can confidently intrust the management of your cause in the present peculiarly delicate and difficult position of affairs in Madeira.

"An interesting letter has been received from the elders of the Presbyterian Church in Antigua, requesting a minister for that island. Immediately on the departure of the last minister, and while they were yet ignorant of the quarter to which application might be made, they addressed a similar request to the Rev. Dr Patrick M'Farlan of Greenock, and the Rev. Dr Buchanan of Glasgow. Your Committee desire to express the sincerest sympathy with their brethren in Antigua, and they hope to be enabled, in conjunction with Drs M'Farlan and Buchanan, to announce the appointment of a minister to this station at no distant date.

"It affords your Committee high satisfaction to state, that an application has been made to them for a minister for the projected colony of New Edinburgh. This colony is in some respects peculiar,—a principal feature of the plan

being, that a certain part of the purchase-monies, (£25,000) is to be set apart for ecclesiastical and educational purposes to parties holding the principles of the Presbyterian Church of Scotland. Your Committee embrace this opportunity of expressing the high approbation with which they regard the plan of special colonies, by means of which, they trust that the provision made for educational and religious purposes will be rendered fully available, and those unseemly contentions prevented which have too often divided the settlers in other colonies. Your Committee would record their gratification that their countrymen, the Presbyterians of Scotland, have been selected as the class by whom the first experiment of the plan of a special colony is to be tried. They feel the deepest interest in this scheme, and the most anxious desire for its prosperity; and when they were applied to for the first minister for New Edinburgh, they conceived it to be their duty to seek out a man of well-ascertained ability and worth. They consider themselves as singularly happy in having secured the services of the Rev. Thomas Burns, late of Monkton, for this most important sphere. They entertain the most confident persuasion that the emigrants will find in him an affectionate friend, a prudent counsellor, and a faithful and devoted pastor; and they cannot doubt that, with the blessing of God on his labours, New Edinburgh will speedily present such a scene of comfort, and peace, and prosperity, as will satisfy all of the wisdom which the New Zealand Company have evinced in adopting the plan of special colonies.

“Your Committee have further to state, that the New Zealand Company, with that enlightened liberality for which they are distinguished, have agreed to grant £150 per annum for three years for a minister at Nelson, the Colonial Committee guaranteeing a similar sum for the same period. Your Committee trust that they will soon be in a condition to make an appointment to Nelson, where they are aware that a Presbyterian minister will be hailed by their countrymen with feelings of the most cordial gratitude and joy.

“Your Committee would conclude by reminding the Assembly that they entered on their labours with an empty exchequer, and by requesting that the venerable Assembly would again commend this scheme to the liberality and the prayers of their faithful people. There are many parts of the colonies where multitudes of our countrymen are in the most deplorable spiritual destitution, and the tide of emigration has become such that this scheme must be prosecuted with redoubled vigour. The difficulties and privations under which many of your people in this country have recently suffered, will, your Committee trust, have the effect of impressing them more deeply with the value of gospel ordinances, and of quickening their interest and stimulating their liberality in behalf of their destitute countrymen in other lands.”

Mr Burns of Kilsyth said he had very great pleasure in moving the approval of the very interesting report they had just heard. At all times it would have been an interesting report, but was doubly so in present circumstances. He, therefore, begged to move as follows:—

“That the General Assembly approve of the report, and receive with much satisfaction the tribute from their colonial brethren, therein communicated, to the principles for which this Church has been called upon to testify. They concur in the approval expressed by the Committee of the plan of a special colony in New Zealand; and, though fully sensible of the loss sustained by the Church at home in her present straits, in the transference of the services of Mr Burns to the colony, they willingly relinquish him, in consideration of his peculiar qualifications for the important station he has been called upon to occupy. They hail with satisfaction the intelligence that the important post at Malta is so satisfactorily occupied; and confidently trust that the liberality of their people will enable the Committee to continue to the other brethren in the colonies that aid which, in the former condition of the Church, it was their privilege to extend.”

He (Mr Burns) trusted that this motion would approve itself to his brethren without need of comment. But he might be allowed to say that, as parish ministers they had, in present circumstances, a deep interest in what related to the spiritual provision made for the colonies; and he might mention that a most excellent parishioner of his own, along with his wife, both, though in humble life, warmly attached

to the principles for which they were contending, and both examples of true holiness, had joined this new colony; and they parted with them, as they parted with Mr Burns, most reluctantly. In regard to Malta, the information received was truly interesting and important, in every point of view, and held out the prospect of great good resulting from the Church having it in her power, under such favourable circumstances, to send men so eminently qualified by their talents and piety for such a difficult station. In speaking of favours conferred on the Church by individuals, he might be allowed too to mention that they were under obligations to a lady in England for having gone to the Lord Mayor of London and other individuals, and obtained a passage for their missionary almost free of expense.

Dr WILSON said, he desired to present a request from their friends in India. A great majority of the members of the Church of Scotland in the Bombay presidency had given in their adherence to the Free Church, and all the elders of the Church in Bombay had also declared their adherence—(cheers)—and he had been desired by Mr Mitchell of Poonah, to request that the petition from India to the former Committee should be considered as addressed to this Committee. Now, when any application was made from India, he trusted that it would meet with prompt attention. It was of the greatest importance that the interests of our countrymen in that land should be particularly attended to, not so much as to themselves, as on account of the great influence they had over the natives. Their conduct was most strictly observed; many of them occupied most important stations, as magistrates, and governors of provinces; and if they did not set the natives a Christian example, it would greatly retard the work of the Church in propagating the gospel in that land. He had only to add that he thought the Committee should direct particular attention to the soldiery of Great Britain in the colonies. In 1840, there were in the army 52,000 Englishmen, 49,118 Irishmen, and 15,232 Scotsmen. Adding to the number of Scotsmen one-fifteenth part of the Irishmen, they had altogether 17,979 Presbyterians. At many stations they had now an opportunity of attending ordinances under Presbyterian missionaries, and he rejoiced that this was specially the case at Poonah and Malta. When the 78th Highlanders were at Poonah, 900 of them gave in their names to Mr Mitchell as members of the Presbyterian Church. (Hear.)

On the motion of Dr BUCHANAN, it was resolved that the thanks of the Assembly should be conveyed through the Moderator to Mr Sym and the Committee, for their valuable and interesting report.

Dr BUCHANAN said there was a subject that bore a certain relation to the Colonial Schemes of the Church, which deserved their attention. He alluded to the situation of one of the most valued men of whom the Church of Christ could boast—the excellent Dr Kalley. (Cheers.) He thought it would not be creditable to the Assembly of the Free Church of Scotland if in the course of its sittings it did not take the case of that eminent servant of God under its consideration. (Hear.) He did not mean to enter on the discussion of so important a case. The facts were, he believed, familiar not only to the members of that house, but to almost every denomination of Christians in Scotland. He would not, therefore, detain the house one moment on the subject generally, but merely suggest that it be remitted to the Colonial Committee to ascertain exactly what was now the position of Dr Kalley, because he believed that the house was not in possession of information to enable them to decide what had been done in consequence of the remonstrances already addressed to the Foreign Secretary. He would not commit the house by an assertion of any thing at present, but rather remit to the Committees to ascertain if Dr Kalley was still deprived of his freedom, and if so, that they should address the Foreign Secretary or the Government, or adopt whatever other means they might see competent towards procuring his release; and in addition, that they should communicate to Dr Kalley the sympathy of that Assembly in his present suffering condition—suffering as he was for the cause of conscience and for Christ. (Cheers.)

Dr BROWN was sure there would not be the slightest difference of opinion on this matter. At the end of September Dr Kalley was still deprived of his liberty, and this therefore showed the necessity for taking the step now proposed.

The following was then agreed to as an addendum to the resolution moved by Mr Burns in reference to the Colonial Report:—"It was farther moved, and unanimously agreed to, that it be remitted to the Colonial Committee to take under their immediate consideration the case of Dr Kalley of Madeira, and to adopt such measures, with a view to procure his liberation (if it should be found that he is still in bonds), which it may be competent for them to employ; and farther, to convey to Dr Kalley, on the part of this house, the expression of their deep and unfeigned sympathy with him in the suffering he has been called to endure in the cause of the Lord Jesus Christ."

REPORT ON JEWISH MISSIONS.

Dr CANDLISH said, he had to regret the absence of the Convener of the Committee, Dr Keith, and had to apologise, in his name, for his being unable to prepare a full report. The Assembly would, therefore, have to take from him, as Convener of the acting Committee, a verbal report as to the state of the Jewish mission since the disruption. This is of course only an interim report, as a full report will be submitted at the close of the year to the Assembly in May. I have the pleasure of reporting to the house, that all the missionaries, and all the agents, employed by the Established Church in the conversion of the Jews, have declared formally their adherence to the Free Church of Scotland. (Great cheering.) Not only have the missionaries all declared their adherence, but those other persons, some of them converted Jews, who were agents along with them in this work, have also signified their adherence. (Renewed cheering.) We have the concurrence with us, therefore, in the maintenance of our principles, of all the labourers in this department of the vineyard of the Lord. I have the pleasure of reporting, secondly, that as it has pleased God to honour this Church, by giving to us the men whom he has raised up and sent forth into the field, so since our separation from the State he has put it into the hearts of the people at home to contribute so liberally that the Committee are now in possession of funds for the support of the Jewish mission, on the same scale as it existed before, during the present year. (Cheers.) At the same time it is not on this account to be supposed that the Jewish Committee has a surplus of funds, or even a sufficiency of funds. It will be remembered that the collection in behalf of the conversion of the Jews was the first collection ordered by the Free Church. The proceeds of that collection amounted to L.3400; but let it be observed that this sum does not replace the amount which was in the hands of the Committee before the Assembly in May, and which is now retained by the Established Church. That sum amounted to L.3500; and when the disruption took place, the Jewish Committee found itself in the position of having all the missionaries to support, while the Established Church was in the position of having all the means. Though, since that time, God has put it into the hearts of the people to contribute so liberally, as very nearly to replace the sum which was then on hand, and though that sum is sufficient to keep up the mission in its present state of efficacy during the present year, it does not enable the Committee to extend their operations, and carry out various objects they had in view, for the advancement of this great scheme. (Hear) I have to report in the third place, that with the consent of the Committee on Foreign Missions, the Committee on the Missions to the Jews requested Dr Wilson, in his tour through the various countries which he visited, to make inquiries respecting the position of the Jews, and they rejoice to think that this step had been fraught with singular advantages. Dr Wilson spent a considerable time in Syria; and was also enabled to meet with the Jewish missionaries, on the Continent of Europe, to strengthen their hands, and encourage their hearts, and he has now come to us with a whole budget of useful and valuable information, and most important practical suggestions, which the Committee will take the earliest opportunity to submit to the Church. (Cheers.) I have to report, in the fourth place, that a most important step in advance has been taken by the missionaries at Pesth. The Assembly will remember, that Pesth is the station most fully occupied—that we have at that station a larger number of missionaries than at any other; and the Assembly will also remember, that we have had labouring at that station our respected friend

and brother, Mr Wingate, who used to sit as an elder in the Assembly of our Church, and who devoted himself in mature years to the work of acquiring the necessary qualifications for being a missionary to the Jews. The Assembly, in May 1842, gave authority to the Presbytery of Glasgow, or any other Presbytery, to grant licence, and ordain Mr Wingate on a shorter curriculum than that which the law strictly requires; and accordingly, we were in correspondence with Mr Wingate in regard to his coming from Pesth to receive ordination. That, however, had been accomplished in a shorter way, by the arrival of Dr Wilson; for when he arrived at Pesth, he and Dr Duncan and Mr Smith formed themselves into a presbytery, and with all due formality, and after a regular examination, and putting the usual questions of the formula, with this exception only, that among the errors to be renounced, instead of the obsolete word Bourignonism, they put in the word Erastianism—(cheers)—having gone through all the formalities, they ordained Mr Wingate to the office of the holy ministry, so that now he is officiating as an ordained minister of the Free Church of Scotland in the town of Pesth. (Cheers.) I trust that this act of theirs will receive the approbation of this Assembly. I trust that the respected fathers and brethren who thus took it upon them to exercise the powers of a presbytery, will receive at least an act of indemnity, and that this act of theirs will be a precedent for other similar acts being performed by our missionaries at all our stations, and that some arrangement will be made for constituting presbyteries at every station where there may be a sufficient number of missionaries for such a purpose. An overture to that effect is on the Assembly's table at this moment; but my business now is to report that Mr Wingate having been thus ordained to the office of the holy ministry, it did not seem necessary to call him home, and therefore he has been enabled to remain at Pesth—a matter of the greater importance, in consequence of Dr Duncan having been called home to fill the office of Professor of Oriental Languages in our University. The details of this and other matters are fully given in the *Missionary Record*; and I am sure our friends have seen with great delight the work of God in that part of the world. He has greatly blessed the labours of the missionaries, and blessed them to a large extent not only to the Jews but to the Protestants of that country, who, before their arrival, were far gone in the errors of Rationalism and Socinianism. (Hear.) Dr Duncan, having been appointed to the Professorship of Oriental Languages, is on his way home to enter upon the discharge of his duties. The Committee would look upon the recall of Dr Duncan as a serious blow to the mission, were it not that his services at home would be valuable in raising up those imbued with a missionary spirit, and giving them the qualifications needful for going forth to the Jews. And the Committee entertained the hope that, while Dr Duncan's presence would be indispensable here during college session in winter, he would be enabled to visit the Jewish missionary stations in summer; while on his return he would bring fresh intelligence, and impart renewed enthusiasm to the minds of the youth preparing for the work at home. (Cheers.) One other point I feel called upon to advert to, and that is the loss which the cause has sustained by the removal of one of its earliest, most prized, most zealous, and most devoted friends—I refer to the lamented death of our brother, Mr Robert Wodrow. (Hear.) To name him in this city, and in connection with this cause, is at once to pronounce his panegyric. In one sense he may be styled the father of the Church of Scotland's mission to the Jews. I believe that it was he who formally, by petition on the subject to the Presbytery of Glasgow, led to the first overture that was laid on the Assembly's table for the appointment of the Jewish Committee. Mr Wodrow had long before officiated in the capacity of Secretary to the Jewish Society, and all along he had been animated by a most earnest desire to see this great cause taken up by the Church of Scotland as a church. He was devoted to the cause even while it was in the hands of a Society composed of all religious denominations, but he felt the importance of the Church of Scotland, as a church, taking it up; and God granted it to him to see the desire of his heart accomplished, and in a great degree accomplished through his own instrumentality. I need not speak of the services which Mr Wodrow rendered to the cause after that time. (Hear, hear.) Most of the addresses which were issued on the subject were prepared by

him; the admirable address in the name of the Assembly to the Jews, the seed of Abraham, scattered over all the earth—that address, which has been translated into all the European languages, was drawn up and prepared by his Scriptural pen. I need not refer to the addresses which he prepared in reference to the subject of prayer, and concerts for prayer. In fact, almost all those addresses and communications which had reference to the promotion of united prayer among the churches of Christ, may be traced to his pen. These services, and many others which he was instrumental in rendering, mark his value; and this Assembly should not fail to record their sense of such services, and their sorrow for the loss which the cause of the conversion of the Jews has sustained by his removal, while, at the same time, they have the consolation, that in his case their sorrow is not without hope. (Hear.) I have to propose, finally, that in respect of Dr Keith's absence from home—for he has gone to the Continent, intending to reside there, or perhaps, to go farther east, but, at all events, to be absent for a considerable time, partly on account of his health, but chiefly for the purpose of following out those researches in which he is engaged—in his absence I have to propose that the Convener of the Committee for the Conversion of the Jews should be our respected friend Professor Duncan. (Cheers.)

Rev. Dr WILSON.—I believe that it is expected of me, Moderator, that I should give some account of my researches among the Jews in the different countries which I lately visited; but as the hour for adjournment is at hand, I shall not encroach upon your time, but content myself by giving you a few general notices. Before leaving Bombay, I paid a visit to the Beni-Israel residing in that town, and the adjoining villages; and on that occasion I received from them the warmest expressions of gratitude for my personal services to them, and the liberality of the Jews' Committee, which supports the schools which have been instituted for their benefit. At these schools about 300 children are receiving education, and that, too, according to Christian principles. They read the Scriptures both of the Old and New Testaments, and commit to memory our Catechisms. At Aden I found that the Jewish population there resident amounts to 1050 souls, while in the adjoining province of Yemen there are not fewer than 300,000 Jews. The Jews have for many ages been settled in this part of Arabia. They hold themselves, indeed, to be descended of a portion of the great captivity, and declare that their forefathers declined the invitation of Ezra to return to Jerusalem, alleging that it was not proper to do so till the glory of the Messiah should be revealed. They keep themselves to a great degree distinct from the other Jews of the world, and have a literature of their own, their chief college being at Sana. They consider the Jews resident in the other countries of Asia and Europe as mere stragglers from the great Jewish fold, which is with themselves. They can easily be visited from Aden; and it is most desirable that we should fulfil our intention of establishing a mission at that station, which, as known to all in this house, is subject to Britain, and where due protection may be expected. The political agent there, Captain Haines, assisted me much in my inquiries; and I have no doubt that he would receive with kindness any missionary whom we might send. There is a large body of troops at Aden; and many of the soldiers are Presbyterians, who would be inclined to profit by any ministrations which might be addressed to them. At Cairo, I found a Jewish population of 1410 souls. The Talmudists, who amount to about 1000, have a school of their own, supported by a Frenchman; but it is not taught on the best system. The Caraites, 350 in number, told me that they would willingly send their children to a school superintended by a Christian. The European Jews at Cairo amount to sixty. I procured several very important manuscripts at Cairo, and a history of the Christian church written by a native of Damascus, many years ago, in which there are some very curious notices of the Jews. Mr Smith, my intrepid fellow-traveller, and I were much interested in the discovery which we made at Petra in Idumea, that the inhabitants of Wadi Mousa, the adjoining valley, reckon themselves the descendants of Isaac, and not of Ishmael, from whom the Arabs in general claim descent. Whether they are descended of proper Jews, or of the ancient Idumeans, who, as mentioned by Josephus, all embraced the Jewish religion, I shall not undertake to say;

but, claiming descent from Jacob, they may not be uninterested in a Jewish mission, and may receive from our missionaries to the Holy Land, the announcement of the gospel. By the Jews of the Holy Land, I was received with the greatest kindness, an introductory letter which I took with me from Bombay having allayed their suspicions, and called forth their hospitality. I received much valuable information from them about different localities and objects of interest, and held with them various interesting discussions. A Jew who had accompanied me from India, and who was a witness to our interviews with the Rabbis of Tiberias, the most learned Rabbis in the world, declared to me, as the result of his observation on the occasion, that he considered the Jewish cause hopeless, as the Rabbis of Tiberias would not meet the Christian argument. Our reasons for selecting Damascus as the head-quarters of our mission, I have laid before our Committee; and they have been given to the public, and must satisfy all parties that the station which we have chosen, is a most important one. Mr Graham and I preferred it to Jerusalem, solely because, at the latter place, there is already an efficient mission in operation. I am happy to give my humble testimony in favour of the English bishop at Jerusalem, who is there a most zealous conductor of evangelical operations, as well as a superintendent of the mission. He received me with perfect brotherly feeling and great kindness. At Jerusalem we witnessed the baptism of four Jews, two of whom were Rabbis. They all belong to the Ashkenazim or German Jews. The Sephardim, or Asiatic Jews, at Jerusalem, wield great power under the Sultan, and their chief Rabbi can order summary punishment on a Jew, a circumstance by no means favourable to religious inquiry. He has an honorary guard of six soldiers standing at his door. I had a good deal of interesting intercourse with the Samaritans at Nablous, the Shechem of the Old, and the Sychar of the New Testament, and altogether, I staid four days with their chief priest. He showed us, not only the old Samaritan manuscripts which he is accustomed to show to travellers, but one of a much greater antiquity, which he exhibited with great reluctance; and I was particularly struck with the plausibility of his reasonings connected with the system which he espoused, when he stated that the Samaritan creed is comprised in five articles:—God is one—Moses is the prophet of God—The Pentateuch is the law of God—Mount Gerizim is the Kiblah, or centre of worship—and there will be a day of resurrection. I asked him to prove the last article of belief from the five books of Moses. “The matter is easy,” he said, “is it not thus written, ‘I kill and I make alive;’ do you suppose that people are to remain in their graves after they are made alive again?” The prophecy, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be,” he applied to Solomon, whose sovereignty he declared extended through all countries, from the river unto the ends of the earth, and to whom even the birds of the air were subject; thus giving expression to his belief in a legend common to the books of the Samaritans, the Talmud, and the Koran. The Messiah, he maintained, is to be of Joseph, of whom is to be “the Shepherd, the Stone of Israel.” I did not succeed in my attempt to purchase from him a copy of the Pentateuch; but I procured from another quarter at Nablous some interesting Samaritan manuscripts. Dr Wilson concluded by giving some most interesting details connected with the missions at Constantinople and Pesh. He dwelt on the great promise of the Rev. Mr Swartz, and the great learning and influence of Dr Duncan, and the success which had attended the labours of his excellent associates. He expressed his intention to furnish full information on all these subjects to the Committee; and to lay before the public the result of his general inquiries and research.

It was then moved by Mr ELDER, and unanimously agreed to, “That the interim report made by the Rev. Dr Candlish, on the part of the Committee on the Conversion of the Jews, be approved; that the Assembly have heard with great joy, and with feelings of unfeigned gratitude to God, of the adherence to the Free Church, of all the missionaries the Church of Scotland had sent to seek after the lost sheep of Israel, and of the promptitude and liberality with which the members of the Free Church have supplied the necessary funds for the Jewish Scheme; and farther,

that the thanks of this house be given to the Rev. Dr Keith, Convener of the Committee, for his great and manifold services to this cause; and that during his absence on the Continent, the Rev. Dr Duncan, Professor of Oriental Languages to the Free Church, be appointed to act as Convener *pro tempore* of the Jewish Committee."

ON the motion of Mr PITCAIRN, the Moderator was requested to convey to Dr Keith, by letter, the thanks of the Assembly.

The Assembly then adjourned at a quarter to five, to meet again at seven o'clock evening.

EVENING SEDERUNT.

The Assembly having been constituted by devotional exercises, the Clerk read the minutes of the forenoon sederunt.

DR CANDLISH said that, in reference to one portion of the minute, that connected with the Colonial Report, he had to supply an omission, as to the relation which now subsisted between this Church and the Presbyterian Church in Canada. This was a matter requiring the serious consideration of the Church previous to the next meeting of Assembly. He would therefore move that the matter be remitted to the Colonial Committee, with instructions to report to next Assembly. Agreed to.

BUILDING COMMITTEE.

Mr JOHN HAMILTON read the Report of the Building Committee, which we give at length:—

"This Committee is charged with the promotion of an object which, in the present crisis of the Church, is of primary moment. A congregation without a place of worship, and consequently without the means of assembling for the public worship of God, can neither enjoy its privileges nor exercise its functions, and cannot, indeed, with propriety be said to be constituted, or to exist, in the capacity of a Christian congregation. If, therefore, we look to organised and vigorous congregations as the instrumentality by which we are to provide for the permanent sustentation of the ministry, and for the effective prosecution of all the ulterior and deeply interesting objects of our Church, we are now, first of all, called upon, by one combined effort, to effect the initial object of providing places of worship for our congregations: in doing which we shall, by one and the same act, evince the power of that animating spirit which is to carry us onward through every subsequent step of our great enterprise, and make good what, by the Divine appointment, and under the Divine blessing, forms the best means for its accomplishment.

"The precise object at which the Church presently aims is, the providing of places of worship for the congregations created by the immediate effects of the recent movement. To provide places of worship for the congregations which may be formed at an after period, will constitute the object of a progressive scheme of church extension, the demands of which will be afterwards provided for, according as emerging events may require. In the mean time, the attention of the Committee, and of the Church, may be advantageously limited to that vast scheme—not of church extension, but of church creation—upon which the events of the last few months have summoned us to engage.

"At the present moment we are still plunged in the first throng and bustle of this great initial undertaking; and the General Assembly therefore must not expect to obtain, from this interim report of the Committee, full and exact information respecting the state and prospects of the work. This Committee has not been charged with the actual execution, or even with the responsible superintendence of the work throughout the country,—its duty being limited to the furnishing of advice or assistance to those who require it. Though, therefore, the Committee have been engaged in a very extensive correspondence, the information which has thence been supplied is of a broken and desultory character; and though they have sought for more systematic information, by means of schedules issued for the purpose, still the returns are too imperfect to afford more than data from which probable conclusions

may be drawn. In the necessary absence of definite information, the opponents of the Church have not been slow to circulate surmises of coming failure, and to figure to themselves the speedy overthrow of our hopes. But imperfect as the Committee's information is, it will be found amply sufficient at once to dissipate all such idle forebodings. So far from there being room for despondency, there is ground for nothing but gratulation; and, looking at the astonishing progress which has been made in so short a period, the Committee will confidently call upon the Church, and all its members, "to thank God, and take courage." We know, indeed, that we are engaged in a work of magnitude,—of great and inspiring magnitude,—a work which demands our utmost, our sustained and self-sacrificing exertions; and which, with all these exertions, and with all the aid which the awakened sympathies of evangelical Christendom may yield to us, will, after all, be but scarcely accomplished. But the work is worthy of all that can be done or sacrificed for it; and stimulated, therefore, by the sympathies of our friends abroad, and animated by the success which has attended our past exertions at home, let us combine in one more strenuous effort, and, as will be seen from what follows, there is no reason to doubt that, with God's blessing, it will prove to be a finishing and crowning effort.

"The Committee will endeavour, in the first place, to lay before the house a very general, but, they trust, sufficiently just view of the present state of the Church's great building scheme, without any special reference to the departments into which the work is distributed. And, in the second place, they will explain more particularly the state and prospects of the Central Building Fund, which alone falls under the direct and immediate control of the Committee; their conclusions and inferences throughout being founded, as already explained, upon such data as have, up to the present time, been placed within their reach.

"I. General State and Prospects of Building Operations.

"The number of churches which are at present to be built has been usually stated, in round numbers, at 600. Considered in reference to the number of churches now actually in the course of erection, this statement is very considerably beyond the truth; but considered in relation to the number of churches requiring to be built, and which will be commenced and be in progress in the course of the ensuing spring and summer, the statement probably falls as much short of the reality. The Committee have just received returns on a set of schedules, issued with a view of obtaining information on every point of interest connected with our building operations. There has not yet been time fully to analyse the information embodied in these returns. But it may be stated generally, that, up to the present date, returns have been received from no fewer than 600 different parties, all of whom are in the course of building, or have the design or hope of proceeding to build at no distant period. As invariably happens on all such occasions, a number of parties,—from negligence or inadvertency,—have failed to return their schedules. In the Presbytery of Edinburgh, for example, there is a failure to make returns on the part of not less, perhaps, than one-third of the whole congregations within the bounds—these, too, being parties, many of them the farthest advanced, and the best equipped for their building operations. It would be doing injustice to the Church to conclude that the Presbyteries generally have been guilty of the same amount of criminal negligence which has, in this instance, distinguished the metropolitan Presbytery. But from a general survey of the whole, the Committee consider themselves warranted in estimating the defalcation of returns from all parts of the country as amounting to not less than 100; and if we add this number, therefore, to the 600 returns actually received, we have 700 as the total number of churches now or speedily requiring to be erected. It thus appears, therefore, that we are a growing company. Four hundred and seventy ministers left their churches on the 18th of May; and, in the course of five months, we find ourselves in the course of being called to form seven hundred congregations, and to erect seven hundred churches! The growth of our cause, no doubt, adds prodigiously to our difficulties; but does it not add also immeasurably to our encouragements; and when the great Head of the Church has, by his blessing, given such success, may we not take it as a pledge that He will also, by His grace, give hearts to improve it to His glory?

“ It is true that out of the parties who have made the returns on the six hundred schedules just mentioned, there may be a few who may never be able to bring their good purposes to maturity; but, on the other hand, the past progress of our cause gives us reason to believe that other parties will speedily spring up in numbers more than sufficient to counterbalance any such deficiencies; so that, in estimating the extent of the work now before us—and for which we are bound immediately to make provision—the Committee are of opinion that we cannot calculate the number of churches now building, or speedily to be proceeded with, at fewer than the number which has been mentioned, viz. seven hundred.

“ Now, from ample data before the Committee, they are enabled to state that the average size of the churches required by our congregations is 600 sittings; and that the average expense of the churches may be taken at L.500. This is much less than one-half of the cost at which churches have hitherto been erected in this country. But, in the erection of our Free Churches, there are free carriages, and free labour, and materials given free, and much free and hearty good-will to the cause—prompting to moderate charges, and to a general observance of a wise and rigid economy; and the result is, that if these things continue as they have been—and there is no reason to doubt that they will—we may safely calculate on the erection, at the marvellously low average cost that has been mentioned, of churches which, in external appearance, and still more in internal comfort, are vastly superior to our ordinary parish churches. Still, at this moderate estimate of the expense of our churches, the amount of funds required for their erection is truly formidable. To erect 700 churches at the average cost of L.500 for each, requires the enormous sum of L.350,000; and this, too, it will be remembered, is irrespective altogether of the prices paid for the sites on which the churches are erected. In towns especially, and in many other situations, very large sums must be expended in the purchase of ground; so that, on this account, a great addition requires to be made to the above sum of L.350,000, in order to give the actual cost of our churches. But throwing, in the mean time, the expense of the sites entirely out of view, and leaving it as a burden to be afterwards provided for, the question now presented to us is this, What has been done to meet the expense of the churches themselves, and what prospect is there of our being able to defray such an enormous expenditure? The Committee will now endeavour to answer this question.

“ The total subscriptions for the Central Building fund, made directly to the general treasurer of the fund, up to the 9th day of October (including L.7000 already received from England), amount to the sum of	L.56,064 19 8
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“ The total subscriptions for the Central Fund, made through the medium of Associations, and transmitted and paid through them to the general treasurer of the Fund, amount to about	20,115 3 3
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“ Making the total subscriptions for the <i>Central</i> Fund, whether made directly to the general treasurer, or transmitted and paid to him through Associations	76,180 2 11
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“ The total subscriptions for local objects, made by Associations (the greater part of which is retained in the hands of local treasurers, to be locally applied), as these subscriptions have been reported, on returns recently made to the Financial Committee, amount to	91,718 5 5
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“ And, adding the Central Fund and the subscriptions for local objects together, we have thus the sum of as the amount of the pecuniary contributions to the great building object of the Church.	167,898 8 4
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“ To this sum must be added the munificent donations in kind which have been contributed to our cause, but which do not appear as cash in our treasurer's books,—that is to say, the entire churches which have been built by individuals, at their own

charges, and freely presented to the Church. Of these we have to record the following, viz. :—The Dowager Marchioness of Breadalbane gives a church, and also a manse, at Langton; Mr Hög of Newliston gives a church and manse at Kirkliston; Mr Campbell of Monzie gives a church at Monzie, and another at Dalmally; Mrs Paston gives a church and manse at Markinch; ——— Trail, Esq., gives a church at Papa Westray; Mr Young gives a church at Burntisland; Mr Johnstone and Mr Lennox of New York, give L.1100 to erect a church at Kirkcudbright; Captain Wemyss gives a church at Wemyss. And to these most honourable instances of liberality, we have yet to add the bounty of that distinguished nobleman who, after having proved from first to last, the stanch and unflinching advocate of our principles in high places, has this day given us the satisfaction of seeing him in the midst of us, an efficient working elder of the Free Protestant Church of Scotland. Lord Breadalbane, besides presenting to the Presbytery of Perth the entire stock of larch timber stored in his yards at Perth—being timber of the noblest growth produced in Scotland, and in the most perfect state of seasoning,—has given 2,000,000 of slates from his celebrated quarries in Argyllshire, the value of which alone is not less than L.4000 sterling. His lordship has farther proposed to confer upon the Church the benefit of the right which he enjoys under his patent, as Admiral of the west coast of Scotland, to the drift wood stranded upon its shores. The inquiries and arrangements necessary to enable the Committee to enter on the possession of this right, are on the point of being completed; and the right is represented to them as being one of very great value. And, in addition to all this, Lord Breadalbane is now exercising, in innumerable nameless acts, a liberality and bounty towards the various churches rising within the bounds of his own princely domains, which will promote the vital interests of his people, and root him in their affections to a degree that nothing else could accomplish, and which present an example to the aristocracy of Scotland, which it is deeply to be deplored that so few of them have yet shown a disposition to imitate.

“ It would be impossible for the Committee, and would indeed be foreign to their present object, to attempt to enumerate the manifold minor acts of liberality of a similar kind which have been performed by other individuals; but they would do great injustice to their own feelings, if they omitted to mention the name of another nobleman—the most extensive proprietor of patronages in Scotland—who has uniformly manifested the utmost favour towards the objects of the Church. The Earl of Zetland has not only given sites both for churches and manses gratuitously, wherever they are required, but has farther testified his confidence towards the Free Church, in a manner which is highly gratifying, by giving to the Presbytery of Stirling the free use of a new and very valuable church in the important town of Grangemouth.

“ The various churches thus built and presented, together with Lord Breadalbane's grants and acts of bounty, cannot be estimated as of less value than

L.15,000 0 0

“ Which, added to the subscriptions in money already stated, gives, as the total amount already subscribed and reported, as available towards the accomplishment of our great undertaking, the sum of

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L.182,898 8 4

“ But it is to be borne in mind that the sum of L.91,718, 5s. 5d., which has been stated as the total amount of subscriptions raised by local associations for local building, is taken only from the actual returns made on the schedules issued by the Committee, and that these returns, in the present instance, as in every other, must be held as giving only an approximation to the actual amount, falling very greatly short of the reality; and, what is still more important, it is farther to be noticed, that a large proportion of the returns proceed from parties who are not yet prepared actually to commence building, and have not therefore been in a situation to make even the very first effective call upon the resources of their several localities. Upon these grounds it may be taken as certain, that the sums at the present moment available for local objects throughout the country, very largely exceeds the sum which has been actually reported on the schedules returned to the Committee. The amount of deficiency, arising from these two several sources, can only be stated conjecturally; but the Committee are satisfied that they will be greatly within the mark, if they now set down the amount of that deficiency at the sum of

L.25,000 0 0

“ So that if we add this sum to the amount already paid, or actually reported to the Committee, we shall have, as the grand total, which we may consider available for our great object, the sum of

L.207,898 8 4

being not very greatly short of two third parts of the entire sum of L.350,000 requisite for the absolute completion of our vast undertaking! And seeing that we have, through the Divine goodness, reached this advanced point, in the brief space of five months, can there be any reason why we should now despair of the result? If we have made good a sum of L.210,000 in the five months that are past, why should we not make good a sum of L.140,000 in the seven months that remain ere we reach our first anniversary!

“ To encourage us in the attempt, let it be remarked, that, in the statement which has just been given of our resources, no account has been taken of the aid we may yet expect to receive from the liberality of foreign Churches, which have expressed so deep an interest in our cause. Whatever diversity of opinion may exist as to our cause at home, it is an undoubted fact, that but one opinion is entertained regarding it by evangelical Christians of all denominations in other lands. The testimony which this Church has been honoured to bear in the face of the world, has operated like an electric flash throughout the whole range of evangelical Christendom, calling forth universal expressions of sympathy and exultation, and disposing our brethren from the ends of the earth to tender every assistance which it may be in their power to afford. Our sister Church in Ireland has taken up our cause as if it had been her own; and, as might have been expected, has been the first to come to her on her own account, with a liberality which claims our warmest gratitude. A few straggling collections from our friends there have already reached our treasury; but the great mass of their bounty is still kept in reserve for us, and, the Committee understand, may be reckoned to amount to a large sum.

“ The wide field of England is still in a great measure unbroken, a sum of about L.7000 having been received, as the first fruits of what may be expected to prove an abundant harvest. The same is true to a still greater extent of America, and also of India,—that land in which our Church must have many friends strongly attached to her on her own account, and still more strongly attached to her on account of that noble band of missionaries, who, as one man, have clung to this Church as the only Church of their fathers. The Committee will not attempt to put an estimate on the amount of assistance that may be yielded by the liberality of our Christian friends in these various quarters. Sure it is, that at this great crisis, we need all the help which their largest bounty can supply; and this Assembly has already adopted the most comprehensive and effective means for calling out, and turning to

the utmost account, the whole extent of that liberality which is so warmly proffered to us.

“ Still, after all the measures that the Assembly can take for calling forth foreign aid, and supposing these measures to be followed with the utmost success that the most sanguine can anticipate, we must still lay our account with bearing the main part of the burden ourselves; and it will therefore be farther the duty of this Assembly, under the guidance and direction of our great Financier, to devise the ways and means by which the demands of this eventful year may be fully satisfied. It would certainly be a noble achievement, and would afford a most encouraging augury, if, having abandoned all our churches at the era of our first Assembly, we could look upon them all fully and completely restored to us at the era of our first anniversary. After what has been already done, let none speak of impossibility. A humble, firm, and united resolution, is all that is necessary for the accomplishment.

“ II. *State and Prospects of Central Building Fund.*

“ Having given the above view of the state and prospect of the Church's building operations generally, the Committee will now briefly advert to the course of management which they have followed, more especially in reference to the administration of the Central Fund, which alone falls under their immediate control, and upon the success of which it is obvious that the progress of the whole work is essentially dependent.

“ The Central Fund, as already stated, is composed, first, of donations made towards it directly into the hands of the Treasurer	L.56,064 19 8
“ And, secondly, of collections made by Associations on behalf of the central object, and remitted through them to the fund.	
These amount to the sum of about	20,115 3 3

“ Giving as the entire amount of the Central Fund as before	L.76,180 2 11
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“ The sum of L.20,115 3s. 3d., thus remitted through local and congregational Associations to the Central Fund, though very considerable, falls materially short of what the Committee would have anticipated—the idea having been, that the wealthier congregations in towns, and in the richer districts of the country, after reserving what was sufficient for the erection of suitable churches for themselves, should remit the surplus of their collections to the Central Fund, to aid the much more numerous class of our congregations which cannot by any possibility erect even the humblest edifices without the assistance of their more favoured brethren. May the Committee venture to express a hope that there are a considerable number of congregations in some quarters which may yet follow out the original design more fully than they have hitherto done? It would be well if the time and manner of their so doing could be concerted and fixed before the rising of this Assembly; and where congregations have it not in their power to contribute to the Central Fund, it is most desirable that they should at all events make a vigorous effort to reduce the amount of their own direct drafts upon it, or to pay back as much as possible of what they have already drawn; for some of the heaviest demands upon the fund have been made by numerous-attended town congregations.

“ But, to proceed with the statement. At a very early stage of their proceedings, it became obvious to the Committee, that, in order to allow building operations generally to commence, it was indispensable that they should announce some definite amount of pecuniary grants which they would be ready to make, from the Central Fund, to parties requiring aid; and, in doing so, the Committee resolved to frame their engagement for the grants in such a way as would most effectually enforce attention to the strictest economy—an object which was manifestly of vital importance, and which had formed the chief point of the instructions given to them by the last General Assembly. So early, therefore, as the beginning of June, and long before they could form any very definite notion, either of the number of demands that might be made upon them, or of the funds that might be ready to meet them, the Committee did venture to come under an engagement, to pay a grant of 5s. per sitting, where necessary, on every church, duly sanctioned, the total expense of which did not exceed the rate of 15s. per sitting; the object of the regulation as to the 15s. per sitting

being to fix the attention of all parties requiring aid upon the necessity of keeping down their expenditure, and to insure that none became burdens on the fund who, by incurring a higher rate of expenditure, showed that they either had, or ought to have such resources as made it unfit for them to encroach on a fund designed for the assistance only of the necessitous. The Committee are happy to state that, in this respect, the regulation has been found fully to answer the end designed by it. They are aware that, in a few instances, its operation has occasioned inconvenience, as must have been the case whatever had been the fixed limit adopted; and they beg the parties on whom the inconvenience has unfortunately fallen, to believe that it was with extreme pain that the Committee obeyed the necessity which required on their part a rigid adherence to the rule which had been laid down; for it is obvious that a discretionary relaxation of the rule would soon have made an end of the rule altogether, and of the entire benefit which it was calculated to produce to the general interests of the Church.

“ At the period when the Committee came under the above engagement, some were not without anxiety, lest they had thereby undertaken what the funds would not admit of being performed. But all uneasiness on that point is now happily at an end, as may be made apparent to the satisfaction of the Assembly in a single sentence.

“ Taking the total number of churches requiring to be built, as before, at 700, let there be deducted from this number those congregations which will erect their churches at their own expense, without making any claim on the Central Fund. The Committee trust that the number of these will yet be considerably increased by the renewed efforts to which they have already pointed; but, as matters at present stand, the number cannot be stated at more than 100. Deducting these from the total number of 700, we have 600 as the number of churches which will require the grant of 5s. from the Central Fund. Now, the average amount of the grant payable to each of our churches, as appears from the data before the Committee, is rather under than above L.150; and L.150 to each of 600 churches, amounts exactly to the sum of L.90,000. But, as already stated, the sum actually subscribed to the Building Fund amounts to L.76,000, leaving only L.14,000 short of the total amount required,—a sum which the aid to be received from Ireland and England alone, within a few weeks or months, irrespective altogether of the ordinary incomings of the fund, or of any general effort yet to be made at home, will be much more than sufficient to meet, long before the Committee is actually called upon to make the advances.

“ To be more particular, however, the exact state of the Central Fund, and of the outgoings from it, may at present be given as follows:—

“ Total amount subscribed, as formerly	L.76,180	2	11
“ Of this sum there is not yet payable,—the term of payment in some instances being partially postponed for one or more years, about	20,703	8	3
“ Leaving, as the sum actually <i>paid</i> into the hands of the Treasurer, for the purposes of the Central Fund	L.55,476	14	8
“ The total number of grants made by the Committee, up to the 11th of the present month, is 137, and the total amount of money paid on these grants, is	L.19,305	16	0
“ The Treasurer has farther been called upon to pay back certain sums out of the Central Fund, to be applied to local purposes, in a manner which the Committee have been forced to admit, but which they hope will not be continued. These amount to	2,701	19	10

“ Making the amount of payments out of the fund at the present date

“ Which, deducted from the above sum of L.55,476, 14s. 8d., leaves	L.33,468	18	10
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still in the Treasurer's hands; or, after deducting some minor payments, say in round numbers, a sum of L.32,000.

“ This L.32,000 now in the Treasurer's hands, is sufficient, at the rate of L.150 per church, to supply the grant of 5s. per sitting to 210 additional churches, making, with 137 churches which have already received their grants, the number of 347 or 350 churches, which may receive the grant of 5s. out of funds already *paid* into our treasury. From the L.20,000 subscribed, but not yet paid up, and from the other sources which have been alluded to, the Committee do not entertain a doubt of being supplied with funds in ample time to meet the call for 5s. per sitting on the part of the 253 which form the remainder of our 600 churches.

“ But, while all anxiety as to the payment of the 5s. per sitting is thus entirely at an end, the Assembly must bear in mind that this first grant, which the Committee ventured to announce at the very commencement of their labours, and in the very infancy of their fund, is altogether inadequate to meet the actual exigencies of the great mass of our congregations. Of the congregations which are now in the course of erecting churches, there is no small portion which, with the aid of the Committee's grant, are forced to limit themselves to the mere shell of their edifices; and as we advance in our progress, and come to those congregations which are yet to commence building, the demands of many of them must be expected to rise in magnitude. In Shetland, and some other remote localities, where all the materials must be imported, and where few or no artificers are to be found, the churches cannot be completed without grants to probably three times the amount of that already made. In a much more numerous class of cases, the grant must be increased to 10s., and the number of our churches are comparatively few to which it will not be necessary to issue a second grant of a more moderate amount.

“ By the view formerly given, it appeared that the sum still required to be raised, in order to complete the erection of our 700 churches, is L.140,000; and, according to the best estimate the Committee can form, it will be indispensable that of this sum of L.140,000, at least L.90,000 be contributed to the Central Fund, in order to meet the local exertions to the extent of L.50,000, which must still be made by our people. It is then to raise this sum of L.90,000 for the Central Fund, that we are now both to send forth our appeal to our Christian brethren in other countries and to renew our own efforts with redoubled energy at home. The sum is great; but with the aid we may expect, it by no means seems to be unattainable; and it thus humbly appears to the Committee that our affairs at the present moment are balanced in the most happy medium, relieving us on the one hand from all oppressive anxiety, and, on the other, stimulating our utmost energies by the hope of triumphant success. But let all, even the poorest, know that they are expected to take their due share in this decisive movement; for it is the energetic co-operation of all which inspires life into every part, and which alone can justify the hope that our great aim shall be fully realized.

“ There is one point on which the Committee would desire, if it seems proper to the Assembly, that their powers during the remainder of the year should be extended. In the course of their proceedings, it has been brought under the notice of the Committee, that in some situations the erection of a church is of little avail, unless it be accompanied also with the erection of a manse, there being no house within a wide distance in which the minister can possibly be accommodated so as to carry on his ministrations effectually among his people. Some of the cases of this kind which have already come before the Committee are of the most pressing description, and they have reason to believe, that they will form altogether a considerable number. The Committee would therefore wish, if it seems good to the Assembly, to be empowered, in the event of the fund prospering to the extent that it is anticipated, to render assistance, under strict regulations, to the most urgent cases of this kind, during the course of the ensuing spring and summer. Should the fund prosper beyond expectation, the cases will be found very numerous where the rendering assistance towards the erection of a manse will prove of the highest possible advantage to the spiritual interests of the people. Let no man stint his subscription,—let no congregation or association, or class of persons whatsoever, relax their most strenuous and immediate efforts, under the notion that we can, by possibility, have too much money for our great initial building undertaking. As no congregation must

be without a church, so no minister should be without his manse; and supposing there were a superfluity in the building fund, there could even then be no evil, for the Church has wisely provided that all superfluity shall be immediately transferred, to supply any defalcation in the sustentation fund. After all, however, the truth is, that the building of the churches is now seen and felt everywhere to be the primary object, and one, therefore, obstructive of all our other objects. Let us, therefore, once for all, rid ourselves of this obstruction, that we may clear our way to the sustentation, and to every other ulterior object. To this end, a great national effort is yet required; and may we not venture to hope that the great metropolis of the west, the metropolis of the wealth of Scotland, will signalise the auspicious event of the meeting of this vast Assembly,—the first it has witnessed during more than two hundred years, by setting an example to the nation, on such a scale as, under God, will ensure that there shall be no failure in the result.

“The Committee will not detain the Assembly by adverting to the minor matters which have called for attention in the course of their management. They will merely mention, that, for the accommodation of some of our congregations who have been denied sites, they have supplied a considerable number of large tents, capable of containing from 200 up to 600 or 700 persons. To our unfortunate brethren in one of the districts of Sutherlandshire, the Committee have forwarded five of these tents, which it is hoped will afford some, though very inadequate shelter to our poor people, exposed to all the severity of winter in that inhospitable climate.

“One of our ministers in the Western Isles, who can obtain not an inch of ground in a suitable situation, either for a church or dwelling, has taken to the sea, intending to make his yacht his home, and to sail about from point to point wherever his ministrations are required. He, fortunately, adds to his other more important qualities the accomplishment of being an expert seaman; and, it is believed, he has now navigated his manse from the Small Isles to the Clyde, in order to attend the present meeting of the General Assembly. The Committee have it also in contemplation, in addition to Mr Swanson’s yacht, to provide another of larger dimensions, for the accommodation of the Western Islands generally, and which may farther be employed in doing occasional service in the Shetland and the Orkney Islands. The whole arrangements connected with this matter are in the best possible hands, viz., those of Mr Robert Brown of this city, who has devoted his great intelligence, as well as much zealous attention, to the subject.

“Although the painful subject of the *denial of sites* falls properly under the cognizance of this Committee, it is unnecessary to dwell upon it here, as it has been already brought under the notice of the Assembly in a separate form. The Committee will only express their conviction that the present mischievous policy cannot be persisted in much longer. Its most baneful effects consist in the frightful extent to which it is loosening the attachment of the people from those who are their natural superiors. In so far as concerns the interests of our cause, the Committee are happy to receive the strongest assurances from all quarters that the only effect of the cruel and unexampled hardships to which the people are exposed, is to bind them in closer and more indissoluble affection to the Church of their fathers.

The Committee presume that the Assembly will not rise without taking steps to forward the important object of nominating a body of general trustees, in whose name, according to the act of last Assembly, the whole places of worship, manses, school-houses, and other real property, belonging to the Church, may be feudally vested. The propriety and necessity of this step was very strongly felt by last Assembly, when it passed the enactment which now forms the law of the Church on the subject; and the obvious wisdom of the arrangement has commended it to cordial approbation in all quarters. But, as the Committee have found some misapprehension to exist on the point in one or two instances, it may be right to explain that, notwithstanding of the feudal title being in the trustees, the ordinary management of the places of worship must, of course, always continue with the several congregations—the trustees being merely the ostensible legal hands, put forth to hold the feudal property of the Church, according to one uniform title. It will also be farther understood that, in taking the feudal title to the property, the trustees must

of necessity relieve the members of the several congregations of all civil or personal liabilities whatsoever, for the debt and burdens affecting the property; thus putting an end at once to all the litigation, and disunion, and irregularities necessarily arising out of local debts and liabilities, which have proved the bane and ruin of so many religious bodies. This is one main object of the arrangement,—an arrangement which has been adopted with the most perfect success by the Wesleyan Methodists in England, by the Calvinistic Methodists in Wales, and by the Presbyterian and other Churches in the United States of America. It is, indeed, an arrangement of vital and paramount importance, essential to the stability and uniformity of our institution; and rendered fundamental by the enactment of the first General Assembly of the Church. It will be necessary, however, while the congregations are thus relieved by the trustees of all *personal* or *civil* liabilities for the debts and burdens attaching to their several places of worship, that some rules should be laid down, by which each congregation, though relieved of all *civil* liability, shall still continue bound, *as matter of ecclesiastical arrangement*, to make due and orderly provision out of its collections for its own debts and incumbrances. It will, of course, be at all times the interest of the Church at large to co-operate with each individual congregation, and assist them in reducing the amount of their incumbrances, as well as to make the arrangements for meeting the interest of the debt out of the congregational collections as convenient as possible; and though this matter is one which will require some consideration, it does not appear to the Committee that it can be attended with any practical difficulty.”

REPORT BY THE FINANCIAL COMMITTEE OF THE FREE CHURCH, TO THE GENERAL ASSEMBLY MET AT GLASGOW, IN OCTOBER 1843.

Dr CHALMERS then read the following report:—

“It will not be expected that we should make the same full and orderly statement, or present it in the same regular and business-like form, that would be required at the end of a whole year's operations, or that will be looked for at the meeting of our Assembly in May next. There has only elapsed a period of five months since our last report was given in, a brief but yet busy interval, filled up with great efforts all over the Church, efforts powerful and prolific, but not always pointed in the right direction, and not yet reduced to that thorough and uniform system, which, under the guidance of our more complete and ever-growing experience, it must ultimately land in. It is our confident hope, that, with the blessing of Him who is the giver of all wisdom, we shall, as the fruit of our careful and matured deliberations, at length feel our way to that which is best; nay, that before our present Assembly shall have finished its sittings, we shall make some important step in advance towards it. Meanwhile, it is our duty to bring before you all which is of any real or practical importance to know, or which might serve to regulate the procedure of the Church in the future conduct of her financial affairs.

“We begin with the amount of donations which are assigned to the building fund. Altogether there has been subscribed in this form the sum of L.167,898, 8s. 4d., and raised the sum of L.118,962, 12s. 9d. Should we presume a like result for all the associations, it would imply a sum total for building of L.226,552, 16s. 5d.

[I may here observe that some discrepancy will be found between the figures of this report, as compared with that which was read just before by my respected friend. This arises from the fact, that sums have been reported from day to day, and may, therefore, have been given in up to a later period in the one case than in the other. Besides, we have taken somewhat different methods of calculating the average of those sums that have not yet been reported, and in this way the discrepancy has arisen.]

“Such sums as these tell magnificently for the amount of substantial friendship to the cause of our Free Church in all places of the land; but we must rectify a delusion to which the very proclamation of them might give rise, and which has operated most mischievously in various quarters, among even our wealthiest adherents, many of whom do less than they ought, and less than they would, but for the imagination of a great central treasury in Edinburgh that is quite inexhaustible. To

dissipate this hurtful misconception, let it be known, that the great majority is retained in the places which have yielded them, insomuch that the whole amount of donations for building deposited in the hands of our treasurer reaches to L.55,476, 14s. 8d., and this liable to be recalled to the extent of L.2909, 19s. 8d., for their own local objects at any time which the contributors might choose. This only leaves the sum of L.52,567, 15s. at the free disposal of the Building Committee for granting aid to our poorer congregations in the erection of their places of worship, which sum has been already reduced to L.32,700, and is all that we have at present on hand. Let us but estimate the capabilities of this fund, and it will appear that all which we can afford with our existing means, is but aid to 218 churches, and that at the humble rate of 5s. a-sitting, on the supposition of their average capacity being equal to 600 sittings. Having given this statement, let two things be taken into consideration. First, that instead of the 470 congregations which followed the ministers who have withdrawn from the Establishment, there is now the promise of no less than 825; and instead of 5s. per sitting being an adequate allowance, in many places there is, and chiefly from the poorer districts, an urgent demand, with the representation of an indispensable necessity for more, insomuch that, from the extreme Shetlands, we are told, that without 15s. per sitting they cannot possibly get on. On these simple data it will be at once perceived, first, that there is a most pressing call for further liberality to the general fund, for the purposes of building; and, secondly, that there is a call no less pressing for each congregation doing the utmost for themselves; and that as many as possible should struggle forward to a place in the high and honourable list of those localities that provide their own churches wholly at their own expense, and without drawing any aid whatever from the central fund in Edinburgh.

“We now pass from the donations to the periodical subscriptions in all their variety of forms, from annual to weekly, comprising, therefore, the produce not only of our associations, but of our collections at the church-doors; which last are now available for ecclesiastical purposes.

“The amount of direct annual subscriptions is L.10,963, 19s. 1d., of which there has been realised the sum of L.8791, 11s. 8d. The reported produce of our associations should yield an annual produce of L.64,560, of which, for the few months since they were instituted, there has been realised the sum of L.19,489, 11s. 1d.

“The rate of ordinary church-door collections since the disruption, for 500 congregations, should yield the annual produce of L.31,579, 3s. 4d., of which there has been realised since June the sum of L.8914, 12s. 2d.

“The whole amount of the extraordinary collections, so far as reported, is L.4991, 18s. 4 $\frac{3}{4}$ d.

“Excluding these last, and summing up the other accounts applicable to ordinary church purposes, (and which, generally speaking, might all be entered on the sustentation fund), the aggregate, so far as reported, reaches to the sum of L.207,409, 15s. 1 $\frac{1}{2}$ d., implying a grand total, if the unreported have maintained the average of the others, of L.302,076, 15s. 6d.

“Of the 807 associations, 115 have made no reply to our circular,

“And if there be so many who have withheld from us all account of their money, there are many more who have withheld the money itself; so that the amount of the sustentation fund in Edinburgh is far short of what has been raised for sustentation all over the country—understanding that the whole produce of the associations was to have been applied for this object. Instead of which, not only has a considerable part of these sums been retained in the several localities, for the sustentation, it may be, of their own minister, but a great deal more of it has been withdrawn from its primary design, and appropriated for the building of their churches. In consideration of the very urgent necessity which obtained for places of worship, and altogether of the extreme difficulties which hang over the commencement of our undertaking, and which, after they are once got over, will never again recur, we are disposed to look with indulgence on the retrospect of these irregularities; but in the earnest hope that at this meeting of the Assembly, a fixed rule will be adopted and pro-

claimed, so beneficial, and at the same time so satisfactory, that the observation of it will be a matter of high and sacred principle all over the Church.

“The whole sum raised for sustentation, so far as reported, has been L. 28,281, 2s. 9d. The whole sum received in Edinburgh has been L. 25,200; making a difference of L. 3081, 2s. 9d., which (at the very least, considering all that has not been reported) has been retained in various localities for purposes of their own.

“Having now presented these various data to the Assembly, the important question remains, What, on the whole, do they suggest for the perfecting and extending of our financial system? We submit the following considerations to this venerable Court, with the greatest deference, yet with some anxiety about the entertainment of them. They will at least make known the reason why, if approved and acted on, we shall look hopefully onward, with the Divine blessing, to the future prosperity and enlargement of our Church—so as to view our state as it exists at present not with disappointment, and certainly not at all with dismay.

“First, then, when the magnitude of the emergency comes to be more adequately felt, we are confident that it will come to be more adequately provided for, by each association redoubling its efforts for the increase both of its contributors and of their several contributions—so as that (and more particularly after the locality has completed its own church, and the congregation have fairly settled down into regular and permanent order) a great addition may be looked for both to the number of payments, and to the average rate of payment on the whole. Many a penny, when the case comes to be more fully understood, will be turned into twopence a-week. Many, even scarcely, if at all, above the level of the working classes, and of this we have a number of goodly examples, will rise to a sixpence a-week. With regard, indeed, to the common people, we have no complaint whatever to prefer against the degree of their liberality; but we should like to see it followed onward, and followed up, by an ascending gradation of weekly offerings on the part of our richer adherents, so that each may give in proportion as God has prospered them. And then as to the increase that we may expect in the number of contributors to each of our associations—there is room for this both in the accession of new families, and in the growth of that wholesome practice by which the several members of one and the same family, down to the youngest of their children, are expressly, and by name, enlisted in the cause. In each of these ways every association belonging to us may, and we are firmly persuaded will, become greatly more productive than before. Let us once be at leisure from the turmoil of our first preparations—let our places of worship be fairly up—let the initial difficulties and expenses of this vast and arduous enterprise have been weathered and surmounted, so as we may at length give our undivided energies and means to the one object of the Church’s sustentation; and we shall soon find, of these associations, that they, indeed, form the sheet-anchor of our financial system—that there is in them a capability and experience which are peculiarly their own; and that, if properly worked, they may, with marvellously little trouble, be made three, and, perhaps, six-fold more prolific of good to our Free Church than all the other sources of revenue put together.

“But this makes it all the more desirable, not only that each existing association should be made more productive—but what forms a second and distinct subject from this—that the number of the associations themselves should be greatly increased by the formation of new ones, wherever there is room for them. And that there is room for them must be palpable to all who can look intelligently abroad over the face of the country. We do not exaggerate in the least when we say, that, as far as space and population, nay, even adbering population are concerned, their number might be doubled; and the question is—a question which you will soon find to be one of deep interest, from the elements involved in it—By what steps shall we make good this increase—not in the productiveness, of which we are not now speaking, but in the number of these associations?

“Let it be well understood, then, that we cannot expect either a large or a continued support from any neighbourhood in behalf of the Free Church, if, in return for that support, we render them no service as a Church back again. We have uni-

formly found the greatest willingness to form themselves into an association among those who received the largest share of our public ministrations. In all the instances of a locality without the domain of our Free Church ministers, we have ever found the most effectual precursor for an association to be a series of sermons; and, at times, even a single sermon has been of mighty influence in predisposing the people to organize—of more in fact than any public meeting in the ordinary style of speeches from a platform, or controversial arguments on the nature and merits of our Church question. But certain it is, that though even without the preparation of any formal or stated religious exercise, an association should everywhere be formed; we cannot expect that without the supply of such exercises in one form or other, the association will long be upheld with vigour, if upheld at all. The likelihood is that it will speedily go down; and, accordingly, we can allege some examples of the Association reported at last Assembly having actually been dissolved, and on the express ground that they obtained no return for the aid they were willing to render our cause in the supplying of any of the Christian ordinances.

“Now this, though in one aspect of it painful, is in another a cheering, nay, a hopeful, and at all events, a most instructive experience. It is most gratifying to know what the influence is, under which associations are most readily formed, and are most likely to flourish—or without which, it is most difficult to set them up at the first, and impossible to keep them up afterwards. It is a religious influence, and bears no analogy whatever (though otherwise apprehended by our adversaries), to those other influences which are brought into play during the course of a political or common-place agitation. It is by an address, not to their passions, but to their principles, and the higher faculties of their nature, that we best succeed in engaging the people to our cause. It is when we speak to their consciences, and their Christian sensibilities, and their affection for the souls of men, that we speak with surest effect upon them; and the only way by which we can interest their selfishness in our favour, is to hold out in return for their help as our supporters and auxiliaries, a supply of the word and ordinances for themselves. We trust that these associations will not be regarded with less partiality, when we thus state the pure and sacred origin in which they best take their commencement, and what the most effectual guarantee is for their becoming permanent, and productive of greatest good to the Free Church of Scotland.

“But this, while it directs our view to what that is, which will most enlarge—gives us also to perceive what that is which must necessarily limit the system of these associations. Our capability for the multiplying of these cannot go far beyond our capability for supplying the country with the public services of the gospel. Now, for this we have but 470 ministers, and perhaps 130 available licentiates; or 600 on the whole, regularly commissioned to preach; while our 800 associations betoken as many distinct neighbourhoods, each of which might claim, and would require, a distinct gospel ministry in the midst of it. In other words, there are 200 localities where the adherents of the Free Church call in the mean time for the treatment and the attentions which are customarily bestowed on vacant congregations. We need not wonder that, in such circumstances, the associations, in respect of any increase of their numbers, have very much come to a stand—insomuch that while in March and April about seven hundred of them were formed in the course of six weeks—the six months which have elapsed since that period have only witnessed the accession of 125; and all this in face of evidence the most palpable and satisfactory, that in the remaining half of Scotland, which is still unoccupied by the associations, the Free Church commands the affections of the great bulk and body of the people.

In these circumstances, we know not a question of more high and commanding importance, than how to obtain the supplies, though even of but a temporary and imperfect agency, wherewith to meet this growing or rather universal demand, till our theological seminary shall have sent forth an adequate number of probationers for the regular charge of our rapidly-increasing congregations. We shall not get on, we at least shall not keep pace with the urgent importunities of our adhering people everywhere, without the help on the one hand of such in the eldership as are able and willing to conduct a devotional service, mixing with it the office of catechists and

readers to our embryo congregations ; and, without a patient indulgence on the other hand, on the part of these congregations, whose duty it is to make allowance for our present difficulties, and who, I feel, ever will be disposed to do so, when they see us struggling onward, honestly and with all our might, to provide for the necessities under which they labour. We are making no general demand on the elders of our Church ; for would but one-tenth of their number consent to give us the benefit of the co-operation which we now seek from their hands, we believe that a patient way would be opened up to such an extension of the Church as should be commensurate to the wants of her friends and supporters in every quarter of the land ; and, what is more, should enable us, in connection with the other evangelical denominations of Scotland, to take possession of its whole territory.

“ In a few brief sentences, we shall endeavour to convey our own views on the important subject of the distribution of these funds.

“ First, then, devoted as we are to the cause of the general fund, and bent with all earnestness on the further enlargement of it, it will not be surprising that we should recommend this fund as the entire and exclusive depository for all the produce of all our associations.

“ But generally, it might be expected that on the same principle we should like if it lay open to other contributions from all other quarters ; and more especially, that over and above the produce of the associations, the produce of the ordinary collections at the church-doors should either in whole or in part be sent up to the general fund. Now, however paradoxical it may seem at the first, we not only do not desire, but we deprecate any accession to our favourite fund from this source, believing as we do, and for reasons to which we crave not the passing, but the patient and most deliberate attention of the Assembly, that the fund, instead of being enriched, would, in the event, be greatly reduced and impoverished on the appearance of such an auxiliary, which, though coming to us in the guise of a help, would prove in the end a great hindrance to the cause.

“ For, thirdly, It follows not that though the Church should ordain of the Sabbath collections their being sent up to the General Fund, the will of our different congregations shall go along with it. It is well that the experiment has been made, and that in this instance it has been found impolitic to legislate for the destination of a voluntary offering. The experience is all the more instructive that the proposed appropriation reached not to the whole of this fund, but only to a fraction of it. We cannot thus lay a force on the human inclinations ; and when these are once revolted, it is not this particular fund alone which might suffer by it, but whatever else, in the way of money-raising, which the Church might be pleased to enjoin or recommend.

“ Fourthly, It is not good thus to share the responsibility for the support of the general fund between two distinct sources of revenue—the church-door collections on the one hand, and the associations on the other. Of these, the method by associations is the more operose, but when the requisite effort is made, is greatly the more productive. It is not good to hazard the prosperity of this more important fund, by furnishing either its agents or its contributors with a pretext of which many would readily avail themselves, for declining the more and preferring the less troublesome way of it. The weekly visitors would be all the less strenuous and punctual in the duties of their vocation, should they know that the support of the general fund and of its high and sacred objects did not rest exclusively upon them ; and many are the weekly contributors who would gladly evade or dispose of their call could they allege of the Sabbath collections, that these, too, went in whole or in part to the general fund, and that they preferred this as the medium through which to give all—the easier the more troublesome, and at all events one channel, through which to rid themselves of the obligation, rather than two. It is thus that the associations would gladly merge in the collections—what might be made the greatly more, in what would certainly become the greatly less productive, for the former would lose a great deal more by these transferences than the latter would gain by them. Better that the whole burden of the general cause should be made to lie upon the associations, and that there should be no escape for the conscience

from the necessity of working them diligently and supporting them liberally. Otherwise the same mischief might be sustained that very often ensues, when the responsibility for some particular work, instead of being laid upon one man, is shared among two, and between them it is left undone. Let there be no such divided responsibility between the distinct funds of the Church; but let each have its own distinct claim and object annexed to it. And, in particular, let our associations stand pre-eminent and alone in the benefit of this high argument, that they are the great, the only feeders of that central treasury, which has been raised as a guarantee for the maintenance (it may be a frugal and homely one,) both of ministers and schoolmasters, amongst the most remote and destitute localities of the Church, and so as that in the strength of its own resources it shall become responsible for the spiritual and the educational necessities of Scotland.

“But fifthly and finally—To make the produce of our associations at all commensurate with so magnificent a design, not only must their number be multiplied in the way that we have already pointed out, but those already formed should, as they well might, be made greatly more productive than before; and this they never will be save in the strength of those religious considerations which are best fitted to enlist the religious affections of our people upon their side. For this purpose it should be made palpable to every understanding what the uses, the sacred uses we might well say, of the general fund are—that in truth it is the great instrument for accomplishing the objects of our great Home Mission—that it is far the likeliest engine in our hands, with the blessing of God, for achieving the moral and spiritual regeneration of Scotland—that it possesses the same high and holy claims on the liberality of the Christian public in our land as any of the great schemes which have been instituted in modern times for the evangelization of the earth, or in pursuance of our Saviour's parting charge when he left the world, and which is of standing obligation in the Church to the end of time—Go and teach all men the way of salvation; go and preach the gospel to every creature. The most effectual means should be adopted for making this patent to all; nor can we think of aught more conducive to it than a regular monthly meeting in every one of our churches, open to all, but which the office-bearers and members of the local association are especially expected to attend. It should be a devotional meeting, under the charge of the minister, or rather of the minister and his elders, certain of whom might conduct the services, and read whatever is of greatest value in the information of the month relative to the progress, and the prospects, and the schemes, and withal the difficulties or necessities of our Free Church. Under such a union, the people would soon become thoroughly intelligent in the uses and designs of an institute supported by their own hand; and in order to approve, we believe that all which is required is that they should be made fully to comprehend the whole system of its operations. Let us hope that collectors would be stimulated, and contributors increased, both in numbers and in the rate of their liberality, by the periodical appliance thus brought home at stated intervals, to their sense of religious obligation; and that both their monthly prayers and weekly alms would come up for a memorial before God. In short, to make our financial system more efficient and productive than heretofore, we should associate it far more closely with the religious business of the eldership. It is well that the proceedings of an association, whose funds go to the support of so high and holy a design, should come under the cognisance and enjoy the prayerful attention of the elders of the Church, who might be greatly instrumental in the promotion of the cause by Christian influence, and the effect of their Christian persuasions over the families of the district which belongs to them. Let them go forth in the spirit of devoted missionaries on their respective charges, and by awakening a kindred spirit among the people, they might both create the principle and establish a growing habit of missionary liberality in the midst of them.”

The Rev. Doctor then continued,—I have submitted this report to what might be termed a Committee of the whole House, which took it into consideration, and framed certain regulations with regard to it, for the full understanding of which it is necessary that I should enter into explanations of certain matters contained in them. I trust that you understand now, and I hope you will recollect distinctly

what I have explained respecting the two sources of revenue. I should like the collectors of associations to understand that on them hinge the great and momentous interests of the religious good of all Scotland; because the produce of these associations are to come into the general fund, and this again is made applicable to the sustentation not only of the existing ministers of the Free Church, but it is also to be applicable to the plantation of new churches, and the sustentation of their future ministers. You will at once see that the produce of these associations goes to the support of the ministers of the Church, and forms a fund which we trust will be so far extended as to enable us, in conjunction with other evangelical denominations, to overtake the whole moral and spiritual necessities of the land. This interest hinges singly and exclusively on the produce of these associations; and I trust that the collectors will feel the whole weight and burden of the religious obligation and responsibility that lies upon them, and that they will feel how sacred a task it is which they have taken in hand, and that they will conscientiously and assiduously ply the task which has been allotted to them. I shall not at present go into the best method of forming an association—I shall refer to that at another stage; but at present I want to possess the minds of the collectors with the importance of the positions which they occupy—that, in fact, upon them hinges the importance of finding those supplies which not only enable us to support the existing ministers of the Free Church, but which will enable us, in conjunction with all those religious bodies that love the Lord Jesus Christ in sincerity and in truth, to come nearer and nearer to the fulfilment of that great truth at which we aim, and that we will never let down our efforts till we have fully overtaken it—the aim of supplying the remotest districts of Scotland with the blessing of a gospel ministry. (Cheers.) With regard to the other part of the Church revenues—the collections at the church-doors—I believe that on this subject I had better give you at once the actual regulations which have been adopted by the General Assembly, Nothing is more necessary to give a right impulse to the friends of the Free Church than to give them a clear understanding with respect to the destination of the respective funds which they are called upon to supply. I trust that you will all feel the weight of the religious obligation which lies upon you to support the associations, seeing that their produce goes into the Central Committee of Edinburgh, which is the great organ of supply, and which charges itself with the plantation of new churches all over the land; and we do not mean to let down our efforts till Scotland is covered with the competent number of churches for the religious instruction of the people. That is clear enough. With regard to the productions of the church-door collections, I have already (in the report) shown how impolitic it would be to merge both in one general fund. With regard to this, the regulations are—

Regulations as to the Funds for Supplying Ordinances, and as to Seat Rents.

“The proceeds of the termly payments obtained through Associations, or by the visitation of deacons and collectors, shall be wholly remitted to the general sustentation fund.

“This fund, including all direct contributions to it by individuals, shall be paid as follows:—

“1. To defray the expense of administration and agency.

“2. To pay whatever fixed salaries may be charged on it, and the allowances to preachers and ordained missionaries employed by the Church; and,

“3. To appropriate the residue to provide an equal dividend to each ordained and officiating pastor of a congregation, and to such ministers as, having been pastors of congregations, shall have been otherwise employed under authority of the Church, or declared *emeriti*.

“This general dividend shall not exceed L. per annum, any surplus beyond that being applicable to the extension of the Church, or the maintenance of schools.”

This explains the application of the produce of the Associations. The following are the regulations with regard to the collections at the church-doors:—

“The ordinary collections at church-doors shall be administered by the deacons of the congregation (after deducting feu-duties, insurance, and the ordinary expenses of the place of worship, were not otherwise provided for,) increasing the stipend of

the minister—defraying the expenses of Sabbath schools—aiding in the support of elementary local schools or contributing to any of the general funds in connection with the Free Church, at the choice of, and in the proportions fixed by the congregations, or by the deacons, with their consent; the sums required for making more comfortable the poor of the congregation, to be raised by extra collections for that specific object.

“A discretionary power shall be possessed by the Committee intrusted with the distribution of the fund, to withhold a portion of the dividend in all cases in which it may clearly appear to them that the congregations are improperly diverting their whole means to their own local objects, and wilfully withholding their due contributions from the general fund of which they share the benefit.

“The deacons of each congregation shall transmit to the Convener of the Committee on public accounts, on or before the _____ in each year, a full certified and audited account of the whole sum received in the course of the year, and the application of the same, the year to run from _____

“The Committee on public accounts shall each year prepare, print, and present to the General Assembly, at its annual meeting in May, a tabular view of the collections of all the congregations throughout the Church, and the appropriation of these respectively; and they shall in like manner, prepare, print, and present an audited account of the receipts and expenditure of the general fund.

“It is most earnestly recommended that, except for such limited and temporary purpose as liquidating the debt reasonably contracted in the erection of the place of worship—or defraying feu-duties, and such like ordinary current expenses—no seat-rents be levied, but that a right to particular sittings be given equally, free of charge, as if let for a rent to the party to whom it is allotted; but it is left for the congregations to act for themselves in this matter; provided always that if seat-rents shall be levied, except for such specific and limited purpose as above referred to, the proceeds shall be remitted to the general sustentation fund.”

He continued,—I shall confine myself only to that part of the regulation which relates to the application of the fund raised by these collections to the increase of the stipends of the respective ministers. It is proposed that the general fund shall be allocated in an equal division to all the ministers of the Church—(applause)—but this, though a nominal and apparent equality, would involve a substantial inequality: and in this way the same stipend might be adequate in one situation and not in another; and, therefore, this inequality should be repaired out of the fund raised by collections at the church-doors, at the pleasure of the respective congregations. (Cheers.) There would be smaller collections in the poorer parts of the country, where the expense of living is on the whole lower; and there would be larger collections in the richer parts of the country, where the expense of living is greater; and we cannot imagine a more suitable method to equalize the circumstances and condition of the clergy, than to leave these inequalities to be repaired by the church collections, at the pleasure of the respective congregations. In this way two distinct impulses—two distinct motives—are connected with the support of each of the funds; and in this method every man will know precisely what the object is which every shilling that he gives goes to. In proportion as a man is conscientiously impressed with the obligation of providing for the religious necessities of the country, in proportion will he give to the local association; but a man who is conscientiously impressed with this will, in like manner, be impressed with a sense of all the duties and all the virtues of the Christian character, and therefore with this duty among others, of supplying the wants and adding to the comforts of his own minister. I will give you two texts for the two funds. The first is, “Look not every man on his own things, but every man also on the things of others.” Under the impulse of that text a man will give to the associations. But there is another text—“Let him that is taught communicate unto him that teacheth in all good things.” Under the impulse of that text, a man will give liberally to the church-door collections. (Cheers.) I have no fear of a conflict between the two funds, for just in proportion as a man gives liberally to associations, so he will give with corresponding liberality to the plate at the church door, as is seen and guaranteed by the experience of our public charities, where the man who

gives liberally to home missionary objects, contributes also most largely to foreign missions. The two funds will grow with each other's growth, and strengthen with their strength. (Hear, hear.) People are often jealous of the authority of churchmen. Now, I should like you to know the extent to which our authority goes; it is merely to point out in what channels we wish to lead your charities. We tell you that the channel of associations is laid down to provide for the general and patriotic object of supplying the religious necessities of all the country; and that the channel of church-door collections leads to providing for local objects, and to make provision for your minister over and above the dividend of the general fund. This is all that we do—this is the amount of our authority—this is the whole length to which we stretch our authority—we do not legislate as to the proportions in which you are to give to either; we leave that to your own consciences and your own wills; we do no more than set before you two missionary boxes—the one being for the Local, the other for the Home Mission fund; but we leave entirely to your own consciences and your own wills in what proportion you will give to either of them. Unless we did that, you would have the discomfort of not knowing what objects your money went for; but here are two indices by which you are told at once the particular objects both of the one and the other. Our earnest hope is, that the more distinctly our cause is understood, we shall find ourselves adequate to both; but in order to that, it requires to be urged and impressed upon the minds of our collectors, that the produce of the donations is for the general good of all Scotland—a full and general consideration, which tells no doubt upon the conscience, but not so powerfully upon the natural feelings. The natural preference is for home, and special and local objects—and it is particularly natural, though not exclusively natural—it is a Christian affection—it is the desire of every hearer whose heart is in its right place—the desire he feels to see his minister adequately and respectably provided for. (Cheers.) Well, then, how is it that the two objects have sped during the few months that have elapsed since the formation of the Free Church? So far as their productiveness is concerned, (I will not say that they have altogether reached my anticipations) so far as their productiveness is concerned, I give you to understand that we take no cognisance of the church-door collections, with a view to legislate upon them; but we like to know what the produce of these collections is; but it is not for us to look after their application. So far as the produce of the associations is concerned, had all the money which had been raised for the general fund come our way, and been applied in a dividend to the ministers of the Free Church, it would have warranted us in recommending an allowance for the Martinmas term, of L.75 to each minister; or, in other words, a dividend of L.150 a-year. But this could only have been recommended, on the supposition that the produce of the associations, and other revenues subscribed for the general sustentation fund had been received by us. It so happens, unfortunately, that in the present difficulties of our mighty undertaking, the application of this fund has been a good deal disturbed; its application has not been fully understood—so that, though a sum sufficient to realise L.75 each ought to have reached us, so far as the productiveness of the fund is concerned, it has been diverted to other objects, and in such a way as to call for its being more loudly and distinctly than ever proclaimed before this Assembly, that the produce of the associations is to go to the general sustentation fund, and to that only. How then have they been diverted? They have been diverted in two ways. They have been diverted in a way which, I am sure, the ministers who suffer most by the diversion, will be the last to grudge. They have been diverted from the object of sustaining the existing ministers of the Free Church to the object of extending the Free Church. A considerable proportion of it has been diverted to the object of supporting the probationers, whose business it is to provide a supply of preaching to the additional congregations, over and above the 470 that came out of the old Establishment, and joined the Free Church of Scotland. Then, it has been diverted in another way. My friend on my right hand (Mr Hamilton,) has sheered off with fully one-fourth of it, and applied to the building of churches what was intended to go to the sustentation fund. The present difficulty is the demand—the urgent and irrepressible demand for getting up churches; a great amount has, therefore, gone to

the building fund. Consequently, the produce has suffered a temporary inconvenience, and less has come our way than we expected, on account of the initial difficulties, and the growing prosperity of our cause. The population of the country have come out of the Establishment in much larger proportion than the clergymen of the Church did; (hear, hear, and cheers) so that we have had to provide for the wants, not only of the existing ministers, but we were not able to resist the applications that came upon us from this and that new congregation to come over and help them: so that we had not only the pecuniary expense and support of all the ministers who had gone out to bear, but we had also to acquiesce in the extension of the Church, by sending preachers to those congregations that were left unsupported. (Cheers.) In these circumstances it is recommended that the first regular half-yearly dividend should not take effect till next term. Why, we would not give the name of a dividend to the Martinmas allowance which is to be voted to the ministers—we call it an interim arrangement—because we say that the capacity of the sustentation fund has not had fair play given to it. We trust that by the stimulated liberality of our friends during the winter we shall be able to come forward at next term with a dividend more worthy of the name than in the present temporary circumstances of the Church we can afford to give. On this subject you will allow me to read the interim arrangement, and the resolution of the General Assembly, which was agreed to without one dissentient voice. The following is the interim arrangement:—

“ That in consideration of the manifold encroachments made on the sustentation fund, for the building of churches in various parts of the country, the Assembly defer fixing on the yearly dividend, till the next General Assembly in May; but for the half-year, ending at Martinmas next, they order as an interim arrangement, that an allowance of L.40 be made to each minister, as at that term, empowering the Financial Committee to make an additional payment in respect of the said half year, at Candlemas next, equally to all, should the state of the General Fund seem to warrant an allowance for the said half year, beyond that now directed to be made. And that the Assembly earnestly recommend to the several congregations, that they make such efforts to supplement the deficiency of this allowance, as may more adequately compensate their ministers for the sacrifices which they have made; and seeing that the produce of the associations is the only source of revenue to the General Sustentation Fund, they call for a vigorous working of these associations, and the rigid conservation to this Fund of their whole produce, for providing a suitable stipend for the ministers, and more especially in the poor congregations, and also, for the purpose of further extending the Church.”

He continued—My friend, in reading his report, with regard to the building fund, has very properly stated, that our difficulties in relation to this object, are all owing to the prosperity of the Church, and to the fact that a greater number of congregations have come out than ministers. You see that is a precisely analogous cause to that of the difficulties under which we labour with respect to the sustentation fund. We could not refuse to provide these additional congregations with the services of licentiates of the Church, who must be paid; but our supply has also been encroached upon by the building fund, into the bargain. I am told that our adversaries are rejoicing at the smallness of our Martinmas allowance. I believe they would have still more rejoiced if, instead of L.40, it had been L.80, but upon this express condition, that we should keep within the limits of our own territory, and let their parishes alone. (Enthusiastic and protracted cheering.) You see, then, I trust distinctly, the calls made upon you in relation to our present necessities—calls which, I am sure, will be felt in all our congregations, and which will induce them to make up the utterly inadequate Martinmas allowance, by their special liberality to each minister. (Cheers.) The elders and deacons, and whoever they are that have charge of these things, must meet and conscientiously determine what the allowance ought to be to their minister; and by an impulse given to the church-door collections, or in such other way as may seem to them good, to call upon their congregations to make up to their minister for the glaringly inadequate Martinmas allowance. (Cheers.) But the call must not stop here. I speak in the hearing of hundreds of ministers, whose congregations are unable to make them any addition to the allowance of the susten-

tation fund; and, therefore, the second call is to the associations, and particularly to the collectors and representatives of the associations now present. I do not call upon you on behalf of the ministers of the richer congregations. I trust that the special and individual efforts of each congregation in these classes will be adequate to the maintenance of their ministers. But I call upon the representatives and collectors of the associations within reach of hearing me, and let them distinctly understand that it depends upon the energy and success of their operations, whether, on behalf of hundreds of ministers in the Highlands and Islands, and in many of the poorer districts of Scotland, we shall or shall not be enabled to furnish such a dividend at Candlemas as will make up to them an adequate allowance for the whole year. (Cheers.) I trust that you will not mistake the object of the collections at the church-doors; and let me say a word or two with regard to that—it is difficult to get people out of a long established habit. The collections at the church-doors have, for some time past, been undergoing a process of diminution; they have been dwindling and declining in virtue of the circumstance, that especially in the assessed parishes another fund was provided for the maintenance of the poor, and under the impression that the poor were sufficiently provided for from other sources, the less was given, so that the habit of liberality at the church-doors has greatly fallen off. (Hear, hear.) I beg you, therefore, to keep your eyes open to this fact, that these collections have now been changed in their destination, and that they are now to be applied to ecclesiastical purposes, to the sustentation of ministers—to the maintenance of the ordinances of the gospel, and, it may be, to the spread of education in your respective localities. Therefore, give liberally, give munificently to the plate at the church-door. (Laughter and applause.) We ought to endeavour to elevate the habit of church-door collections; and I am glad to say that a tract has been lately published, setting in a clear light the application of these collections, and the obligation of church-goers to contribute to these collections; and in one particular instance, where the tract was distributed over the pews of a particular church, where the average collections were L.1, 5s., the average has since been L.2, 8s. (Hear, hear.) There is an increase, and an important increase; and so, when the matter comes to be understood, you will give, in the indulgence of that affection which operates so strongly in the bosom of every religious hearer, and will provide for the special comforts of your minister, who, ministering to you in spiritual things, has a strong claim that you should contribute to him in carnal things. (Hear, hear, and great cheering.) Now, I believe it is unnecessary to say any thing in the way of calling upon the associations to support the general fund. There is an undoubted certainty that your congregations will go to wreck without the aid of the general fund. The object of the general fund is to enable us to overtake the whole land, in conjunction, as I said, with other evangelical denominations. I don't think the Voluntary controversy was well understood during the whole time it was carried on, because there was a prodigious mist and obscurity raised up in the midst of that controversy that prevented the combatants from having a clear and distinct view of the opinions and feelings of each other. If you mean, by the Voluntary principle, that each congregation should support its own minister, I think nothing is easier than to demonstrate the utter inefficiency of that principle for covering the whole land with an adequate apparatus for the instruction of the people in the word and ordinances of the gospel. But there is another species of Voluntaryism, which I used to call external, in opposition to internal; and I beg you to understand that, should I give L.100 for the building of a church, or the support of a minister in another congregation than my own, I would not be acting on the principle of internal Voluntaryism at all. It is not the case of which I am here speaking of the support of my own minister, it is the case of a Christian man supporting a minister at a distance of perhaps a hundred miles from him. This is external Voluntaryism; and I should be very glad that the internal and the external Voluntaryism together shall be found adequate for the ministrations of the gospel over the whole of Scotland. (Hear, hear.) We are now reduced to the necessity of drawing from these two resources, and from these only. For my part, I never had any quarrel with internal Voluntaryism, and I would be thankful could it save me from drawing upon

external Voluntaryism. Neither have I any quarrel with mere Voluntaryism in the generic sense of the term, whether as internal or external, provided we be enabled from these sources to cover the whole length and breadth of the land with the ministrations of the gospel; but hitherto both kinds of Voluntaryism have been found inadequate for the object; and therefore I would have been very glad to get money from any other source for that object; and the only remaining difference, therefore, betwixt us is the view that I and others who think with me take of the duty of government. I have no doubt that it is the duty of a Christian government to supply funds for the support of the gospel, and to see to the future support of the gospel in the country over which they are placed. And I would have been very glad to draw from them so long as I cherished the hope that I could get any thing from them; but the first government we had to deal with on the subject refused to endow; and the second would have been very willing to endow, but then they first wanted to enslave. (Cheers.) On their terms we could not accept of any assistance; and here then we are reduced to the necessity of drawing from internal and external Voluntaryism alone. I shall be exceedingly delighted with the success of our experiment; and in point of fact we have some reason for looking forward to the sufficiency of these two resources. We waited upon government for six years, and got nothing for our pains. (Laughter.) We were forced in fact to relinquish all connection with the latter government; and turning round to the population of the country, after it had cost us years of unavailing negotiation with the government, in a few months the population came back with the magnificent response of L.300,000. (Cheers.) I look forward now, therefore, with more hope than I did with regret before; and in regard to our friends the Voluntaries, we have come to understand each other better. (Cheers.) I am glad to understand they are taking a leaf out of our book. (Laughter.) They are beginning to institute a general fund. I rejoice to hear it; for the more our points of similarity are multiplied, the greater likelihood is there of our being amalgamated before all is done. (Cheers.) They have taken that leaf out of our book, and we have many a leaf to take out of theirs. (Hear, hear.) Well, then, what is the amount of the difference betwixt us? It is simply in regard to the duty of a third party with whom neither the one nor the other has any connection in matters of this kind. (Laughter and applause.) And what is the general fund? The general fund, if I have taught you to comprehend its functions, is a fund which owes its origin altogether to external Voluntaryism. It is the contributions of the wealthy, and the contributions indeed of all congregations, going to the support of all the other congregations in Scotland, or external coming in aid of what internal Voluntaryism will do. I quite agree with Voluntaryism in this generic sense of the term, as comprehensive both of external and internal. Then, I say, the only difference between the Free Church now, and the Established Church before, is, that whereas the Established Church was a state-endowed Church, the Free Church, still retaining the principle of an endowment, is a people-endowed Church. (Enthusiastic cheers.) I never, in any part I took in this controversy, expressed a sentence almost which I can recollect on the duty of government; because I considered that as self-evident, as an axiomatic truth; and I did not think it worth while to bestow any argumentation on the subject: but certainly I bestowed a great deal on the functions of an endowment and on the undeniable importance of an endowment for the full and needful diffusion of Christian instruction throughout all classes of the community. (Hear, hear.) But if our Voluntary friends shall agree that ours is a people-endowed Church, as much as it was before a state-endowed Church, they may say, indeed, that we have come over to their principle, because we have relinquished the endowment of the state, and adopted the endowment of the people; but we may rather say, that they have come over to our principle, because it has an endowment about it, for we have brought in the external to supplement the internal Voluntaryism. Well, then, if we agree on the endowment, let each retain his own triumphant feeling, and let both parties be pleased. (Laughter and cheers.) The Rev. Doctor here read the following

Regulations in reference to supplies to be given at the General Expense of the Church.

“That whenever an association is formed in any locality not provided with a re-

gular ministry of the gospel, the presbytery of the bounds shall seek to obtain the help of elders or catechists, whom they may authorise to conduct a devotional service or services on the Sabbaths, but that one Sabbath in the month shall be supplied by them with the services of an ordained minister.

" 2. That when the produce of the association and the number of adherents shall be increased, its locality shall become a preaching station, and be placed under the charge of a licentiate, but that still one Sabbath in the month shall be provided for by the Presbytery as before.

" 3. That when the produce of the associations and number of adherents shall have still farther increased, so as to warrant a stated pastor being settled, the adherents shall be constituted into a congregation, under the charge of an ordained minister.

" 4. That all applications, whether for the service of a catechist or a licentiate, or for erection into a congregation with an ordained minister, shall be presented to the presbytery of the bounds, and after having received their sanction, shall be transmitted to the Acting Committee on the plantation of charges, who, in conjunction with the Financial Committee, shall determine, in the particular circumstances of each case, whether the proposed station or fixed charge shall be placed on the scheme entitled to support out of the general fund of the Church.

The following resolutions were approved of as proper to be adopted:—

" 1. That deacons be forthwith elected in every congregation, and that kirk-sessions be enjoined to take immediate steps towards the election of an adequate number of deacons by each congregation, so as that the election and admission shall be reported to the presbytery of the bounds, within three months from this date at farthest, the allowance granted by last Assembly to elders to exercise the functions of deacons being still continued, where necessary in the circumstances of the congregation.

" 2. That in no case, wherever it can possibly be avoided, shall the treasurer of the Deacon's Court at the same time also be treasurer of the local association; but it is earnestly recommended that the deacons in general shall be ready to give their services as collectors in such associations, and in providing the services of others.

" 3. That it be further most earnestly recommended, that the treasurer of each local association, whether himself an elder or not, shall make known to the kirk-session, from month to month, the state and prospects of the association; and it is directed that they transmit to the Financial Committee a monthly state of their contributions, and at the same time send a duplicate thereof to the presbytery of the bounds. It is also earnestly recommended, that the elders shall take every fitting opportunity of pressing home on the families of their respective districts the religious claims of their local association, as an auxiliary to that general fund which is raised for the sacred missionary object of insuring the support of a gospel ministry, and extending to the destitute places of the land.

" 4. That a stated monthly evening meeting should be held, in so far as convenience will admit, on the first Tuesday thereof, of all the congregations, whether in churches or missionary stations, or in their still earlier and more rudimental form, for the purpose of devotional exercises, and for presenting the most recent information respecting the state and progress both of the Free Church itself generally, or in their own locality, and of its missionary schemes.

" 5. That the presbyteries shall regularly and frequently inquire into the state and working of the local associations within their bounds, and as to the exertions of their respective congregations in the promotion of the different schemes and objects in connection with the Church, both local and general, and shall do what in them lies to stimulate and encourage these, and that Synods at every meeting inquire as to the diligence of presbyteries in this respect."

I cannot imagine, continued the Rev. Doctor, anything more important than this. Be assured, that if we realise an adequate support in carrying into effect these regulations, we shall open a way by which we shall take possession of the whole length and breadth of the land. (Hear.) It implies, however, a call on the eldership, to which call, I fondly hope, the eldership will respond. It does not, however, imply

the aid of more than one-tenth of the whole eldership. Without giving the name of the writer, and only saying that he is a person worthy of all credit and confidence, I beg leave to read a letter, which gives me the cheering hope that this proposal will be adequately supported by the eldership. The truth of the matter is just this, that whenever there is an incipient association formed, and wherever there is an association in embryo—and I would say that twenty members are adequate to constitute an association—religious ordinances must be provided for them, for if they are not supported with Christian ordinances, they will inevitably go to pieces. The great object is to keep them together and increase their numbers, and the palpable way is, from the moment they are formed, to let this first stage towards the plantation of the charge in that locality be forthwith entered upon. Now, the services on the part of the elders for three days in the month, are to be supplemented by the presbytery on one day of the month. (Here the Rev. Doctor read the letter.

“MY DEAR DR CHALMERS,—There are many of us in the eldership who are willing to assist, to the best of our ability, in conducting the devotional exercises of those flocks now without pastors, as you proposed in your report. It would greatly promote this were it understood that the Dr Gordons and Dr Candlishes of Edinburgh, and the Dr Browns and Dr Buchanans of Glasgow, would, once a-month, leave to the Robert Pauls, Archibald Bonars, Dr Smyttans, William Collinnes, &c., of their congregations, the public worship of their people, while they went to preach to those to whom, for the preceding three weeks, elders had been ministering. In this way a greater number of ministers would be periodically set free to preach the gospel—a greater number of elders would be drawn into the public service of the Church; and, most important of all, it would show impartiality, that those services which you propose to give frequently to country congregations, were not deemed unworthy of city congregations.—I remain, my dear Dr Chalmers, yours very truly,

I have read this letter, continued the Rev. Doctor, merely as an indication of the willingness of this respectable elder, who knows well the state of destitution existing in many parts of the country, to co operate in the arrangement; and I am quite sure that the gentlemen whom he names will be equally willing to undertake their share of the work. Let me make a proposal just in reference to the city of Glasgow. I will give you an instance in which we may carry that regulation into effect. I will take one of the localities of Glasgow. Let me suppose it to be that department of the city that is bounded by Barrack Street on the west, Duke Street on the north, Belgrove on the east, and Gallowgate on the south. I am not aware what may be the extent of the population, but it should not exceed 2000. I would like the locality reduced to that population. Now let twenty elders—and I am sure that ten times that number will be found in Glasgow, excellent religious philanthropists—let them undertake the great task of bringing this outfield within the pale of regular Christian ordinances, and of bringing them under the bland and beneficent influences of a Christian, I would call it a village economy. (Hear, hear.) Let them divide the population of 2000 into twenty parts, which implies a charge of 100 to each of them. Let each officiate as a collector, and set up an association amongst his twenty families, for there should not be more. Let him not be discouraged by his small success in the first instance. Let each keep by his own district, and not be disheartened although only one or two contributors should at first enrol themselves. Let him ply that district with religious conversation and religious tracts, and avail himself of every opening and opportunity for all the offices of Christian kindness amongst his families. What I propose is, that these twenty amongst them may get up amongst them in a single week, a promising association. This accomplished, let them be encouraged to enter on the first stage of the process. Let some one, perhaps one of their own number, do what I know many Glasgow elders are well qualified to do—every Sabbath evening assemble the population of his district, and speak home to their consciences and their feelings, reading the Scriptures and conducting their devotional exercises, and reading any practical and pious work that will tell impressively on their hearts. Let these be the Sabbath exercises, the two Sabbath exercises; for, if possible, let them meet at the regular hours of Divine service,

as the sooner you can assimilate them to the regular economy of a parish or a congregation, so much the better. And accompany these ministrations of religion with the work of collection, and the number of your adherents will rapidly increase. Say, then, that the association comes to yield L 50 a-year, for illustration; that you may regard as an intimation that they have a sufficient interest in the locality to have it formed into a missionary station. Say after this second stage of the process of religious appliances to their understandings, and consciences, and hearts, say, for the sake of illustration, that they come to produce L.100 a-year. Suppose this also is intimated to the Committee in Edinburgh—no doubt they will, with the concurrence of the Presbytery, agree to make a full provision for a regular church in that locality. And I say in this way—I will not say in how few or how many months—but in a much shorter period than we can at present anticipate, in this way they will be enabled to reclaim a portion of the outfield territory of Glasgow, and bring it within the pale of a regular supply of Christian ordinances. (Immense cheering.) What one set of office-bearers do in one place, another set will do in another. The Church will work its way piecemeal: the success of the first experiment will encourage a host of imitators to rise; and in this way I see a patent and a palpable method of pioneering my way through the whole of Glasgow, and filling it with an adequate supply of ministers and of churches for the instruction of all the population. (Cheers.) Every subject has what may be called a sense, and also what may be called a sentiment, belonging to it. Some people are full of the sentiment, but they have marvellously little of the sense: they have a kind of religious sentimentality about them, and they say, what, would you go about biggling in this pecuniary way for the supply of the word and ordinances to the people of the land? Did you not promise to fill the whole of Scotland with churches? How come you now not to fulfil your promises? Now, I say, did we promise to fill up these districts without the means? or that it was possible to proceed without providing means for the sustentation of the ministers? Take the sense along with the sentiment, and I will show you how the sentiment may be indulged and gratified tenfold more than it can possibly be if you refuse the sense. They require impossibilities at our hands. We cannot change the properties of numbers; we are not able to alter the laws of arithmetical proportion. If you give us a sum of L.50,000, and tell us to divide it among 500 ministers, we can do it, and tell you that the result is L.100 to each; but if you increase the divisor, and do not increase the dividend, you may immediately get Presbyteries to interdict our conduct; and let this decision of the Presbytery be carried by appeal to the General Assembly—let the Assembly, with all the form and circumstance of the supreme ecclesiastical court, issue its commands, and let that be backed by all the weight of its *nobile officium*; yet in spite of all these appliances, we the poor, helpless, rated Committee cannot possibly, with a larger divisor, find an equal quotient to that which we found before. (Laughter.) And as we cannot control the mathematical, so we have no means of controlling the physical laws. As we have never found in our body a preacher of such ethereal stamp, as to be endowed with the properties of air-fed plants, and to be nourished by the atmosphere, so we have always found their maintenance to be necessary; and here I will undertake that if you will give room for sense to operate, I will undertake to gratify and indulge the sentiment ten-fold beyond what it would have been if left to its own operation. Say that the Finance Committee have a surplus fund after providing for their ordinary expenses, of L.1500 to dispose of. If you interdict us from all correspondence with the people who are to raise the churches, we shall spend L.150 upon each church, and after raising ten churches we shall come to a dead stand. But if, on the other hand, you permit us to correspond with the people, you enable us to make the people in the locality raise two-thirds of the sum required; to their L.100 we add L.50; and the same L.1500, which on the first plan would only raise ten churches, is at once increased to a three-fold amount, and no fewer than thirty churches are erected by this negotiation. Permit this, then—suffer it to go on—do not overset it by a senseless outcry of religious sentimentalism—and you will see a near way to the evangelization of the whole of Glasgow in five years; but if you do disallow it, I do not see how it is possible to pursue our way through Glas-

now, or to cover the territory with an adequate supply of ministers and churches in less than thirty years to come. (Cheers.) I assure you that if I can get twenty gentlemen persuaded to do what I recommend, I should consider it an ample reward for all the fatigue endured by this Assembly. The truth is, I have an infinitely greater taste for meetings which are followed by common sense, practical workings, than I have for meetings which are not so followed up. I cannot express the futility of these general meetings, which are tenfold less useful to the community, and tenfold more exhausting to the strength, than those private confidential meetings which are attended by none but those who are willing to give both their time and their substance to the labour. I cannot express the distaste I feel for the meetings which are not so followed up. I care nothing for the bold oratory, for the bursts of enthusiasm, for the electric flashes of the speeches, followed by the thunder-claps of applause from the thousands of assembled hearers, for the flights of eloquence in the orators, and the peals of admiration from the auditors—for all this, if its energy is to be expended like the winter torrent, will leave few men the readier to put forth their hand to the required work. All this may be very splendid or high sounding; but we pronounce it to be nothing, or worse than nothing, reminding us of the oratorio, where the sacred music has awakened a thrilling ecstasy in the minds of the multitudes, who have none of the habits or characteristics of piety: or of the theatrical acclamations with which virtuous speeches or sentiments are hailed by hundreds who have no patience for its toil, no relish for its homely services. (Loud cheers.) I want not the excitement of emotion, but the sturdiness and endurance of good working principles. (Continued cheering.) I pass over the other regulations regarding the elders and deacons. They will be printed and circulated; and I trust that you will be guided by them, and feel the religious importance of giving them effect. With regard to the objection, that is so often made, of the overwhelming poverty of the people, I feel extremely gratified with the conduct of the parishes in the north of Scotland—especially with the parishes in Skye and Lewis. The first impression generally is, that the overwhelming poverty of the people presents an insuperable obstacle to the formation of associations. Perhaps my friend Mr Robertson of Glass, then of Bracadale, will remember that when I first propounded the scheme of an association to him, he said the people were so poor that they could give nothing. The same objection was made by Mr Stewart of Cromarty; but both of them made the trial, and out of the parish of Bracadale they found people who gave not merely their pennies, but some their twopennies, per week; and this poor parish in the Isle of Skye raises the sum of £147 a-year. (Cheers.) I would not give way to the senseless cry of the overwhelming poverty of the people. The people are the best judges of that. I do not ask you to set up an extorting process, or to induce them to give through any other medium than the conscience when it is enlightened; but it is a grievous reflection upon the humbler classes to suppose that they will not give cheerfully what they have to give, and that there is no power in the accumulation of littles. (Hear, hear.) I must read in the hearing of the Assembly some remarkable instances of this:—

Parish of Urray,	Ross-shire,	. . . . .	L.113	9	8
— Killearnan,	do.	. . . . .	90	0	0
— Nigg,	do.	. . . . .	100	0	0
— Kirkhill,	do.	. . . . .	148	0	0
— Kiltarlity,	do.	. . . . .	87	8	6
— Snizort,	Skye,	. . . . .	164	0	0
— Knock,	Lewis,	. . . . .	104	11	0
— Cross,	do.	. . . . .	80	0	0
— Bracadale,	Skye,	. . . . .	147	0	0
Total			L.1034	9	2

These are parishes, consisting of the bulk and body of the common people, where the standard of wealth and enjoyment is considerably beneath that of Scotland at large, yet they have contributed no less a sum than £1034, 9s. 2d. (Great cheering.) I say, therefore, only try: after you have tried, give us the result of your ex-

perience; but let it be an honest, a *bona fide* trial. There is a mine there which we have not yet explored—which we have scarcely even entered upon—but which will assuredly yield a fund adequate, if we work it aright, to all the necessities of the Free Church, and capable of fulfilling all the high objects for which we seemed destined to provide. One matter more. I am sure you will give me credit for resting my cause on public grounds and objects, and not on personal considerations. (Hear.) At the same time, if I can get a good wholesome auxiliary influence—even though it should be a personal consideration—to the sacred object of the sustentation of the ministers of Scotland I shall be glad to avail myself of it; and I call upon you, in the name of the sympathies which one and all of you owe to the poor and oppressed—I call upon you, in the name of our suffering friends and adherents in all the parishes of Scotland—I call upon you to come forward and help them, because their sufferings must be provided for out of the general fund. I am aware that a collection has been ordered for our adherents in Sutherland; and my friend Mr Carment, I believe, is prepared to move that it be extended to two other counties. So far good and well; but if this persecution is to be inflicted by the landlords of Scotland, I call upon you, the towns of Scotland, that are beyond the reach of their influence, to come forward. (Loud cheers.) I call upon you, the towns of Scotland, to do what the towns of Europe did when the general liberties of Europe were threatened, at the termination of the middle ages. I call upon you to do what was done by the Hanseatic League, in their desires to overthrow the feudal tyranny which had reigned for a dark and truly oppressive millennium over the fairest portions of Europe. (Cheers.) I call upon the towns to assist us in our struggle for the achievement of the religious liberties of Scotland. (Great cheering.) We have been challenged by the ablest and most intelligent newspaper of the country—we have been challenged by the *Times* for facts. We have a great dislike to come to facts; we are unwilling to give names; but I say that I know hundreds of facts: but if they will have facts, I shall only give one, but I will shoot at high game; and I will give a fact which I will authenticate in such a way that the public may be put fully in possession of the gross and outrageous conduct of the Duke of Sutherland. (Loud cheers.) I think it is better to publish it through the medium of this Assembly; let it be reported in the *Scottish Guardian*, and let this be the answer to the challenge of the *Times*, accompanied with this statement, that I know tens and hundreds of cases that have occurred of people turned out of their employment—governesses, servants, and factors, who have lost their situations for adhering to the Free Church. I know that the *Times* considers that the landed proprietors have a right to refuse sites; and they turn us to ridicule for first making a request for a site as so many mendicants, and that then we turn round in generous indignation because they have refused our supplicatory application. But we did not apply for gratuitous sites; we were willing to give full value for them: all we require is, that in virtue of his property, he should not have the right of trampling upon our consciences. He stretches his proprietary rights too far, when he does so; and if the present state of the law will not bear us out in saying so, then there ought to be a general petitioning over all the land to modify these proprietary rights. (Loud and long continued cheers.) There is nothing singular in this. The proprietary rights of landlords have been forced to make way for the claims of a railroad, and many other public works; and all we ask is, that these proprietary rights should also be forced to make way—for a full and reasonable compensation—that they should make way for the enjoyment of equal toleration for all classes of her Majesty's subjects. (Cheers.) The first fact I shall give relates to the refusal of sites—that, I suppose, will not satisfy the *Times*. The second is such an instance of oppression as he demands. I give this one instance, and I could give 100, if I were reduced to the invidious necessity. If I am driven to the use of names, I shall go to the summit of society, and shall blason it forth to the whole world. The reverend Doctor then read the following letter:—

“DURNESS by Golspie, 20th July, 1843.

“MY DEAR SIR,—From several causes, which I need not state particularly, I could not possibly leave the manse till a fortnight ago—waiting an opportunity of

conveying my furniture and part of my family by sea, from near the shores of Cape Wrath to Thurso, and my wife and the younger branches of the family by land—being a distance of at least 70 miles; not a house or hut could be got nearer for their accommodation. I have taken a room in the only inn in the district where I at present sojourn, in the midst of a poor and afflicted, but sympathising people—some of whom, I trust, have been taught to put their trust in the Lord. Hitherto, we have met together to worship in the field, and we have no prospect, at present, of a site for church or manse from our noble proprietor. My feelings, and that of my family, on leaving the manse, after a happy residence of thirty-one years, I cannot easily describe. Though painful in some respects, yet I trust it was a willing sacrifice. The cause is good; Jehovah-jireh is a strong tower. While we have had cause to sow in tears, may we reap in joy. My wife was born in the same manse she lately left empty; left two of our children's dust behind, and accompanied by six, all hitherto unprovided for, to sojourn among strangers, has displayed a moral heroism which is soothing to my feelings. My dear and honoured Sir, yours very truly,

“Rev. Dr Chalmers, Edinburgh.

WM. FINDLATER.”

The next is a letter from my respected friend, Mr M'Gillivray of Dairsie. I stated to him that there was a hearsay report respecting a refusal to allow his sister, Mrs Henderson, to shelter her aged father; but I always affirmed that this could not be the work of the noble Duke, but of his factors and middlemen. I understand now that it is the direct work of the Duke himself. (Loud cries of Shame.) Yet I do not resign my opinion, that the Duke is an amiable, mild, and patriotic nobleman; but all the more do I lament that such a barrier of misconception has been raised up between the higher and the lower classes of society; and especially do I lament that the minds of the landed proprietors generally—certainly there are some illustrious exceptions—should be so closed up against the real merits and bearings of our Church question. I ascribe it to that, and to nothing else. Radically and essentially I believe that this nobleman is personally of a pure and mild character; but such is the influence of the *esprit de corps*—such are the mists that blind and distort the perceptions of his mind, as to make him act in this case altogether inconsistently with his general habits and feelings. However, the *Times* has demanded authentic facts, and this fact I shall give, with such authentications as, I trust, will satisfy that newspaper:—

“DAIRSIE, October 13, 1843.

“MY DEAR SIR,—The following are the particulars of the case referred to in your letter:—

“About three years ago my sister, Mrs Henderson, being left a widow, with three children, retired to a cottage at Lairg, given her by the Duke of Sutherland, which cottage had for some time before been unoccupied. When the disruption of the Church took place, she asked my father to reside with her on leaving the manse, and as there was no other place in the parish where he could be accommodated, he availed himself of his daughter's offer. The week before he left the manse, Mr Gunn, factor for the Duke of Sutherland, called for him, and after strongly dissuading him from going to live with his daughter, read to him part of a letter from the Duke, to the effect, that if Mrs Henderson wished to retain the cottage solely for her own use, she might continue to occupy it, but that otherwise he would find use for it himself, as he did not wish it to be a ‘lodging place for Dissenters.’

“After leaving my father, Mr Gunn called for my sister, and gave her significant hints as to the inexpediency of my father's going to the cottage. At last my sister put the question, ‘Do you mean, Mr Gunn, that I am not to admit my own father into my own house, when he has no other place to go to?’ His answer was, ‘Just that, Mrs Henderson;’ on which he read to her the passage in the Duke's letter, which he had previously read to my father. My sister then told him that the Duke might no doubt turn her out of the cottage if he were so pleased, but that so long as she was there, her father should share it with her.

“Soon after my father had removed to the cottage, Mr Taylor, the Duke's law agent, called for him, and said to him twice, and very significantly, ‘Mr M'Gillivray, I wish you to know that Mr Gunn has acquainted me that you have come to reside

here without his permission.' Convinced by these facts that the Duke's agents had resolved to get rid of them, and dreading the idea of being ejected in winter, when it might be difficult to obtain a house elsewhere, my father has come to Dairsie, to spend the winter with me, and in course of a fortnight my sister comes to St Andrew's.

"These facts I had from my father and sister, and my father, to whom I have read this letter, confirms them in every particular. I remain, my dear Sir, yours with much esteem,

"To the Rev. Dr Chalmers.

AN. M. M'GILLIVRAY."

The reading of this letter was received with loud cries of Shame. Dr Chalmers continued—The Moderator urges upon me the propriety of saying something with regard to our devotional meetings. There is nothing I am more anxious about than to Christianize our collections, and nothing will conduce more readily to that than the holding of monthly meetings for devotional exercises, for diffusing information regarding the progress of missions, and regarding the state and prospects of the Free Church. I hope that ministers will avail themselves of these meetings, as an important instrument, both for keeping up the interest in existing associations, and for extending the organization to other districts. I trust you now see that if the first produce of the associations had been rigidly appropriated to the sustentation fund, that would have completely cleared our way. There is no doubt a great temptation to lay hold upon the sustentation, and apply it to the building fund. Now, the only way to clear ourselves from these embarrassments, is by a good liberal subscription to the building fund, and there is a plan which I have taken the liberty of recommending in other places, and which I am anxious to introduce into Glasgow. The Rev. Doctor then detailed his plan for parties to subscribe half-a-crown or more to each of a given number of churches. After describing it, he said, nothing can more effectually convince—I won't say satisfy—our adversaries, of the hopelessness of their attempts to exterminate the Free Church, than the knowledge that subscriptions have been afforded sufficient to guarantee the erection of all the churches we require; for the disposition of the people to leave the Church is quite indefinite. We can assign no bounds to that; and all that is necessary for us to do, is to follow it *pari passu* by a supply of the means of grace; and if we can show that we have an ample supply of means, nothing will more effectually convince them of the necessity of altering their policy. I intend, by the plan I propose, nothing more than a little gradual pressure—a supplementary tickling, after the violent wrench formerly experienced; but there is one gentleman in Glasgow, who appears to have no taste for gradual pressure. He has made a leap to a conclusion, at a single instant; and instead of waiting for the slow, gradual process of half-a-crown at one time, and half-a-crown at another, he has conceived a taste for violent wrenching; for, by a self-inflicted process he has so accustomed himself to wrenches which would have agonised most other men, that he has determined to inflict on himself another on this occasion, and he has come down at once with the magnificent donation of L.1250. (Cheers.) I need not name him. I am sure you all anticipate my respected friend, William Campbell, Esq. (Continued cheers.) He concluded by intimating that subscription papers would go round the audience to-morrow.

At the close of this address, the whole of the Assembly rose from their seats—testified their enthusiasm by a burst of cheering, waving of hats, handkerchiefs, &c., and it was a considerable time before the Assembly resumed its wonted calmness.

Mr CAMPBELL of Monzie rose, and was received with loud applause. He said, Moderator, I feel it would be most unbecoming in me, after the noble-minded and splendid address which we have just heard, were I to trespass for any length upon your time. But I beg, before I address myself to the object I have in view, that you will permit me selfishly to explain why I stand in this position. It may appear somewhat abrupt and ill-judged that I should make such an explanation; but I hope you will excuse my feeling, and allow me to state what I feel bound to say, in justice to myself and to the cause which I advocate. I wish to tell you why I stand

before you as a Dissenter—it is because I conceive the Establishment to be now intolerable, and because I hold its principles to be directly subversive of Scripture; and for this reason I have left it. I have no sympathy with that mawkish coquetting with the Residuary of those who know what it has become, and yet follow the miserable course of adhering to it. (Hear.) I may be told, that because I openly avow my determined opposition to the Established Church of Scotland, I shall only, by doing so, draw down farther persecution on those who have seceded from it. But I tell them that the man whose heart is so steeled with bigotry, as to treat a Christian minister in the manner in which some of them have been treated—in the manner in which they have treated that aged minister of God, Mr M'Gillivray, the heart of that man, I say, is so steeled that no giving way on our part will cause him to give way; and should we give way to the man who refuses a site, it would only enable him to say, “Your conscience can allow you to tolerate the Establishment, and why not return to it?” But feeling as we do, it is our duty to say that the Establishment has now become intolerable; and there is no hope, and never will be any hope, of our recognising it as any thing else but an anti-christian Church. (Hear, hear.) I tell you, therefore, why I am a Dissenter. When the controversy arose, or rather towards its conclusion, I found that there was no course open but to leave the Establishment—this course I was compelled to take by the dictates of my conscience, and I will follow it out. (Applause.) In my capacity as a layman, therefore, I will give it my most active opposition, and look upon it as the duty of every Christian man to sweep it from the face of the earth. (Hear, hear, and tremendous applause.) I have felt it my duty to state this a layman; but, at the same time, I maintain, in opposition to the misconstructions which have been put upon our proceedings, that, as a Church, we have no conspiracy to destroy the Establishment. (Hear, hear, and cheers.) No such conspiracy, I say, exists amongst our ministers, whose peculiar duty it is to preach the truth as it is in Jesus. But still, as an individual layman, I consider it my duty to take my stand in opposition to the Establishment. Much has been said about the persecution to which the Free Church has been subjected, and so much has been stated regarding the state of the county of Sutherland, that it will be unnecessary for me to allude to the subject. But Dr Chalmers has alluded to other cases of persecution, and I am glad he has done so, for one might otherwise have been afraid that in the magnitude of the Sutherland persecutions, minor evils might have been forgotten. Now, I say plainly, that these persecutions cannot last. (Hear, hear, and applause.) I rejoiced to hear your proposition of sending petitions to the Legislature; and I implore you to follow up these petitions, for I am satisfied that they will meet with a most hearty response from the British parliament. (Renewed applause.) During the last session, when I had a seat in the House of Commons, I meditated bringing the subject before parliament, and introducing a bill which would compel proprietors to give sites for our churches for a consideration; but I was advised by older and wiser heads not to do so, and I took their advice much against my will. When I went to parliament, I alluded fully to the subject, as some of you are aware, and when I detailed the wrongs of Sutherland, it was met by a cheer from both sides of the House, that at once bespoke their sympathy and indignation. (Applause.) I entreat of you, therefore, to prosecute the proposition which has been made to you by the Rev. Doctor. I entreat you to petition for the removal of this great and intolerable grievance. (Hear, hear.) I will now read the resolution which I hold in my hand, which is as follows:—

“The General Assembly, having heard the reports of the Building and Financial Committees, given in by their respective Conveners, resolved as follows:—

“That the Assembly approve of these reports; highly commend the wisdom, zeal, and fidelity, which have distinguished the Building and Financial Committees in prosecuting the great work intrusted to their care.

“That they regard with humble and heartfelt gratitude to Almighty God the very encouraging progress already made towards the providing of places of public worship for the numerous adherents of the Free Church of Scotland, and of funds for the sustentation of the ministry.

“ That the thanks of this House be given to these Committees, and especially to their respective Conveners, the Rev. Dr Chalmers, and John Hamilton, Esq.

“ That the Assembly approve of the regulations and resolutions agreed to in the Committee of the whole house, and now reported, in regard to the administration of the funds for supplying ordinances, and enact in terms thereof; and the Assembly return their thanks to the Committee on Regulations, and to Alexander Dunlop, Esq., their Convenir.”

Mr CAMPBELL continued—One word on a most important subject before I have done. I rejoiced to hear Dr Chalmers repeat more than once that he believed, under God, that much of the success of our cause depends on the manner in which the collectors go to work. I trust that every collector will treasure these words. I trust that every one will feel that on himself a great responsibility rests. Let every man and every lady take these words home to themselves, and realise it to be his and her duty to act in this matter as they shall answer to God for the manner in which the duty is performed. (Hear, hear.) I was much struck by the remarks which were made by Mr Begg, near the commencement of the Assembly's proceedings. He said we should impress upon the minds of the people the magnitude of the sum to be realised. Now I wish he had gone somewhat farther than this; for I would not so much impress upon them the magnitude of the sum to be raised as the magnitude of the object we have at heart. Let a man's heart only feel what that object is—let him realise whose cause it is, and from that day forward a money sacrifice will be as nothing to him. I would ask every layman just to compare for one moment the sacrifices which he has made with those which have been made by our clergymen. It has often been alluded to, and I think that it can never be sufficiently brought before the country. I would ask what has been the proportion of these sacrifices, or what ought to be the proportion, if we are consistent servants of God? Should there be any difference between us? None in the least; for I hold it the sacred duty of every one here to make common cause with the persecuted servants of God. Should there happen to be in this Assembly a single adherent of the Free Church, whom God has blessed in his means, yet whose heart has been so hardened by the sordid love of money that he has not given as he ought to have given, I could wish that that man had stood in my place in the Free church at Monzie only yesterday. (Hear, hear.) I wish that he could have seen that for each hundred pounds which God enabled me to lay out there, there were a hundred immortal souls permitted to listen to the preaching of the word of truth. I am sure that no man will conceive that, under the circumstances, I thought for one moment of the sum which this erection cost me. The only thing which I thought of was God's goodness and mercy both towards me and that congregation. I thought of His goodness in putting it into my heart so to expend my money, and in leading the people to be benefited by it. If, then, there be a sordid lover of mammon here, I would ask him in what manner can he lay out his gold that would yield such a return? Let him consider that when all his gains, however honourably acquired, are crumbling in the dust, immortal souls are living, whom he might be the means of leading within the influence and the glad sound of the gospel. (Hear, hear.) My friends, then, bear this in mind. Pardon the words of a young man; but I felt called on to say what I have done, and I am sure no man will misconstrue my feeling. My sentiments come from the heart, and I hope they may meet a response in yours. I return you my sincere thanks for listening to me so patiently. (The honourable gentleman, after moving the resolutions, sat down amid the loudest applause.)

Mr Hoc of Newliston was received with cordal applause. He said, Moderator, I rise for the purpose of saying a single sentence in seconding the motion which has now been made. But, perhaps you will permit me to express the sincere satisfaction which I believe I feel in common with every member of this vast Assembly, with the splendid results of the two Committees, whose reports are now on our table. For myself, I will say that the most sanguine adherent of the Free Church could hardly have ventured to expect in May last, such a splendid result—a result,

for which, under God, we are chiefly indebted to the energy and perseverance of Dr Chalmers. (Applause.) I trust he will be long spared to be of such vast service to our cause. I remember well, on the occasion of one of those friendly errands which the deputations from the Assembly used to make to men in high places, that Dr Chalmers mentioned (in 1839, I think it was,) that he was then to renounce all connection with the active schemes of the Church, looking forward to that period of repose and meditation to which he aspired, and to which he was well entitled to aspire. But the Great Head of the Church had farther work in store for our illustrious friend. His rest is sure, but it has not yet come. But in looking back to these times, and to the course then taken by our talented friend in the cause of church extension, one cannot help wondering, when we think on the peculiar circumstances in which the Church of Scotland is now placed. But, Sir, while we look forward with great satisfaction to the result, I must be permitted to say, that I feel great pain and grief in noticing that the Sustentation Fund is not able at this date to produce a larger dividend to those ministers who have sacrificed their all for our cause—who have given up all their comfort and means, and cast themselves upon the liberality of the people. (Hear, hear.) I reproach myself, as many must do, that this should be the case; but I can say that it has not been known throughout the country that the exigencies were so great. We had been led to believe that a large fund—L.200,000, or L.300,000—was in the treasury of the Church, and we were not aware that there was so much need of aid for the Sustentation Fund. At least this was the case in my parish, and we entertained the belief that the money raised by the associations was not required until the next meeting of Assembly. I speak now, however, in the presence of the elders and collectors of the Church, and while we must regard this state of things as a new trial of the faith and fortitude of those who have had trials enough already, it must stimulate us in the eldership to redoubled exertions before the next meeting of Assembly, so that we may realise all the expectations of our illustrious friend. (Hear, hear.) We have only to give ourselves to the work. I now address 1500 elders and collectors, and when we go to our respective localities we have only to resolve that the thing shall be done, and it will be done. (Loud applause.) I would say to our collectors that they should not confine their applications to the penny-a-week subscriptions; I would have them go forward and address not only every member of the Free Church, but every individual who is interested in our welfare—not asking them to square their donations to a stinted pitch, but to give, and give liberally. I beg to second the resolutions. (The hon. gentleman sat down amid much applause.)

Mr M'GILLIVRAY of Dairsie said he would not have intruded himself on the Assembly if he had not been requested by Dr Chalmers. He begged merely to state, that in September last, along with his friend Mr Gordon of Eddertoun, he had visited the whole county of Sutherland. Their business had been, not to address arguments to the people to leave the Establishment, for they had done that before. They argued about it very clearly themselves; they were, it is true, a simple people and they did not read newspapers, they knew nothing about them—many of them had hardly ever heard of the distinction between whig and tory, but they knew their bibles well, and knew that it was a sin for the civil magistrate to reign in the house of God; that it was a sin in the Church to submit, and a sin in them to remain. Out of a population of 24,000, they found that there were not 1000 remaining in the Establishment. He was a native of Sutherland, and went to all the manse he had ever visited before. One minister he found in a miserable cottage, with his family thirty miles away; another in a wretched lodging, forty miles from his family; another, as they had heard, in a miserable room in an inn, with his family seventy miles away; and another preparing to remove his family to a distance of ninety miles. (Hear.) Yet, instead of grumbling, he found them cheerful and rejoicing—rejoicing that they had been found worthy to suffer for Christ's sake, and rejoicing that their people, in the hour of trial, had stood so firmly by their principles and their God. (Cheers.) A dear respected friend of his own had had to remove his family sixty miles away to a town; and, brought from the pure air of the country into a town, the children had taken fever, and soon afterwards the fever

seized the mother and she died—and there he was now with six orphans, living sixty miles away from where he laboured in the ministry. (Loud cries of hear, hear.) He would only add one word as to what the people of Sutherland would do hereafter. He agreed to a great extent with what had been said, as to the Duke being under prejudices, and his believing that if he stood firm and refused sites, the people would give in. Now he (Mr McGillivray and his friends) made it their business to inquire as to this throughout the county; and he had only to say that let the Duke hold out as long as he would, the people would hold out longer. (Cheers.) When information in regard to the question had been rapidly increasing; and when they heard of Culsalmond, and Marnoch, and Cambusnethan, and the man that was still preaching there, they were in perfect horror at these fearful violations of the law of God. When the people of Sutherland, too, saw their pastors living in such miserable abodes, they were filled with indignation, and were all the more determined to have nothing to do with an Establishment that brought such evils on their faithful ministers. Another circumstance still would prevent them ever returning to the Establishment. They looked at the whole affair as a desecration of ordinances, when they heard of men without a single real signature to their call, saying that they accepted the call of the people; and when they heard of a man preaching the Gaelic sermon only to his precentor, they looked on it as a desecration and mockery.

Mr CARMENT suggested that the benefits of the collection for the people of Sutherlandshire should be extended to the people of some districts of Ross and Inverness-shires. But he had risen mainly to state two things, which he hoped would be taken notice of. The first was, that a small Highland barn would contain all the Residuaries in the ten parishes of the Presbytery of Tain. (Cheers and laughter.) The second was the noble conduct of the Lord-Lieutenant, both in his individual capacity as a proprietor, and in his official capacity as Lord-Lieutenant of the county. (Hear, hear.) He would also mention Mr Mackenzie of Newhall, who had shown the utmost kindness to his tenantry who had joined the Free Church in Resolis, and who was so popular, that even where the people were infuriated, whenever he approached, they called out for three cheers for the laird of Newhall. It would be well for the nobles, and lairds, and aristocracy if they pursued a similar course.

The MODERATOR then addressed Dr Chalmers nearly as follows:—It falls to me to convey to you, Sir, the thanks of this Assembly; but before doing so, I cannot refrain from expressing to you what we have felt in regard to that wonderful and overpowering address you have delivered to us this evening. I wish I could adequately express the feelings we entertain as to our obligations to you as a Church. Those feelings are strong and deep, and will be lasting I am persuaded, so that long after you shall have gone to your rest, and while the Church of Scotland, the Free Protestant Church of Scotland exists, and while Scotland exists as a nation, your name will be remembered with gratitude and affection—your name will be coupled with those of Knox, and Melville, and Henderson, and other worthies of former days, who were the props of society and the pillars of our Zion; and as was said by your respected colleague the other night, that while Knox was the author of the first reformation, and Henderson of the second, you may be recognised as the founder of the third. (Cheers.) God has endowed you with supereminent talents, and fitted you to fill any situation in life; but you have devoted all the energies of your mind to Christ the Lord, and have counted all things but loss for Christ, and you have held it to be your greatest honour and glory to promote the cause of the Redeemer in your day and generation. We mark the wisdom of God in the instruments he raises up to effect his own purposes in the world. Instruments are often used by him, which, according to the estimation of this world, may be supposed not to be the fittest. He has often “chosen the weak things of this world to confound the mighty;” yet he sometimes departs from this. Moses, while he was a man of God, was also skilful in all the learning of the Egyptians. Luther and Knox, while men of eminent piety, were also men of great learning; and though the Reformation in their days may be traced so far to the times in which they lived, still it lay with them to stir the embers and fan the flames that had been kindled; and but for them the cause of the Reformation might have been checked, if not overthrown al-

together. At all periods God raises up men of prayer, men of thought, men of foresight, and men of talent, and skill, and fortitude, to carry on his own purposes—to devise, and to plan, and execute for the good of mankind; and so it is in the present case. Your life has been an invaluable one, full of good deeds, and mighty enterprise. I will not advert to the various duties to which you have been called in the providence of God—I will not advert to the eloquence and power with which you have addressed the consciences of mankind. Many have been roused by your instrumentality, and many are now in a better world, who can trace the commencement of all their religious feelings, and their being brought to Christ, to your addresses to their hearts. Through various struggles have you laboured for the cause of truth, and for the extension of the gospel; and but for your efforts many parts of the country would have displayed nothing but a moral wilderness. And then when our Church stood in need of your aid—when she was in danger—by your voice and pen you pled her cause. You have knocked at the door of the noble and the great, and the senators and statesmen of the land; and had your counsels been listened to, happy would it have been for themselves, and happy for the nation. (Cheers.) Forecasting what has taken place, you devised that plan now in operation—you were ready with it. It was concocted and fit for acting upon, and by it we trust the Church will be freed from all her difficulties and hardships. But for this we would have been at our wits' end, like a vessel on the ocean without sail or rudder; but you have guided her on her course, and she will yet reach the harbour of safety. (Hear, hear, and great cheering.) But, Sir, you cannot for ever be spared—you will retire from your active labours. My dear Sir, our toils will soon be over; our cares, and tribulation, and distresses will soon come to an end; and oh! it is a pleasant thing to look beyond the valley of tears, through the mists and the shadows, to that rest which remaineth for the people of God. 'Tis the prayer of the Church—'tis the prayer of every good man—that every blessing may be your possession which your heart could wish, and that you and yours may be interested in the covenant ratified by the blood of Christ, and in all things well ordered and sure; that your end may be peaceful, and that your after state may be happiness. May the Lord bless you, and keep you, and cause the light of his countenance to shine upon you. (Cheers.) The Moderator, then turning to Mr Hamilton, begged him to consider what had been addressed to Dr Chalmers, as addressed also to him, in so far as, considering his exertion and position, it could be held to apply. If the Church had been indebted to him for nothing more than the distinct and valuable communication which had been brought under their notice that night, he was well entitled to their thanks; but they knew also, with what power, wisdom, and skill, he had at all times pled the cause of the Church, and he was sure the Assembly joined him in the prayer that he might be long and abundantly blessed in any sphere in which the providence of God might place him. (Cheers.)

The Assembly then adjourned at twelve o'clock, to meet next day in St John's Free Church at ten in private, and in the City Hall for public business at eleven o'clock.

TUESDAY, OCTOBER 24.

The Assembly met at eleven o'clock, and was constituted by praise and prayer.

The Clerk intimated that the applications of students to be admitted to the divinity classes in the third year of their studies were remitted to the Acting Committee.

REPORT ON ELECTION OF OFFICE-BEARERS.

DR CUNNINGHAM, on rising to give in this report, was received with loud cheers. He said—The report which I have to present has been framed with the desire of avoiding any express decision on points on which a diversity of opinion exists, and with the object of stating the fundamental principles on which congregations ought to proceed, by means of a single general rule, adapted to the present position of the Church, as better fitted to preserve unanimity and concord than any minute regulations or detailed directory. I would fain hope that this course may enable us to avoid discussion on certain points on which otherwise we might have had some dis-

cussion—(hear, hear)—and in order to avoid raising any debate, I shall simply read the report which I have to present :—

“ The Committee on the election of office-bearers, after carefully considering the subject in connection with the present peculiar position and circumstances of the Church, have agreed to report it to the Assembly as their opinion, that while the interim act of last year should be superseded, it is not necessary or expedient at present to frame a minute and detailed directory for regulating the election of office-bearers—that the Church should be satisfied with a recognition of general principles, and the adoption of one or two general rules ; and that reliance should be placed in the mean time upon the spirit which seems generally to actuate both the judicatories and congregations of the Church, for avoiding the necessity of judicially determining some points on which a diversity of opinion might exist, and yet securing general harmony in the appointment of office-bearers, and the peace and welfare of congregations. The principle has been already recognised, and should be fully and fairly acted upon, that ‘ it appertaineth to the people, and to every several congregation,’ that is, to the members of the congregation in full communion with the Church, ‘ to elect their minister.’ It is also a principle of Presbyterian church government, that the whole proceedings of a congregation connected with the appointment of a minister, should be conducted under Presbyterial superintendence ; and while this principle plainly requires that the actual election and call of a minister by the congregation should take place in the presence and under the moderation of the Presbytery, or a committee of that body, it likewise implies that no public meeting of a congregation should be held to take any steps connected with the choice of a minister, unless some member of Presbytery be present to preside at it. The Presbyteries on whom devolves the duty of supplying the pulpit during the vacancy, should do their endeavour to secure to vacant congregations an opportunity of hearing such probationers as they may wish to hear ; but, in the present condition of the Church, when the probationers are so few in number, in proportion to the demand for them, —when they are already so fully occupied, and so likely to be all speedily settled in pastoral charges, it is not possible to afford to vacant congregations very full opportunities of hearing a variety of candidates, and it is scarcely possible to lay down any general rule or plan upon this subject. The provision upon this point in the Directory of 1649 is a good one, and should, as far as possible, be acted on. It is this, ‘ When any place of the ministry in a congregation is vacant, it is incumbent on the Presbytery, with all diligence, to send one of their number to preach to that congregation, who in this doctrine is to present to them the necessity of providing the place with a qualified pastor, and to exhort them to fervent prayer and supplication to the Lord, that he would send them a pastor according to his own heart : As also he is to signify that the Presbytery, out of their care of that flock, will send unto them preachers, whom they may hear ; and if they have a desire to hear any other, they will endeavour to procure them a hearing of that person or persons upon the suit of the elders to the Presbytery.’

“ The present circumstances and necessities of the Church greatly confirm the propriety of what is in itself a good rule, and well fitted to promote the peace and edification of congregations, viz., that in general a Presbytery should not proceed to moderate in a call until they have good ground to believe that the congregation in general is pretty harmonious as to the person whom they mean to choose. There is satisfactory evidence that this was the plan usually acted upon by the Church under the Revolution Settlement, as well as in earlier times. But this system can be expected to succeed and to work well, only if the Church courts act fairly upon the great principle, that ‘ it appertaineth to the people, and to every several congregation, to elect their minister ;’ and if, in the execution of the functions which undoubtedly belong to them, such as supplying the vacant pulpit, and moderating in a call, they show a reasonable regard to the inclinations and convenience of congregations ; and if congregations, on the other hand, are influenced, in all the steps they take in regard to the choice of a minister, by a deep sense of the solemnity and importance of the duty they are called upon to discharge, by the habitual recollection that it is from Christ alone they can get duly qualified and useful pastors, and by a

sincere determination that all things shall 'be done decently and in order,' and that the utmost care shall be taken to avoid party spirit and division. If congregations would proceed, in all the steps connected with the choice of a minister, under the influence of these convictions and resolutions, the Committee would confidently hope, that elections would in general be harmonious, if not unanimous, that there would be no occasion for a formal vote, and that not only would useful and acceptable pastors be chosen, but that the members of congregations, instead of being alienated from each other by divisions and contentions, and all the evils of unholy partizanship, would by their meetings together for prayer and consultation in regard to the choice of a pastor, be more closely united in the bonds of Christian affection. The Committee would recommend to the Assembly, that with the statement of principles, and with the general rules embodied in the preceding part of this report, a trial should be made in the mean time of dispensing with any more minute and detailed directory, and would express their earnest hope that these principles and rules may be acted upon by all parties in such a spirit as not only to render a directory unnecessary, but to promote the general peace of the Church and the best interests of congregations. The election of elders and deacons should be conducted upon the same general principles, subject to such modifications as the nature of the case, and the practice and circumstances of the congregation may suggest. The Committee would farther take the liberty of suggesting, as intimately connected with the subject of the election of office-bearers, that the Assembly should take some measures for urging and enforcing a strict examination into the religious knowledge and the religious and moral character, of all persons who are admitted to the enjoyment of sealing ordinances, and for elevating, in a prudent and judicious way, the standard according to which ecclesiastical discipline has been hitherto usually exercised. The Committee would farther recommend that the Committee upon this subject should be continued, and that Presbyteries should be instructed to send up to this Committee a statement of the way in which the election of office-bearers within their bounds has been conducted, that the Committee, if they see cause, may report upon it to next Assembly."

Mr BEGG moved the adoption of the report. He said—The subject to which it refers is one of great importance, and I think that the deliverance the Committee have come to, in regard to it, is one of great judgment, considering the circumstances in which the Free Church is now placed. (Hear, hear.) It is, I think, exceedingly well fitted to preserve unanimity among us, and also not to foreclose any question of importance, or to exclude any portion of our communicants from those privileges to which any of us may deem them entitled. (Cheers, principally from the audience.) The advantage of the report, I think, is chiefly in this, that it does not give a definite opinion on the most important question, whether females are equally entitled with the male members of congregations to vote in the election of office-bearers—(renewed cheers)—but leaves it entirely open to every Presbytery to exercise its own discretion, and leaves it to the female members, if they choose, to claim and exercise their rights—for I believe they have rights. (Loud cheers.) I do not wish to turn the matter to any purposes of controversy; but having paid some little attention to the subject, I wish to state, in a sentence or two, my opinion, and the grounds on which it rests. I hold, in general, that there is neither male nor female in reference to the privileges of the Church of Christ—(cheers)—and that the right of private judgment, as existing in female as well as in male members, carries along with it a responsibility in reference to the choice of ministers under whom they are to sit. (Loud cheers.) And, looking at particular passages of Scripture—at the choice of an apostle in the place of Judas, where the women met together with the other members of the Church, and remembering also the mention made of the elect lady by the apostle John—I hold that Scripture recognises the right of women to exercise their judgment in reference to the election of Christian ministers, when called on to give an opinion. Other Churches have had this question before them and decided it. It was never before discussed or decided by us, because we were encumbered by patronage; but other bodies have dealt with the matter, and the United Secession, the Reformed Presbyterian, and the Relief Churches, as well as

the congregations in England who choose their own ministers, have all, with one small exception, determined that the females of their congregations have an equal right with the males to give their voices in the election of office-bearers of the Church. (Hear, hear.) I think it well that the report does not definitively determine this matter in the abstract, but leaves it to be worked out, as it is in the course of being, by the experience of our Church courts; and I have no doubt that what is thus to be determined practically, may soon be determined as a principle without risk of dissension; or, what is far better, that such a unanimity will prevail among our congregations, among our elders and our people, that the question may never be raised at all, but that in the selection of ministers we shall go on harmoniously and unanimously. (Cheers.)

Dr BURNS of Paisley said—I concur with Mr Begg in the opinion that the Committee, in present circumstances, have acted judiciously in coming to no final decision on the point in question, and in appointing an open discussion, in which the points of difference between us may be fairly and constitutionally debated. I differ, however, from Mr Begg on one point, and one only; but it is an important one. He seems to think, and in fact expressly stated, that by the terms of the proposed deliverance, power is left to the Presbyteries to determine whether or not females may vote. I say there is not any such power conferred by the report. I hold that it may entitle certain congregations either to give or withhold the power of voting from females; but I maintain that it allows no discretion to Presbyteries, unless you are prepared to prove that females are not members of the Church at all. I understand that, in the words “members of the Church,” female members are included, and that the restriction contained in the interim act of last Assembly has been blotted out; and I again deny that the Presbytery can touch the thing unless they are prepared to prove, on the word of God, and by the constitution of the Church, that female members are not members at all. (Cheers.) With this exception, I go along with Mr Begg in all he has said. He noticed the Scriptural soundness of the course suggested in the report now given in; but I would also notice its high and enlightened expediency. If any one thing has created a spirit of apathy and of discouragement among the adherents of the Free Church, it was the doubt which, in the interim report of last Assembly, was thrown on the rights of female members, and by consequence the virtual exclusion of all females from a voice in the election of ministers. (Hear, hear, and a laugh.) Though this was not noticed last night as a cause of the falling off of the sustentation fund, yet, to my certain knowledge, it has been among the most powerful of causes. (Laughter, and hear.) I know, too, that a large proportion of our congregations is composed of female members, and that the female mind has shown more readiness in grasping the principles of non-intrusion, and has understood them more comprehensively, than the other sex—(laughter)—and that they have shown throughout more power, vigour, and stedfastness in maintaining these principles. (Cheers and laughter.) I say that we owe much to the powerful agency of our female adherents. I notice this not as a conclusive argument, but merely as supplementary to those given by Mr Begg; and I sit down by seconding the motion that the report be approved of. (Cheers.)

Mr CARMENT.—As a country clergyman, and one grown grey in the service of the Church, I beg to say a few words on this question. Without entering into particulars, which would not be proper at present, I merely take my stand on this ground, that the report of the Committee shall be sent down to the Presbyteries before being sanctioned by the General Assembly, according to the terms of the barrier act. (Hear, hear.) I cannot consent that the Church should overstep what was the usual way of proceeding in the best days of the Church, and not send down a thing like this to be considered by the Presbyteries. I do beseech my brethren, and I know that the country clergymen and elders think along with me—(Contending cries of yes, and no)—I know that they do, for I have private information. (Laughter.) I beseech them not to do anything to lead to division. We have numerous enemies without—let us have no discord among ourselves. (Cheers.) I have suppressed my own opinion in regard to a very important question, lest there should be any difference of opinion; and I am now most anxious that you should not agree all at once to this

report; and I move that ere the report be recognised by the General Assembly, it be sent down to the Presbytery.

Mr MAKILL CRICHTON said,—Moderator, I rise to deprecate the further discussion of this question; not that I fear the effects upon this Assembly of a full, free, and manly discussion of this or any other important question,—not that I have any respect for any apparent harmony which is secured by the suppression or delay of great questions of principle which ought to be entertained and decided; but it is because upon this, the last day of the Assembly, and with an immense amount of business upon the roll, it is impossible that it can receive the consideration which it deserves. I therefore receive with great satisfaction this report, which removes the restrictive interim act of last Assembly, and, while it leaves undecided the question of principle respecting the standing of female communicants, leaves it open to each congregation to act in the matter as it sees right. The technical objection of my respected friend has here no place. It is an interim and not a permanent act that is proposed for our adoption, and, therefore, the previous consent of Presbyteries is not necessary. As for the charge of innovation, Mr Carment is too late in his objection, for he last year permitted, without any previous consent of Presbyteries, a still more important innovation, namely, the admission of the entire body of male communicants to the right of electing their pastors. Upon the question of principle I shall not now enter into argument; I shall simply state my opinion. I hold that women are not entitled to speak—that is, to teach or rule in the Church,—but I hold that, as they incur the solemn responsibilities, so they have a right to the privileges of members. I cannot conceive—unless you denude them of the rights of conscience and the liberty of private judgment—how you can deny them the privilege of a voice in the calling of their own pastor. I know that not a few ministers, whose character I revere, and whose opinions I respect, are opposed to what I believe to be the rights of female communicants. I am most desirous, Sir, that the question should, in every shape, be fully discussed. I believe that such discussions will subserve and strengthen the cause of truth. I do hope that some of our leaders, who hold upon this subject conflicting opinions, will, before our meeting in May, give their views utterance through the press. I trust that the next General Assembly will be matured to deliberate, and finally to legislate upon this important subject.

Dr WILLIS said, it did not appear to him, that sending the matter down to the congregations to decide for themselves, on a point involving such a principle, was expedient, even as regarded peace and harmony. (Hear, hear.) If it was a question involving principle, he should think that the wise policy was not to remain in expectation of Mr Begg and Mr Carment enlightening their brethren on an abstract question; but that if it was a question of principle, it was worthy of the attention of the judicial courts of the Church; and he could not see any difficulty in appending to the report something substantially the same as what Mr Carment proposed, and refer the matter to the Presbyteries during the months intervening between the Assemblies. He would conjoin, with the permission to give congregations the power to allow votes to females if they wished the privilege, a recommendation to Presbyteries to take the question under their consideration. It appeared to him as clear as day, that in that portion of Scripture so often referred to, as to not suffering females to speak in the Church, there was no reference to anything like depriving them of the liberty of private judgment, or of the right of giving their suffrage, which they could do without speaking at all. (Hear.)

Mr GIBSON of Kingston Church, said that though unwilling to enter on the subject, he felt bound to say a few words, as he differed in opinion from the four speakers successively who had preceded him. He knew perfectly well the position in which he placed himself in stating an opinion against the generally expressed feeling and opinion; but he must say that he thought there was great weight in what Mr Carment had said as to the extreme necessity of their being careful not to rush into a new state of things—(a hiss)—without most carefully, prayerfully, and maturely considering the whole subject. (Hear.) He might mention as a preliminary statement, that his opinion against females voting was not founded on any idea as to their inferiority in intellect or capability of judging. It was founded on other grounds.

He should no doubt be told that all members of the Church had equal privileges; but some were disqualified by express Scripture declaration; and he held that it was a most narrow view of the right to vote to look on it as the mere right of saying yes or no. Every person who had a right of voting, had a right to express by speech the grounds of that vote. Now, with regard to the authority furnished by Scripture, he maintained that there was not the slightest appearance of proof that, in any one of the cases alluded to, females did vote. (Hear, and a hiss.) With regard to the election of the apostle, the language seemed to lead to a very different conclusion from that which had been put upon it. The words "in those days" clearly showed that it was a meeting held at a different period from that mentioned in the preceding verse, at which women were present. At all events, there was here no positive proof. As to the precedent afforded by ecclesiastical history, he could not find, in all the discussions on the right of the people to elect their ministers, the slightest intimation of the females ever having possessed that right. He did say, therefore, that they should beware of innovation; and he should be exceedingly delighted if they were brought back to the platform of their fathers, because they had formed it on mature, serious, and careful deliberation. I believe, (continued Mr Gibson,) and must state it plainly, that it will be found, as I have found it in my experience, that the great body of Christian females will not like to be dragged forward in such a way. (Hear, hear, and disapprobation from the audience.) I beg to say that that is the case; and in reference to the experience and opinions of the members of other Churches in which the females have a right to vote, I have conversed with several of those, and especially of one body which has longest acted on the opinion, and I find that they only come thus far, that they do not believe the practice does much harm, but not one can I find that will give a distinct positive opinion on the point. On these grounds, I am not prepared to go at all events beyond this report; and, indeed, I would have preferred that our friends had not pressed the point to a discussion, and think that we should very maturely consider the report. (Hear and disapprobation.) At meetings for the transaction of the business of the Church, females do not give their opinion, but just leave the matter to you. I do not say that I would oppose the license allowed in the report; but I do think, that, as to allowing women to vote, the whole history of the Church in her best times, and the whole native character of the female mind, would lead me to a different opinion—at all events I think we should be careful—and I should like to hear the scriptural grounds more clearly explained. (Hear, hear, and laughter.)

Dr CUNNINGHAM said, I am unwilling to protract this discussion; and I would fain hope, by a word or two of explanation, that my friends may be induced, of course after fully stating their opinions, to concur in the report. There are one or two points in this matter which are misapprehended by parties. The fact is this, Dr Willis seems to think that what has been left undetermined is referred to congregations to be settled in any way on which they may understand the points to be determined of. Now this is a misapprehension. There is nothing either directly asserted or indirectly sanctioned in the report as to this matter. No doubt a general discretion is left to Presbyteries as to those that are to be allowed to vote in the election of ministers; but there is nothing that sanctions the idea of congregations being left to settle these points for themselves. Again, I think that Dr Burns has stated too strongly how far Presbyteries are precluded from exercising discretion in the matter. I hold that there is still a general discretion left to Presbyteries; and I do not concur with him in thinking that by this report the question is settled in favour of the view which he holds to be the right one, so that it would not be competent for a Presbytery to determine for themselves, when the question comes before them, whether or not females are entitled to vote in the election of a minister. I mean to say that the expressions in the report may be interpreted either in one way or another. It was so left by the Committee intentionally; and I believe that there was no wish among us to settle the question at present definitely and precisely either the one way or the other. The question is left open, not indeed to the congregations, but to the Presbyteries of the Church, that they may decide honestly and fairly either one way or the other. No doubt it may be contended that the votes of females can

be excluded only on the ground that they are not regular members in full communion with the Church. But I take a different view of the matter. I hold that if ever Presbyteries are called upon to determine the question, which I hope they will not be, it will be competent for that Presbytery, or for any superior Church court before whom the question may be brought, to hold that the phrase "members of the congregation" is to be interpreted according to the ancient laws and practices of the Church as established by former precedents, and in that way to understand the expression as meaning merely the male communicants. I hold that that would be a fair and open question, to be determined according to the laws of the Church and the usages of ecclesiastical language as applicable to this matter. (Hear, hear.) I am unwilling to say anything in regard to the proposition to transmit this report to Presbyteries, but I consider it to be perfectly unnecessary, and that for this reason, that the report, with the exception of some general advices and counsels to congregations, consists only of two points, the first being a declaration of what the ancient law is in regard to this matter; here I differ from my friend Mr Crichton—the report does not introduce an innovation—it is as old as the first Book of Discipline. That, then, is the first point—and the other is a rule or direction to Presbyteries not to moderate in a call till they have evidence that the people are harmonious in regard to it. That also is according to the old practice of the Church in her purest and best times; and this being the substance of the report, and being fully warranted by the old law, I see no occasion to transmit the matter to Presbyteries as an interim act. I think it right to say, since the matter has been mooted, with regard to the question that has divided us, that I am not convinced by the statements of Mr Begg and of Dr Burns, that female communicants have a right to vote, as well as male communicants, in the election of a minister; though I hold as a general principle that in the election of a minister, their consent and approbation must in some way or other be ascertained. (Hear, hear.)

Dr BURNS said, when I seconded the motion to approve of this report, I did it on the complete understanding, not that the subject was foreclosed, but certainly that no Presbytery was entitled to say that female members were not to be entitled to vote. If that had been my apprehension of the matter I never could have concurred in the report, and far less could I have seconded it. If you leave the matter in the hands of Presbyteries, then you give with the one hand what you take away with the other. I understood the meaning of the report to be, that the matter was to be left to the discretion of individual congregations; because some congregations have constitutions limiting the right of voting to male members, and others were quite general on this matter; and I understood the report to leave the matter so, that in the one case females were not to be called to vote, and in the other they were not to be kept back from voting—that we were to leave the law in abeyance for the time, but not that we were to delegate our power to the Presbyteries of the Church. If I had understood that the question was to be left in the hands of the Presbyteries, I never would have seconded the adoption of the report. I seconded it upon the understanding that Dr Cunningham's explanation is totally wrong. (Laughter.)

Dr CANDLISH.—The only reason why I wish to speak is, that I feel convinced something is to be added to the explanation of Dr Cunningham, and that, if I had spoken before, the impression might have been for good, and might have prevented the resuming of this subject by either of my respected friends. Let it by no means be supposed that any of us shrunk from this discussion, or from the determination of this particular question—the right of female communicants along with the males, and, under all circumstances, on the same footing with the males, to vote in the election of ministers. Let none suppose that we are not ready to enter into the question, to deliberate, and discuss it, and to come to a final judgment upon it, if necessary. I shall abstain from giving expression to any decided opinion of my own at present, farther than to say, that as Dr Cunningham has expressed that he is not convinced by the arguments of Mr Begg, so I am by no means satisfied with the arguments of Mr Gibson. (Loud cheers.) Farther than this general declaration, I give no opinion on the question. (Laughter.) I remain open to conviction. I think that it is a question on which the word of God will be found to throw more

light, after a mature and prayerful consideration in reference to it, than at the moment we are apt to imagine. The question is a new one, and on that ground I desire time for deliberation, and that the Church should have time for deliberation. For example, I find many instances where parties who have not examined the question turn round, and say, "Oh, the Scriptures say nothing upon the subject;" but if members were to examine the word of God in reference to this question, it would be found, in point of fact, that a patient, prayerful study of the word throws a flood of light upon that and many other questions, which, previous to that, we would be inclined to say, the Scriptures say nothing of. I understand, therefore, that the study of the word of God, and a reference to the practice of the Church in her purest and best times, will throw a light upon the subject which may modify the extreme opinions on both sides, and will lead to general harmony. But I wish to advert to another difficulty in the way of disposing of this question. I believe we are all of one mind as to females having a large share of influence—a considerable share of influence—in the election of a Christian minister. It is difficult to vindicate the principle of non-intrusion, without asserting in some way or other the right and the reasonableness of the female members having a great influence in the election of ministers. (Hear, hear.) But there is a difficulty as to having a roll of the congregation called, and votes marked, and all the regular forms of an election gone through. The principle of this report proceeds upon this, that through the weight and influence of the exhortations it contains, and the spirit and harmony subsisting in the Church and among our congregations, in all likelihood the mind of a congregation in reference to the election of a minister may be easily and universally ascertained, without the necessity of having recourse to a formal vote. My impression is, that the whole subject of determining questions in Christian assemblies, whether of congregations or of office-bearers of the Church, by an appeal to the vote, demands consideration. I feel that it would be a more Christian thing to postpone the settlement of a question, than to have recourse to the summary and abrupt mode of determination by a vote. (Hear, hear.) I cannot help thinking, that in the early days of the Church—in her purest and best times—the mind of both members and office-bearers of the Church was signified, not as our Church was accustomed to collect our opinions in the days of her schism—for our connection with the Moderates was the time of our schism—(hear, hear)—not by regular divisions, and calling the roll, and marking of votes, but by calling upon God—the study of his Word—till by God's Spirit the whole were brought to one mind. (Hear, hear.) This is the principle of the proposition on which the report is founded. We trust that by the good sense and the good feeling of our congregations, under the moderation of the Presbyteries of the Church, especially in the present exigencies of the Church, ministers will receive their calls without the formality of calling the roll, or marking of votes. Now, if this be the case—if we concur in the recommendation of the report, that Presbyteries shall not moderate in a call without the assurance that there is a tolerable harmony in the congregation—if congregations will consult even the interest of minorities—if parties will as much as possible avoid divisions, and endeavour, by mutual prayer and conversation, to come to one mind, I think we may be safe to adopt the report, and may venture to presume, on the providence of God and the Spirit of God, that congregations will be quietly, and comfortably, and harmoniously settled without the question being raised at all what roll is to be called, or what votes are to be marked. So far as the discretion allowed to Presbyteries is concerned, I presume that the instances in which their discretion is to come in operation are, when a congregation is so divided that a call of the roll becomes necessary; and I have no objection that all such cases should be referred to the General Assembly. I have no wish that congregations should be settled while in a state of division. There are plenty of congregations that are ready to give harmonious calls, where the females and the males are all of one mind—and there are too few ministers for us to send them to congregations with divided calls—so that in such cases it would be far better to suspend the case till next Assembly. On these grounds I am for supporting the report which has been laid on the table. (Hear, hear.)

Mr CRICHTON said—I am compelled by conscience, holding the strong views

which I do on this sacred question, to explain why my misapprehension of this report does not lead me to divide the House on this question, and I will do so in three propositions, to be stated in one sentence. The first is, because the present report is a great advance on the restrictive system of last year; the second is, because I believe in my conscience that our experience for the next six months will justify our position; and the third and last is, because I feel morally assured that we shall not find reported to the Assembly in any case where female communicants expressed a desire to vote, that the Presbytery would refuse their rights; and on these grounds I agreed to support the report.

Dr WILLIS also concurred.

Mr CARMENT insisted on the report being transmitted to Presbyteries, that we may ascertain the mind of the Church.

Dr Willis and one or two other gentlemen rose simultaneously to second the motion.

Mr SHERIFF MONTEATH said, I am exceedingly desirous that there should be no breach of our Christian concord and harmony on this point. (Hear, hear.) It is plain that the question is calculated to excite popular feeling, and there is an appearance of difference of opinion amongst the members of this house which may lead to an unseemly conflict. I trust and hope that there will be no more of that in this Assembly. I have listened to all that has been said on both sides of the house, and I have listened in vain for an answer to this question, Why should we not delay the matter till next Assembly. Is not this a question involving a vital Christian principle? I am told by Mr Carment, and those who agree with him, that they do view it as a vital Christian principle; I am told by the gentlemen on the other side that they regard it as a question equally important; and I am therefore of opinion that all sides of the House agree in this, that the question is one of vital Christian principle. Then, I say, we have this unquestionable historical truth, that the opinion of our ancestors was in favour of women not having a right to vote. That has been the usage from time immemorial in the Church of our fathers. I do not say that our fathers were right; it may be that they are wrong. I do not argue that question now, because when I see so many grave and learned Doctors differing, I see that there must be depths in it which it would be presumptuous in me extemporaneously to attempt to settle. But if it be a question of Christian principle, we ought not to give to it the go-by; neither should we decide it without taking time for full and mature consideration. It is impossible that it can obtain full consideration in this Assembly; and what, then, are we doing? Are we, for the sake of a few individuals who are anxious to raise this question, to stultify ourselves, by approving of a report which admits of a double reading, and which allows the question to be answered by two Presbyteries of two opposite views. I say it would be much better that the question should be fully discussed before we give a deliverance. The manly and the proper way we should pursue is to leave the question over till next Assembly; and it is on the ground of its doing so that I approve of the report, in the ardent hope that there may be a unanimity and harmony of feeling amongst us, and when there are so few labourers in the vineyard, that there may be no occasion to raise the question. But I have a much stronger hope that no Presbytery will take upon themselves to act contrary to the opinion of our ancestors, on their own responsibility. He concluded by suggesting, that every case where the question is mooted should be remitted to the next Assembly.

Mr M^r ALLISTER of Nigg would not have addressed the Assembly, were it not for one remark that fell from his excellent friend, Dr Candlish, with regard to considering this question prayerfully. He had endeavoured to do so. He had studied the Word of God in relation to this matter, and the impression on his mind was, that there was no authority in the Word of God for females to give their votes in the choosing of ministers. That was his impression; and it would be matter of consideration with him, if they went on in this way, whether, with the conscientious principles he held, he could remain in the Free Church of Scotland. He had freely given his opinion; and he prayed the Assembly to delay for some time the settlement of this question.

The following decision was then unanimously come to by the Assembly :—" The Assembly generally approve of the report. Direct it to be remitted to Presbyteries, that they may send up their opinion thereon to next General Assembly, and enact *ad interim* in terms thereof."

CALL TO THE REV. MR GUTHRIE.

The Assembly took up the case of a call to Mr Guthrie of Edinburgh from the congregation now forming in connexion with the Free Church, in Edward Street, Portman Square, London. The case came before the court by way of petition from the London congregation, praying that Mr Guthrie should be translated to that field of labour, and urging various reasons in favour of that step, such as the vast population of London, the spiritual destitution that exists, and the number of Scotch inhabitants requiring the care of Presbyterian pastors.

Mr MORRIS, from the London congregation, shortly addressed the Assembly in support of the petition.

Mr LOTHIAN, from the congregation of St John's Free Church, Edinburgh, requested that Dr Buchanan should read a letter which had been written by Mr Guthrie in reference to this matter.

Dr BUCHANAN accordingly read the following letter :—

“ EDINBURGH, 21st October, 1843.

“ My DEAR SIR,—As it will be out of my power to return to Glasgow on Monday, I write you respecting the invitation to me to accept a charge in London, which I understand is to be brought before the Assembly early next week.

“ You are aware that I hold very high, and what some might perhaps consider extravagant views on the duty of ministers in these matters to obey the orders of the Church. While I continue a minister of the Free Church of Scotland, I hold it to be my duty to repair, through the strength of God, to any post to which, after a full consideration of the case, the Church should order me.

“ I feel most deeply for the adherents of our Church in London and elsewhere in England, deprived as they have so often been of their pastors—may I not say, in many cases abandoned by them? and were I convinced that duty required me to accept this call, and turn my back on my own land and people, I think I may venture to say that I would do so, notwithstanding the pain I should suffer in being separated from my present congregation.

“ I have already experienced the grief of being parted from a people to whom I was much attached, and certainly I am not inclined again to undergo that trial. My heart revolts from the idea of leaving my people; and for various reasons that I need not stay to state, I see it to be my duty not to do so. I cannot doubt that the Assembly will come to the same conclusion; but should there be any chance of their coming to the opposite conclusion, then I pray you to see that I have opportunity of being heard before they come to a finding.

“ I have to request that you will communicate my views and feelings to the house, and at the same time I have to express my earnest hope that the General Assembly may be guided to such measures in regard to our countrymen and congregations in England, as may henceforth save them from the distressing, discouraging, and much to be deplored circumstances under which they at present labour. Believe me,
yours most sincerely,
THOMAS GUTHRIE.”

Mr LOTHIAN then read a memorial from the elders and deacons of Mr Guthrie's congregation, to the effect that they had heard with regret, though without surprise, that their highly esteemed pastor had received a call to London. Of the importance of employing an able labourer in so extensive a field, they were fully aware; but, nevertheless, would venture to suggest that, according to the best opinion they were able to form, the advantages to be gained on the one hand would be much more than counteracted by the injury sustained on the other. Mr Guthrie had a congregation of about 1200 people, who are in no ordinary manner attached to his person, and impressed with the value of his ministrations; and if the house in which they assembled was sufficiently spacious, there was every reason to know that the number would speedily be doubled. The immediate effect of his removal, it was in addition stated, would in all probability be the scattering of his large flock.

Mr WHITEHEAD, for the session, then spoke against the translation, and urged the great importance of Mr Guthrie's labours in the poor localities of the Cowgate and the Grassmarket. He also pointed out the great importance of Mr Guthrie being retained in Edinburgh, where so much business in connection with the general interests of the Church required to be transacted.

Mr LOTHIAN next addressed the Assembly. He said the Assembly should know, that it was in their power to put an end to the proposed translation on the instant, by a statement of a technical objection, viz. that the petition could not regularly be entertained; but he at the same time wished the house to understand, that they had no intention to make that objection, just for the simple reason, that next to removing Mr Guthrie altogether, the hanging up of this case for six months would, in the peculiar circumstances of his congregation, be exceedingly injurious. After referring to the high estimation in which Mr Guthrie was held by his congregation, Mr L. specially directed the attention of the Assembly to the fact that, when in the Establishment he had taken under his care the poor of the very poorest locality in Edinburgh, and that he still continued that system in preference to looking after those by whom the Church would otherwise be liberally supported. If they removed Mr Guthrie, they would throw on his congregation, peculiarly a poor one, a burden that they could not bear without the assistance of those friends by whom they were now supported. By the assistance of those friends they had feued an extensive piece of ground—not one stone had yet been laid; and he was not exaggerating the case when he stated that no contract would be come to, in all probability, if Mr Guthrie was taken away from them. Mr L. then argued for the retention of Mr Guthrie, from the importance of having his able assistance in Edinburgh to transact the general business of the Church, and stated several other arguments against the translation.

Parties being removed,

Dr BUCHANAN said there were substantially two questions raised by the memorialists, under the consideration of the House. There was the specific question of the call to Mr Guthrie, whether they would consent to translation, in obedience to that call; and there was the other and more general question involved in the claim which the friends of the Free Church of Scotland in London had to their sympathy, their countenance, and aid. With regard to the more immediate and specific question, whether they should consent to remove Mr Guthrie from his present charge, undoubtedly it was a question of considerable difficulty. The claims, not simply of the individual congregation from which the call came, but, in addition to this, the general claims of the cause of evangelical religion, and of the cause of the Free Church of Scotland, in the metropolis of the empire—these were claims which merited from that house the most serious and patient consideration. At the same time, in considering even claims like these, they must not leave out of sight this general position, that if the Free Church of Scotland is to be strong abroad, it must first be strong at home. (Hear.) He would hold this to be a fundamental position in regard to any questions of this nature which might come before them. It might be important that they should have able and powerful representatives in stations at a distance from Scotland; but it could never be wise to strengthen any of their outposts at the expense of weakening our own in the main places of our own country. Then again, in addition to this, they were to look to the precise position which Mr Guthrie now occupied. He himself had to come before them in the most becoming attitude in which any minister of that Church could appear, when a case of that nature was before the supreme court of the Church. He had come before them acknowledging his obligation as a minister of the Church, to place himself under their jurisdiction and authority, and to be guided implicitly by their decisions; while, at the same time, with candour he had plainly intimated, that all his feelings and all his wishes were against his removal from his present charge. They ought not to be insensible to the opinion on this subject which Mr Guthrie had given; but at the same time he would not suffer his judgment on this question to come between him and a contrary decision, were he satisfied that his removal from his present charge to the congregation in London, was a change that would be for the advan-

tage of that Church, and for the general advancement of the cause of evangelical truth. It was because he was not satisfied on that point, that he hesitated about the translation. They had the indisputable fact that, in his present position, he occupied a sphere of very high influence, both as regarded the general power which he exerted in England and Scotland, and in reference to the direct effect which his ministrations were exerting in the individual congregation of which he was minister, or with reference to the general interests of the Free Church of Scotland, his talents and capacities could more completely, and more efficiently develop themselves, than where he was now placed. They knew how completely he was adapted to his present place; while it was, to some extent, uncertain whether he would find himself, if translated, in a position equally influential, whether as regarded the general interests of the Church, or as minister in a particular field. On these grounds, he felt himself constrained to come to the conclusion that it was the duty of the Assembly to decline acceding to the prayer of the memorial. But there was another question suggested by the memorial now under consideration, and that was the general question of the position of the members and friends of the Free Church of Scotland, in the great metropolis of this empire. That that was a position of great religious destitution in connection with the Free Church of Scotland, no one at all acquainted with it could possibly doubt or deny. Moreover, it was equally certain that the Church of Scotland had never been, since the union, adequately represented in the metropolis. And it might be, that the events which had brought them there, and which had separated them from the National Establishment, were a too impressive commentary on the neglect of the Church at home, in not providing for a representation of its interests in that city, where existed the political influence which regulates the affairs of this great empire. But it was needless to look at those times gone by; and he was sure, that while they might have regretted that neglect at one time, as having, among other fatal effects, injured their influence at head quarters, when seeking a settlement of the great question that so long agitated the Church, they did not, on a larger view of that question, regret its consequences now. It might have been a sinful neglect on the part of the Church, but God had overruled it for good to the general interests of the Church of Christ. Still, if they were to take full advantage of the position Providence had opened for them, they were more than ever called upon to do that which the Church in former times had grievously neglected. They were called upon to have ministers of their Church in that great metropolis—whose influence was felt, not through the empire alone, but throughout the world—ministers qualified, not only to preach the Word in such a manner as might edify the particular congregation over which they preside, but as qualified to lift it up in that great city, and to make known, in the midst of that mighty community, the great principles for which we in Scotland had been called to witness and to suffer. (Hear.) Knowing, from personal observation, the circumstances in which their beloved friends were in the metropolis—knowing the circumstances, trying and painful, in which they had been placed—he felt bound to express the deep and heartfelt sympathy that filled his breast for them in those painful circumstances: and to indicate—not for himself only, but for that entire Assembly—their cordial and anxious desire that measures might be taken—immediately taken—in good earnest, in order to have this evil provided for—in order to have this great end satisfactorily achieved. Dr Buchanan then moved the following resolutions:—

“ The General Assembly having had laid before it a petition from certain members of the Free Church in London, praying the Assembly to loose the Rev. Mr Guthrie, of St John's Free Church, Edinburgh, from his present charge, and to translate him to the charge of a congregation now forming in connection with the Free Church of Scotland, in Edward Street, Portman Square, London, The General Assembly, waving the irregularity in the form in which this case had been brought before the House, and having duly considered the prayer of the petition, and having also considered a letter thereanent from the Rev. Thomas Guthrie, and heard commissioners from his congregation and kirk-session, do not feel themselves warranted to order his translation from his present charge, as prayed for in the London memorial: Farther, that the general Assembly being fully alive to the very great impor-

tance of having the Church adequately represented in London, and warmly sympathising with the friends and members of the Free Church in that great city, in the difficulties with which they have been called to contend, resolve to appoint the following Committee to consider this whole subject, to correspond with the adherents and congregations of the Free Church in London, and to assist them in looking out for suitable ministers; and finally, the Assembly express their earnest desire and hope that those ministers who may, with the concurrence of the Committee and the Presbyteries to which they belong, should give such calls their most favourable consideration."

COMMITTEE.

Rev. Dr GORDON,
Dr CANDLISH,
J. C. BROWN,
W. K. TWEEDIE,
JAMES BEGG,

Rev. Dr BUCHANAN.
Messrs A. DUNLOP,
J. HAMILTON,
H. PAUL,
A. BONAR.

It was clear that nothing less than disappointment was to be expected, such as would be experienced if his motion was carried, if their London friends were left wholly unaided; they could not know the circumstances in which ministers were placed—with all deference, they could not know the fitness of ministers for the situations to which they were called, and therefore they were left in the dark, both as to the fitness of ministers they might select, and as to the likelihood of their accepting the calls. It was of great importance, at the same time, that this Committee should be composed of persons, who understood and appreciated the necessity for providing London with suitable men, and aiding congregations there, in whatever steps they might find it their duty to take. (Agreed.)

Dr BURNS of Paisley entertained a very clear and decided opinion on the question before them, and the conclusion to which he came, was directly the very reverse of that to which his excellent friend Dr Buchanan had come, in the motion he had proposed. The Rev. Doctor proceeded to contend for the propriety of encouraging translations to London. London was just the place where they should seek to plant their standard; and if they had hitherto neglected it, how important was it that they should now have able representatives there. Dr Buchanan seemed to speak of removing Mr Guthrie to London as if it were to Australia or Illinois, or some spot where he was to turn his back on his friends, and never to see them more in the flesh. But was London, the centre of wealth and of influence, and which ought to be the centre of principle in regard to the interests of the Church—was that place to be put in the same category with the distant districts of our colonial vineyard. Let it not be said that Mr Guthrie occupied an important place in regard to Edinburgh—he knew he did—but important as Edinburgh was, and certainly influential as his friend Mr Guthrie was, he had no hesitation in saying, that the position proposed in London was a thousand times more influential. When they looked to the position of the Free Church, and when they were sending men across the border, with the view of obtaining money through the movement in England, were they not to send their best men to occupy a station of so great importance as its metropolis? Had it been his friend Dr Chalmers who was proposed for this position, he would have said at once Dr Chalmers was the man for so important a post. The Rev. Doctor then went on to say, that next to Dr Chalmers, he knew no man better qualified for representing the interests of the Free Church in London than Mr Guthrie; and he proceeded to point out the importance of the metropolis as a field for promoting the cause of spiritual freedom. After answering several objections to the translation, he concluded with moving that the prayer of the petition be granted, and that instructions be given to the Presbytery of Edinburgh to translate Mr Guthrie with all convenient speed.

Mr CARMENT seconded the motion of Dr Buchanan.

Mr DUNLOP did not rise to second the motion of Dr Burns, but at the same time he could not allow the matter to pass over without stating that he acquiesced in the

motion of Dr Buchanan with great reluctance. He considered that a call from a congregation in the metropolis of the empire should be entitled to the utmost consideration; and though before the disruption, the tendency of Presbyterian ministers had been to return from London to Scotland, he hoped the result of the late change would be to render it more desirable that they should remain there, from which the very best results might be expected. I must say, (continued Mr Dunlop), that could the removal of Mr Guthrie be beneficial to the Church, I would at once disregard any opinions or reasons of his own, and I would prove to him, moreover, that I was right, for I had some connexion in bringing that gentleman to Edinburgh; and I remember the very day before the election took place, he wrote me, saying, "I entreat you, I implore you, I command you to withdraw my name from the leet." However, I just put the letter in my pocket, and said nothing about it; and the result was that Mr Guthrie was elected. (A laugh.) And he has admirably succeeded in a great experiment. The reason, therefore, why I acquiesce with reluctance in the motion of Dr Buchanan is, that Mr Guthrie is placed in a situation the duties of which he is of all other men eminently qualified to fill. (Hear, hear.) I should lament the results of taking him away from his present charge. I am afraid it is the tendency to take away ministers from poorer congregations, and encourage the rich—a tendency which it is our duty to resist. We would encourage this tendency should we remove Mr Guthrie; and on these grounds, therefore, I reluctantly agree to the motion of Dr Buchanan; but I hope, from the importance of the subject, that Presbyteries will attend to the recommendation in that motion, for there are few clergymen that I would not hesitate to send to such a situation as that of the London congregation.

Dr Buchanan's motion was then agreed to.

DEPUTATION FROM THE LONDON PRESBYTERY.

The Assembly then received the deputation from the London Presbytery, from which an address was read, expressive of their sympathy in the principles and contents of the Free Church.

The Rev. Mr FERGUSON then said—I crave the indulgence of the House, while I endeavour to discharge the duty, the very agreeable duty, which the Presbytery of London has intrusted to me. It is to express the feeling of the deepest sympathy, and most ardent attachment, which the London Presbytery cherishes for the Free Church of Scotland; and, at the same time, respectfully to offer any assistance which we have it in our power to give to the Free Church, in enabling her to carry out her mighty schemes. We believe the cause of the Free Church to be a great and good cause—the cause for which our fathers suffered, and for which they shed their blood; and we believe it to be the cause of Christ. (Applause.) We have cast in our lot along with you, and we consider it an honour to be associated with such men in advancing the cause of the kingdom of Christ. It is not merely by the Presbytery of London, nor by the Presbyterians in England, that the Free Church of Scotland is sympathised with; for the unprejudiced classes throughout England are now beginning to be awakened and roused to a sense of the vast importance of the struggle in which you have been engaged, and the extent of the sacrifices which you have made. (Applause.) England for a time was difficult to move; but once moved, like all heavy bodies, it moves most powerfully. Its sympathies are not called forth in a day, but when once aroused, they are noble and generous sympathies. I may mention one instance of the interest which is taken in your cause. There is in the town of Southampton a wealthy coach-builder, who came to that town upwards of thirty years ago; and though he had then only 2s. 6d. in his pocket, he now turns out from his establishment from 140 to 150 carriages yearly. This gentleman gives an annual entertainment to his friends, workmen, and dependents; and this season it happened that the entertainment took place on the very day on which the deputation visited Southampton. One of our friends went to see the hall in which the entertainment was held, which was beautifully decorated with evergreens and festooned with flowers. But he also saw affixed, in different parts of the room, four mottoes, indicative of points which were engrossing public attention in Southampton. These mottoes were—

"Justice to Ireland"—"Fewer tolls in Wales"—"The Free Church of Scotland"—(hear, hear)—and "Free Trade." (Hear, hear.) Now this indicates the subjects which occupy public attention in Southampton; and I can tell you that in England the cause is making way, not only in the towns and villages, but in the rural districts; and was it not for unduly taking up the time of the Assembly, I could detail to you how a Free Church discussion was conducted by the farmers of Gloucestershire, and how in that discussion our cause was victorious. (Applause.) But though the cause of the Free Church of Scotland is making progress, and forcing its way in town and country, yet its principles are far from being understood. All can understand that a great movement has taken place, but all cannot understand the principles which led to it; and though all can understand that a great sacrifice has been made for conscience sake, yet all cannot understand the grounds upon which that sacrifice has been made. (Hear, hear.) I have heard an evangelical clergyman state on the platform in Exeter Hall in London, in reference to this question, "I am not sure you are legally right; I have heard the intrusion version of the question, and thought them right; I have afterwards heard the non-intrusion version, and then I thought them right; but though I am puzzled with the legal view of the question, I am quite sure that you are evangelically right. (Applause.)" He continued—"I am greatly puzzled with your legal questions, but I feel assured you are honest men, and therefore I honour and esteem you." And this gentleman sent some very substantial proofs of his interest in our cause. I rejoice that a deputation is soon to come up to England, and I hope it will have little difficulty in making it apparent that our cause is not only evangelically, but legally and constitutionally right. I trust that of those ministers who will come up, some may be prevailed on to remain. You have just refused us one great man, and I do not wonder at it; but I rejoice to think that so soon as you can overtake it, the field in England will not be overlooked. I have just one other point to allude to, but it is an important one, for though the conviction is growing in England that our cause is a great and good one, there is also another conviction growing, viz., that we are on the eve of terrible times, when the powers of light and darkness are gathering their forces for the conflict—and there is a conviction growing that the Man of Sin is about to make some desperate effort, which will cause the battle of Protestantism to be fought over again. And if so, all evangelical denominations should, for their own sakes, draw more closely together, and have a tie to bind them in the day of trial, and enable them to combat under the same banner. The Free Church of Scotland has made the first stand in this great struggle, and has borne a noble testimony to her faith in the Son of God—a testimony which cannot fail to have its effect on all evangelical Christians. (Applause.) After a few additional remarks, the reverend gentleman sat down by again expressing the sympathy of the London Presbytery with the Free Church of Scotland.

Mr MARSHALL, an elder from the London Presbytery, next addressed the Assembly, but in so low a tone of voice, that his remarks were scarcely audible. He was understood to give his hearty concurrence to the remarks of Mr Fergusson. He also requested the aid of the Assembly in providing a pastor to the Church in London Wall, now vacant, which was one of the oldest congregations in London—having been in existence for 180 years.

Mr TWEEDIE intimated that interim supplies were in the course of being provided for London.

Dr CANDLISH said—I beg to move that the thanks of the Assembly be voted for the expression of sympathy which we have received from our friends in London. It would be needless to repeat the pledge of the determination of the Assembly to attend, so far as in its power, to the wants of the church in London, and throughout England. The best proof of this pledge having been given in earnest is the announcement of Mr Tweedie; and though it is impossible to lose Mr Guthrie, we have done what we can to provide interim supplies for the Churches in London. I think it right also to state that there is another town—a town in the north of England, Newcastle, which is to be treated in the same manner. That Committee, of which Mr Tweedie is the Convener, has made arrangements, that ministers shall go up one after ano-

ther—two to London, and one to Newcastle, to officiate for three months to come. This is a very inadequate supply for them; but, at all events, it is making a commencement; and with the present pressure upon us, it is going as far as we can do until we have ministers to send permanently to London, and other places. Allow me, Sir, the opportunity of expressing my delight at the ready appointment of a Committee to correspond with our London friends, in reference to the ministers who may be called there; and I trust it will greatly facilitate the settlement of clergymen in the metropolis. It is obviously not the best way for any of the congregations in London to make a grasp, as it were, at some of the best ministers in Scotland; this is not the mode of accomplishing their object; the best way is, undoubtedly, that they should know the men who are transportable, and then give them calls; for it is only disappointment to them, and mortification to us, when a call is addressed to us that we must refuse. One of those clergymen who was recently transported to London—Mr Hamilton of Regent Square—was introduced by correspondence with certain of the members of the Church of Scotland who communicated with Mr Hamilton, and in this way he was prevailed on to accept the call; and this has enabled us to settle in the metropolis, a man who is regarded by all the Church as singularly gifted in the Lord, and who may be considered in London as pre-eminently one of the apostles of Christian union and co-operation. In the same way, I cannot doubt that there are many men unknown to our London friends—men not so notorious as my friend Mr Guthrie—who may be found out by correspondence, as was the case of Mr Hamilton; and then it would be seen that the Free Church of Scotland has many men to occupy stations in London and elsewhere, with inestimable advantage. I trust the Presbyteries of the Church will give earnest heed to the recommendations of the Assembly, in the way of consenting to calls that may come from London, especially when these are sanctioned by the Committee; and an effort should be made not to withdraw ministers from the Presbytery of London, but rather to strengthen them, by sending zealous pastors to minister to these congregations, and support our cause in the great metropolis. I therefore move, that,

“The General Assembly acknowledge, with heartfelt gratitude, the expression of sympathy on the part of their brethren in London, report their earnest anxiety for the full supply of Christian ordinances in the metropolis in connection with the Free Church, and request their Moderator to convey the thanks of the House to the members of the deputation.”

The motion was cordially agreed to, and the thanks of the Assembly conveyed to Messrs Ferguson and Marshall, through the Moderator.

MISSIONARY PRESBYTERIES.

Mr ALEXANDER DUNLOP called attention to a proposal which was brought before the Assembly by the Committee on Foreign Missions, with Dr Gordon at their head, in reference to the exercise of presbyterial functions by the foreign missionaries. Hitherto these had been exercised by the missionaries in India, along with the chaplains of the East India Company; and they all knew that it was of essential importance to the progress of the gospel that they should have full powers, as a Presbytery, for exercising discipline in regard to native converts, and in licensing and ordaining to the ministry. It was now proposed to continue and confirm these powers, which, however, could not be exercised in reference to application for ordination, without the concurrence of the Committee at home. It was also proposed to enact the same measure for the Jewish missionaries. He concluded by moving that the following enactment be adopted:—

“Be it enacted by this Assembly, that it shall be competent for the missionaries of this Church, both to Jews and Gentiles, in subordination to the General Assembly of this Church, and when three or more ordained missionaries are resident at any station or in any district, to form themselves into Presbyteries, with the power to exercise the usual functions of such courts; that, in particular, the Presbyterial bodies already formed at Calcutta, Bombay, and Madras, shall merge into such Presbyteries, such ministers as may be sent to India to officiate among our countrymen there, taking the place of the chaplains of the East India Company, and one of the

elders adhering to this Church for each of the ordained missionaries or ministers being admissible instead of the elders formerly chosen by the kirk-sessions connected with the congregations of the said chaplains; and that the Presbytery of Bombay, when duly constituted, be empowered to take Mr James Aitken, missionary at Puna, on trials for ordination, and to ordain him to the office of the holy ministry, if found qualified; and that all subsequent cases of application for ordination be reported by the Presbyteries to the Committees of this Church in connection with which the missionaries may be labouring, for the purpose of obtaining the concurrence of these Committees as to the farther steps to be taken. And be it also enacted that each of the Presbyteries so constituted shall be represented in this General Assembly by one minister and one elder."

The motion was unanimously agreed to.

Mr FAIRBAIRN of Salton read the following

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

"The Committee of the General Assembly of the Free Church of Scotland on Sabbath Observance, consider the present meeting of Assembly a suitable and proper occasion for bringing the subject of the Sabbath before the Assembly in a form somewhat different from that of an ordinary report. The Assembly is called at its present meeting to lay, in some respects, the foundations of the order and government to be maintained in this Church; and though much that is essentially connected with this may not need to be now distinctly and separately brought out, being justly regarded as already settled in the standards which this Church recognises, yet as these standards excel all others in the full and explicit manner in which they assert and maintain the truth of God respecting his day of rest, and as many circumstances, especially of late years, have been operating to produce a practical disregard of the testimony they raise concerning it, the Committee are of opinion that it might do an essential service to the cause of the Sabbath, and through that to the interests of religion generally, were the Assembly to give a distinct and faithful deliverance of its mind upon the subject. In advising this, the Committee of course have mainly in view the interests of religion as these respect the individuals and families of this land, and in particular the individuals and families connected with the Free Church of Scotland. But considering the regard which is directed, even from distant quarters, to the principles and proceedings of this Church, it can scarcely be deemed presumptuous to expect that other lands and other Churches may to some extent be benefited by such a testimony being now lifted up in favour of the Sabbath as an ordinance of heaven—an ordinance, the due observance of which is inseparably connected with the existence of living piety, while many Churches, which hold the leading doctrines of the Reformation, have never given it that place in their creed or government to which it is entitled. The Committee, therefore, recommend that this Assembly adopt and sanction with their authority a brief statement regarding the obligation and observance of the Sabbath, and give it forth to the Church and the world as a portion of that testimony which they are resolved, both in doctrine and practice, to maintain. With this view the Committee submit the following statement for the approval of the Assembly.

"PATRICK FAIRBAIRN, } Joint Conveners.
"ROBERT ELDER, }

"'The light of nature showeth,' it is written in the Confession of Faith, ch. xxi. 'that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the devices and imaginations of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. As it is the law of nature, that in general a due proportion of time be set apart for the worship of God; so in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be

kept holy unto him; which from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed to the first day of the week, which in Scripture is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath. This Sabbath is then kept holy to the Lord, when men after a due preparation of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.'

"1. Recognising and asserting anew the principles embodied in this portion of the Confession of Faith, the General Assembly do, therefore, first of all, declare and publish their belief in the perpetual obligation of the fourth commandment, as imposing the religious observance of one whole day in seven for the peculiar worship and service of God. And this they do, 1st, Because of the place which the command holds as a part of that of the moral law, which was engraven by the finger of God on tables of stone, as being of no temporary obligation, but binding on the Church through every stage and period of her existence. 2d, Because the sanctification of one day in seven, which it enjoins, having been appointed at the very commencement of the world, and in imitation of God's procedure in creation, who continued to work six days in succession, and thereafter rested on the seventh, for the express purpose of making his own example furnish the rule which should be observed by his creatures, implies that the Sabbath was designed to be both an universal and a perpetual institution. 3d, Because the answers which our Lord gave to the Scribes and Pharisees, who on several occasions accused him of profaning the Sabbath, proceeded each time upon the ground that the obligation to keep the fourth command stood in full force, but that they unduly stretched its prohibitions of labour, and made the rest it enjoins too rigorous, by seeking to prevent certain works of necessity and mercy, which it was never meant to exclude. 4th, Because the leisure and rest of one day in seven is imperatively required for the cultivation of personal piety, and the due celebration of Divine ordinances; and the history both of individuals and of communities clearly manifests that religion flourishes and decays very much in proportion to the respect that is paid to the Sabbath, as a day of sacred rest and spiritual enjoyment. On these grounds especially, though others might also be mentioned, the General Assembly declare their firm conviction of the moral and ever-abiding obligation of the fourth commandment, as requiring one day in seven to be set apart for a holy Sabbath to the Lord. And they do not consider these grounds at all weakened, or in any respect interfered with, by the change of the day from the last to the first day of the week; for while they believe that change to have been made by the Apostles, acting under the immediate direction of the Holy Spirit, they consider it as in perfect accordance with the previous history of the Sabbath, which, as it was formerly connected with the deliverance of Israel from Egypt, and the giving of manna in the desert, and at an earlier period still, with the creation of the world, so is it now most fitly connected with the resurrection of Christ, which was the time of his resting from the mighty work of redemption, and the pledge to all his people that in due time they should also enter into the rest that remaineth for them in the kingdom of God.

"2. In regard to the manner in which the obligation imposed in the fourth commandment is to be observed, the General Assembly declare their confident belief and persuasion that the commandment is then only fulfilled, 1st, When men cease from those works which are more properly their own, "not doing their own ways, nor finding their own pleasures, nor speaking their own words." So that it is required of all on this day to abstain, not only from sinful courses, which are not lawful at any time, but also from those things which belong to the prosecution of their ordinary callings and occupations in life. It is required of masters that they allow their dependents full freedom to spend the rest of this day in the worship and service of God, as a portion of time which he has reserved for himself, excepting only in so far as works of necessity and mercy may require to be done. And while it is permitted on this day to do what may be required for the necessary support and re-

freshment of the body, it is utterly opposed to the great ends and purposes of its appointment, to convert the day into a season of worldly pastime and recreation. 2d, But as the other commands of the moral law are fulfilled only when there is the performance of works of an opposite nature to those which are forbidden, so in this command which forbids men from doing any works of their own on the Lord's day, it is to be held, that not the ceasing from all works, but the performance of works of God, are the proper counterpart; as the command itself, indeed, plainly intimates, which differs from the other nine, in having a positive, as well as a negative, part, which not only prohibits all secular work from being done, but also requires that the day should be kept holy to the Lord. In addition, therefore, to the cessation from worldly labour and carnal enjoyment, required by this command, there is farther required a faithful waiting upon God in his ordinances, the devout meditation of his works and ways, on the part of parents and householders the diligent and faithful instruction of those committed to their charge, and on the part of the Church at large the application of all necessary means for training up the young to the knowledge and service of God. In holding, with the revered authors of the Scottish Reformation, and the framers of the Westminster Standards, that the Christian Church is bound by the fourth command to observe in such a manner the day of God, the Assembly is not chargeable with maintaining what may be called Jewish notions about holy times, inasmuch as they do not consider reverence and respect for the day, simply as a day of rest, to be what the ordinance properly demands, but that only for the purpose of laying out the time in the public and private exercises of God's worship. And while they, doubtless, regard the command as highly important and valuable, even in its temporal aspect, as providing for all an ever-returning day of rest from the toils and harassing cares of life, yet, as a sacred institution, subserving the ends of God's spiritual kingdom on earth, it is not the mere observance of the time as sacred, but the faithful performance of the duties, for which that time has been graciously set apart, which really constitutes obedience to this command, and renders it a source of blessing to the soul. Cessation from worldly labour and fleshly indulgence is necessary, under the fourth command, just as abstinence from theft is necessary, under the eighth, because such acts are directly subversive of the command; but still, as in the one case, it is the using of all lawful endeavours to promote the present good of our fellow-men, so in the other, it is the spending of the day in the public and private exercises of God's worship, by which the great design and object of the command is accomplished.

“3. With such views of the nature and obligation of this commandment, the Assembly cannot but condemn and deplore the many breaches of it, which have been growing apace in our land, and which must tend greatly to mar the interests of godliness, and restrain the blessing of heaven. In particular, we condemn and deplore the business that is so frequently transacted, especially in the larger towns, in provision and spirit shops, the running of trains on railways, the sailing of steam-boats, the carrying of the mail, whether by coaches, or trains, or runners, the keeping open of exchanges and reading-rooms for the perusal of newspapers, which are all more or less practised on Sabbath in this country, and for which no sufficient plea can be urged, whether on the score of necessity or mercy. Besides such public violations of God's command as these, there are others of a more private and personal nature, also, it is to be feared, considerably prevalent, such as neglect of the public ordinances of God, mis-spending of the time in idleness, worldly converse, needless visits, dinner and tea parties, tending, as they inevitably do, to turn away the thoughts from spiritual things, and to deprive families of the benefits which a right occupation of the time might afford. Such things, therefore, we do also condemn and deplore, wherever they are found, as contrary to the command of God, which enjoins us to keep the Sabbath holy to himself, and as serving, in proportion to their prevalence, to hinder the growth of pure and undefiled religion throughout the land.

“4. With many of the more private breaches of this command, it may not be possible to do more, than to lament their existence, and lift up, from time to time, a warning voice against those who are guilty of practising them. But the violations,

which are of a more public and flagrant nature, which indicate, when practised, a higher disregard of the law of the Sabbath, and which may be taken notice of without any thing being done which could justly be regarded as inquisitorial—against these the Church is bound to testify, by adding to the voice of faithful admonition and warning, the exercise of a wholesome discipline. No doubt, in the administration of this, firmness will ever require to be tempered with much discretion, lest an undue exercise of authority should both defeat its ends, and beget a dislike to a proper and becoming restraint. At the same time, the Assembly would press it on the inferior courts of the Church to remember, that a lax discipline in this respect will be sufficient to counteract the most sound and orthodox creed; and the testimony we are now raising in favour of the Sabbath, and which our standards raise will seem but an empty sound, if the professing members of our Church are left to walk in palpable violation of the command of God. Neither in regard to this, nor to any other defection from a right principle, would we advise a harsh and summary dealing with offenders; but fidelity to the cause of God, a dutiful regard to the souls of men, and concern for the purity and life of religion within our communion, alike require, that those who take part in the open violation of this command, should, if admonition fail to restrain them from error, be subjected to discipline. The Church is the house of the living God; and this ordinance of the great householder, as well as every other, must be protected from open violence and contempt at the hands of those who stand within its courts. In doing so, the Church may be called on to pronounce her solemn censure on doings, which the world views with indifference or even countenances and approves; but let it be our answer at once to our own consciences for going faithfully forward in the path of duty, and to those who may seek occasion against us for so doing, that we have the testimony of God to uphold, that we have the purity of his house to guard, and we cannot do the parts of wise stewards therein, if we suffer his day of rest to be slighted and profaned by those who profess to be his children.

“5. Finally, we call upon all the members of the Church as they love their own souls, and value the interests of religion, to ‘remember the Sabbath-day, to keep it holy.’ The most eminent servants of God in every age and country have concurred in regarding the due observance of this day, as one of the main bulwarks of piety, and a most necessary evidence of its life and power in the heart. Hear the words of the learned and pious Owen, speaking the sentiments of the holiest men of his day,—‘For my part I must not only say, but plead, whilst I live in this world, and leave this testimony to the present and future ages, that if ever I have seen anything of the ways and worship of God, wherein the power of religion or godliness hath been expressed; anything that hath represented the holiness of the gospel, and the author of it; anything that looked like a prelude to the everlasting Sabbath, and rest with God, which we aim through grace to come unto, it hath been there, and with them, where, and among whom, the Lord’s day hath been held in highest esteem, and a strict observation of it attended to, as an ordinance of our Lord Jesus Christ.’ Hear also the words of the venerable Calvin—‘Since we are permitted all the other days of the week, excepting this, for attendance to our bodily concerns, it seems to me, that we hold very cheap the service of God and the ministry of the church on which we ought to wait more diligently on that day than any other, if we cannot find means for employing one whole day of the week in things which God requires of us upon it. What ingratitude is it, if in yielding us six parts of the seven, which we owe to him, we do not at the least strive with all our power to surrender the other part, which he exacts of us as a token of our fidelity and homage?’ Once more listen to the testimony of Bucer, the friend of Calvin and Luther—‘Since our God, with singular goodness towards us, has sanctioned one day out of seven for the quickening of our faith, and so of life eternal, and blessed that day, that the sacred exercises of religion performed on it might be effectual to the promoting of our salvation; he verily shows himself to be a wretched despiser at once of his own salvation, and of the wonderful kindness of our God toward us, and, therefore, utterly unworthy of living among the people of God, who does not study to sanctify that day to the glorifying of his God, and the furthering of his own salvation.’

“By such testimonies, which might be indefinitely multiplied, you see that the men, who in this and other countries had the deepest insight into the mind of God, and were honoured to contend most earnestly for his truth, prized this day of God as an ordinance of great value, and identified the prosperity and life of religion with its faithful observance. In pressing this now upon all the office-bearers and members of the Free Church, we are but taking up their testimony, and treading in their footsteps. And as God has seen meet to bring back in many other respects, the days of our fathers, may he also be pleased to bring back their profound reverence and regard for his day of sacred rest. Let all feel it as their bounden duty and personal concern, to do what they can to have this blessed result accomplished; and while called to witness for his truth in other respects, let it be their care to maintain inviolate that day which he has ‘set to be a sign between himself and his people throughout their generations.’ For it will just be in proportion as we have learned to ‘call the Sabbath a delight, the holy of the Lord and honourable,’ that we shall be found ‘delighting ourselves in the Lord,’ and shall be made to ‘ride upon the high places of the earth, and be fed with the heritage of Jacob.’”

Mr MACFARLAN of Renfrew moved the adoption of the report, and expressed his regret that it had been brought up on the last day of the Assembly. He only wished to state, in a single sentence, that he approved of the entire report. The scriptural authority of the Lord's day is just as much a part of the testimony of the Free Church, as the authority of the Lord Jesus Christ in his own house; and when their deputations went forth into England to raise their testimony for the Headship of the Lord Jesus Christ, it would be ill indeed if they did not also raise a testimony for Christ as the Lord of the Sabbath. (Hear, hear.)

Mr M. M. CRICHTON seconded the motion. The time of the House would not permit any adequate expression of the feelings he entertained on this great and important subject, and he thought it better not to enter upon the subject at all. Let him, however, say, that he concurred with the excellent observation of Mr MacFarlan, that this question must form part of the testimony of the Free Church. They ought to take a large view of this question, and not be contented with taking it up in some of its branches; and he trusted that, as the faithful and Free Protestant Church of Scotland, they would lift up their testimony against all kinds of Sabbath desecration. He did not think it was any reply to tell them that their case was hopeless. Their duty was not affected by the apparent hopelessness of any question in which sacred principle was involved. If they continued to lift up the testimony for the Sabbath, they would free their own souls from the guilt of concurrence in its profanation; and in like manner if even the Free Church should not be able to stem the tide of Sabbath desecration, at least it might do a great deal towards this blessed end: and however short they might come of their holy purpose, at all events let them clear their Church from the guilt of apparent agreement and concurrence in Sabbath desecration. Oh, yes; let us stand up for one of the noblest privileges of Scotland. Let us stand up for Scotland's Sabbath, “the poor man's day,” when he is free from all servile labour in our father-land, and permitted not only to enjoy rest, but holy rest, to prepare himself for the Sabbath of the eternal world. (Hear, hear.)

Sir ANDREW AGNEW, on being called upon by the Moderator, said,—I cannot but express the pleasure I feel in being permitted to speak a word on the Sabbath, while yet the report has left me little to say on the matter. I would merely say in echo of that report, that the Church of Scotland has ever lifted up the clearest testimony for the Sabbath of any of the churches of the Reformation; and feeling strongly as I do upon the point, this consideration adds greater strength to my attachment to the Free Church, for I have the confidence that the Church which is about to revive her excellent standards—not to alter them, but to give life and effect to those standards which our forefathers framed—will be true to the Sabbath as she has been true to the other principles of the Confession of Faith. (Cheers.) There is one point which I could have wished my excellent friend had thought it right to enlarge upon, but he judged it better on the present occasion to deal with generals and not particulars. But considering the place where we are now assembled, in the city of

Glasgow, at one of the *termini* of the Edinburgh and Glasgow Railway, pardon me, a humble individual, for presuming to suggest to my reverend fathers the necessity for our raising a testimony against the grievous violation of the Sabbath on that railway, where there is an example set, which, if followed out, would soon render our Scottish Sabbath a nonentity. (Hear, hear.) I earnestly hope that the next Assembly will be found taking its stand against this and every other form of encroachment upon the sacred rest of the Sabbath, and that, proceeding on the information received from Presbyteries and Synods on the subject, something effectual will be done to check the inroads of Sabbath profanation. (Hear, hear.)

The report was then agreed to.

COLLECTIONS FOR SUTHERLANDSHIRE.

A Committee was appointed to carry out Mr Maule's resolution, and to prepare an address in reference to the collections to be made for the people of Sutherland. The Committee consists of the Moderator, Dr Chalmers, Dr Gordon, Dr Welsh, Dr Makellar, Dr M'Farlan, Dr Paterson, Dr Smyth, Dr Cunningham, Dr Candlish, and a number of other ministers and elders.

FORMULA, &c.

A Committee was appointed to consider and report to next Assembly, recommending such alterations as may appear to be necessary in the standing orders of the House, and in the form of procedure now in use in the different courts of the Church; with instructions also to make such alterations in the formula as the altered circumstances of the Church seemed to require—the amended formula, after being approved of by the Commission of Assembly, to be transmitted to the inferior judicatories.

TESTIMONY.

A Committee was appointed to draw up a Testimony by the Church, stating the grounds of its separation from the Establishment.

Deputations were appointed to the Irish Assembly, Reformed Presbyterian Synod, United Secession Synod, &c.

HEICENTENARY OF WESTMINSTER ASSEMBLY.

Dr CANDLISH reported verbally, from the Committee appointed at last Assembly, to make arrangements for the commemoration of the Westminster Assembly. On this occasion, he said, I have to report that the commemoration took place, and the result is before the Church and before the Christian public. We had repeated conferences with the commissioners from other Presbyterian denominations, from the United Secession Church, and other Presbyterian Churches in Scotland; and it was agreed that the meeting should be held in Edinburgh, where it accordingly took place. I need not enlarge or expatiate on the delightful feeling with which the members of the different denominations regarded each other at that meeting, or the satisfaction which we experienced from the intercourse of various denominations which had not met with each other for years before. (Hear, hear.) I have simply to state that the meeting did not pass away without some practical effect. A Committee was appointed to consider how the object of co-operation among evangelical Christians could be best promoted, that committee consisting of ministers and members of different Presbyterian Churches who took part in the Westminster commemoration, and who were empowered to add to their number ministers and members of other denominations, not comprehended under the general class of Presbyterians. The Committee have, since the time of the commemoration, been sitting almost every week in consultation, except five or six weeks during the autumn. It was agreed to meet every Monday forenoon; and we have accordingly met and enjoyed the most delightful intercourse with each other, while considering our plans of co-operation. There seem to be many things in which we can co-operate. The first object should be to overtake the spiritual destitution prevailing in many parts of the country, and especially in the large towns.

In following out this object, the Committee have had in view a plan intended for Edinburgh in the first instance, but which, we hope, will be followed in other parts of the country. It is, that every congregation should take charge of a particular portion of the town, and that portion a small one, which may be visited by the elders of the congregation who are pleased to take charge of it, and occasionally by the minister of the congregation, or such missionaries or agents as the congregation may employ. In this way we hope to establish in Edinburgh a plan of co-operation in regard to the visiting of the poorer classes, and the superintendence of their spiritual interests. Every congregation agreeing to join in the plan, is understood to charge itself with the oversight of a small portion of the community; and in this way the congregation, through its office-bearers, its ministers and elders, or other Christian agents whom they employ, may minister to the spiritual, and also occasionally to the temporal welfare of the inhabitants of the district of which they take charge. I hope some such plan as this will be adopted in other large towns by the ministers and office-bearers of the various evangelical denominations, and thus the poor of the people will come to be most effectually cared for. (Hear, hear.) The only other object to which I will call your attention is the prosecution of the cause of education. This subject has been repeatedly before the Committee, and certainly it does seem a subject which may unite all ranks and classes of evangelical Christians in one united effort. Accordingly, a plan has already been proposed, as far as Edinburgh is concerned, for establishing schools throughout that city, in connection with the associated evangelical communions, schools which will be open to all evangelical teachers and scholars, and in which the standards held by evangelical Christians shall be carefully taught. In particular, we have been anxious to support and maintain an effective Normal school in Edinburgh. The Assembly is aware, through the report of the Educational Committee, that the Normal Seminary has been virtually transferred from the Free Church. I say the Normal Seminary, for I take the school to consist, not of the building, but the master and the scholars. The building remains with the Establishment; but the building is not the school, any more than the stone and lime will constitute the church. The real school is where the master and scholars are found, and these are found in the spacious apartments provided by the Free Church. (Hear, hear.) But we have been most anxious that we should not be a sectarian institution, and that we should enjoy the co-operation of our brethren of other denominations; so that in this school teachers of different denominations might be trained for the instruction of youth throughout the land. (Hear, hear.) These are the great objects which we have been endeavouring to promote. There has been only one other subject under the consideration of this Committee. It is the establishing of a plan for the planting of churches, such as is fitted to prevent disagreement and collision betwixt different communions. I am glad to intimate that such a plan has been proposed, that a system of rules and regulations has been drawn up for this purpose, which has approved itself very much to the satisfaction of the brethren of other denominations. These regulations were submitted to the United Secession Synod, and substantially received their concurrence. We may rejoice, therefore, that this and other churches with which we are now in communion shall act along with us on this system of planting churches so as to prevent misunderstanding and collision, and promote brotherly love and brotherly intercourse. (Hear, hear.) Our hope is, that this commemoration of the Westminster Assembly may lead to great results, and lead also to meetings for mutual intercourse of a similar kind at other times, and thus we may best of all advance the great cause of Christian union. And I cannot doubt that this Church will cordially enter into any plan proposed for co-operation between the various evangelical bodies—co-operation in the mean time, and which, in God's good time, may lead to a closer union. (Hear, hear.) All the Assembly has to do, I suppose, for the present, is substantially to approve of the proceedings of the Committee, and to appoint a Committee with instructions to promote these objects. I am glad to intimate that two Committees have been appointed by the United Secession Church, one to sit in Edinburgh, and one in Glasgow, for the purpose of holding converse with our Committee with regard to the objects in which we can co-

operate. We cannot be behindhand with our brethren of that Church. We should rejoice to meet their advances, and without any sacrifice of our principles, agree to promote along with them these great objects of Christian usefulness. I cannot doubt but you will appoint a Committee to meet with them, and with other Committees that may be desirous of holding intercourse with them, for the good of our common country, and the advancement of our common Christianity. (Cheers.)

Mr ALEXANDER DUNLOP had great pleasure in confirming the statement made by Dr Candlish as to the great cordiality, harmony, and unanimity which prevailed in all the consultations in committee. He had no doubt but the Assembly would concur in the importance of the object proposed by Dr Candlish. The arrangement referred to would give them the advantage of the territorial system in co-operating with other Christian bodies in the spiritual superintendence of the poorer classes; and in reference to the educational part of the plan, the school was the nursery for the church; and nothing could be more important than to maintain the sources and springs of the church in the training of youth. (Hear.) He concluded by moving, in effect, "that the Assembly approve of the diligence of the Committee, rejoice in the progress made in laying the basis for a friendly co-operation with other Christian bodies in the planting of churches, and in bringing their common efforts to bear on the promotion of their common objects."

The motion was unanimously and cordially agreed to; and it was also agreed to appoint a committee to follow out the objects, which committee is to be divided into two, one to sit in Edinburgh, and one in Glasgow.

On the suggestion of Mr Thomson of Banchory, supported by Dr Candlish, it was agreed to empower the Committees farther to sub-divide themselves, by appointing sub-committees for Aberdeen, and any other place where a committee was required.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

Dr MACKAY of Dunoon reported, from the joint Presbyteries of Tain and Dunoon, to whom had been remitted the question of translating Mr Macallister of Nigg, in the Presbytery of Tain, to Inverary, in the Presbytery of Dunoon, that the two Presbyteries had come to an understanding that Mr Macallister should be translated, and that without summoning the people of Nigg to be heard for their interest. This, however, was keenly opposed by other ministers; and in the end it was agreed, on the motion of Mr Sheriff Monteath, to remit to the Presbytery of Tain to summon the parishioners of Nigg, and to proceed in the matter of the proposed translation of Mr Macallister according to the laws of the Church, and in the mean time appoint Mr Macallister to officiate for two months to the congregation at Inverary.

THE BUILDING FUND.

Dr CHALMERS then rose and shortly explained, as we have before given it, his new scheme for raising funds for building churches, and intimated that collectors would proceed through the house to receive the names of those that were inclined to subscribe a half-crown or more for each of so many churches afterwards to be built. The collectors accordingly proceeded to receive the names while the business went on.

On the motion of Dr CHALMERS it was also agreed to appoint a large committee, to be named the Finance Committee, which was to take charge of all money received for the Free Church. It was to be sub-divided into an active committee and two sub-committees; and its first meeting was appointed to be held in 7 North St Andrew Street, Edinburgh, on Monday next, at three o'clock.

Dr CLASON intimated that only 333 congregations had reported as to the number of elders adhering to them; that few of the congregations had sent in reports; but that of those who had sent in reports, it appeared that the number of adhering elders amounted to 1680, and deacons to 32. (Loud cheering.)

HOME MISSION COMMITTEE.

The Rev. C. J. BROWN of Edinburgh read the report of this Committee, which we give at length.

"It will be borne in mind that, of the four distinct objects which, prior to the disruption of the Church, were under the care of the Home Mission Committee, and by them intrusted to four several sub-committees, viz., the building of additional churches,—the aiding of weak congregations—the employment of probationers,—and the encouraging and assisting of young men coming forward for the ministry; the three first, in the altered circumstances of the Church, are now either provided for otherwise, or merged in the general operations for providing for the sustentation of the ministry; and accordingly, it was recommended in the report given in to the last Assembly, and by them agreed to, 'that for the present, and at least until matters shall have been brought to the state in which the extension of the Church shall have resumed its *gradually* progressive character, the attention and funds of the Home Mission Committee shall be directed exclusively to the remaining object, that of encouraging and assisting young men coming forward for the ministry.' Your Committee will venture to affirm that, although they have thus but one object now entrusted to their charge, in place of four, yet there is as strong a necessity as ever that *one* should continue to hold its place among the great schemes of the Church,—as loud and urgent a call as ever on the liberality and prayers of the friends of the Church, in behalf of the operations of the Home Mission.

"Your Committee cannot refrain, at the outset, from congratulating the venerable Assembly, as they would desire to thank Almighty God, that, in the present unexampled demand for labourers, in all parts of our vineyard, there seems to be a very fair prospect opening, of a large, and ultimately, in some measure, adequate supply, if the Church shall but put forth the efforts, and make the sacrifices necessary for availing herself of the means placed within her reach. In answer to circulars some time ago issued, returns have been received from all parts of the country, of young men, in different stages of progress, looking forward to the ministry in connection with the Free Church. These returns, made chiefly by the ministers of the Church, afford information, more or less full and satisfactory, regarding the age and progress in study of the young men,—their character in respect of piety and devotedness to the great objects and ends of the ministry,—their gifts and qualifications generally,—as also, their means of supporting themselves, with or without assistance, during their preliminary studies. The returns are not in a state of sufficient completeness to be laid before the Assembly. But your Committee would respectfully offer one or two observations on the contents of them; and,

"*First*, The whole number of young men looking forward to the ministry of the Free Church, can by no means be gathered from these returns. Besides that they are still coming to hand daily, they are doubtless very defective in regard to those students, especially in different stages of progress, who require no aid from the Church. The inducement was much less, of course, to report their cases to your Committee. They appear also to be very defective in regard to students already at the hall, or about to enter it this winter. Probably it was conceived that these would be sufficiently known on their coming before their Presbyteries for examination, and thereafter applying to be enrolled for the session.

"*Secondly*, Taking the returns, however, as they are, the whole number of young men reported, in all stages of progress, up to this date, is 220, of whom 72 are acquainted with the Gaelic language.

"*Thirdly*, Your Committee rejoice in being able to say, that the testimony borne generally to the character and qualifications of those reported is of the most gratifying kind, such as to afford ground of signal thankfulness to God, and of earnest hope that if He has committed a great and arduous work into the hands of the Free Church of Scotland, He is also raising up and preparing the instruments whereby it is to be accomplished. Some of the ministers, when referring to young men in their congregations of superior talents, and good worldly prospects, resolving to exchange these for the work of the ministry in the Free Church, in a spirit to all appearance of single-heart-

ed devotedness to God, exclaim 'It is the Lord's doing, and marvellous in our eyes.'

"*Fourthly*, The whole number of young men reported fall to be divided into four classes, in regard to whom your Committee lately issued a circular, intimating the terms on which they proposed, for the approaching winter, giving aid to those of each class requiring it. The terms were fixed by them with the view of striking a medium as near as possible between the undue discouragement of worthy persons, and the inviting of such as might be unworthy and unfit. This circular bears directly upon the peculiar objects intrusted to your Committee, and they have to ask the venerable Assembly to sanction its transmission, with some additions, to all the ministers of the Church for their guidance.

"And now, *fifthly*, Your Committee would observe once more on the returns, that, taking the rules in the foregoing circular, in connection with the number of young men that have been reported as *standing in need of aid* in prosecuting their studies, a very large expenditure must be incurred, such as will probably require all the funds that may be at the disposal of your Committee, after the annual collection appointed by last Assembly for the Home Mission, shall have taken place. Of the whole young men returned, no less than 124 have been reported by their ministers as requiring either total or partial aid from the Church. This may seem a large number; and doubtless the cost will be large—perhaps not under L.2000. But while it is unquestionably right and necessary that every precaution be taken against abuse, and such rules laid down as may secure the thorough scrutinising of each case, and judging of it by competent parties upon its own merits, your Committee cannot too strongly express their conviction that, for the all-important object of obtaining, without delay, an adequate supply of thoroughly educated ministers, to meet the present exigency, no pecuniary sacrifices ought to be shrunk from by the Church, or can be, without consequences of the most disastrous kind. There are considerations on this subject,—reasons of very special urgency,—in regard to the Highland districts, which your Committee willingly leave to be laid before the Assembly by those intimately acquainted with the Highlands. It seems impossible, however, to look at the state of the country generally, without seeing far more than enough to bear out the conviction your Committee has just expressed.

"The facts are notorious generally, and will be laid before the venerable Assembly by other Committees in detail, regarding the present unexampled demand for labourers,—the miserably scanty and imperfect supply of many congregations,—the new congregations ready to be formed everywhere, if there were but the prospect of a stated ministry in them, the thirst that has been awakened all over the country for the preaching of the gospel, not for the mere supplying of ordinances in a particular communion, but for the preaching of God's Word by those to whom the people have been led to look up with an unwonted confidence and affection,—the cry, in short, that has been coming up from all parts during the last six months, "Send us more men," almost as uniformly met by the answer, "We have none,—we are ourselves in want." Even if the present generation of ministers were able, as they are not, to continue the excessive labours at present devolved upon them, in the supplying of other congregations besides their own, how imperfect must such supply necessarily be, and given oftentimes at how great an expense to the comfort and welfare of their own flocks? Then, let it be remembered, that, so far from their being a prospect of supply in the ordinary course and working of our divinity hall, we have been compelled to meet, in some measure, the present exigency, by forestalling our students there, so that many of those are already sent forth into the field, who, in the ordinary course, should have been but entering it some time hence. Nor is it to be forgotten here, in reference to our foreign missions, that the growing zeal and devotedness of our students for the ministry can scarcely fail, in connection with the adherence of all the missionaries to the Free Church, to lead a larger number than before to turn their thoughts, and in due time bend their steps, to foreign fields of labour, thus farther diminishing our supplies at home.

"All these things which, in some views, are full of encouragement, and give ground for thankfulness and congratulation in other views, are fitted to suggest very serious and solemn thoughts to every reflecting mind. What a responsibility is at this hour

lying upon the Free Church of Scotland! How mighty a work has been committed to her hands! What an enterprise has she undertaken! What fields of usefulness are opened before her. And how miserable a thing if, with 'a price put into her hands,' as it were, to win multitudes of souls, she should be found to have had 'no heart' for the improving of this day of divine visitation! Should the present intense desire be suffered to wear itself out unsatisfied, what danger of a reaction! If the people, once led to look for ordinances from the Free Church, and to attach themselves to her communion, should find their hopes disappointed, what danger of their either settling down into a deeper indifference than before, or else running into wild and extravagant courses, scarcely less injurious to the interests of religion!

"Your Committee, however, are very fully convinced that, if such melancholy results should arise, it will be the Church's own fault. The Lord appears to be graciously preparing the supply for which His own providence has created the demand. It were an anomaly in Providence, indeed, if it were otherwise. He is furnishing the materials, if we have but the wisdom to avail ourselves of them. He has stirred the heart of the country to its very depths by the late movement in the Church; and there are very many, of different ages, and in different stations in life, under the movings of His providence and Spirit, ready to 'offer themselves willingly among the people.' It is perfectly clear, at the same time, from the returns obtained by your Committee, and by the Gaelic Committee, that extraordinary means must be used by the Church, that those offers may be rendered available. It is clear that pecuniary aid, to a large extent, will be indispensable, in the prosecuting of the studies of the young men. Let caution here by all means be used, checks devised to prevent abuse, every possible care taken to secure a wise and judicious management of this branch of the Church's affairs. But decision is required, and boldness, as well as prudence and caution. The emergency is peculiar, and the measure must correspond with it in character. Your Committee would confidently throw the whole upon the wisdom and liberality of the Church, earnestly, also, asking an interest in her prayers, that as there are difficulties, unquestionably, connected with a scheme of this nature, so wisdom may be given to surmount these; that, as the Lord alone, whatever means it behoves us to use, can qualify and 'give pastors according to his own heart,' so He would fulfil to us His own promise in this respect, that as the harvest truly is great, and the labourers few, the Lord of the harvest would send forth labourers into his harvest."

Circular by the Home Mission Committee of the Free Church, with the sanction of the General Assembly, regarding Students.

There are four classes of students in regard to whom special provision requires to be made, in the present state of the Church:—I. Divinity Students, either already at the hall, or prepared to enter it this winter; II. Students, looking forward to the ministry, in the course of their preliminary classes at college; III. Students certified by their ministers as being ready to enter college this winter; IV. Young men requiring preliminary instruction before entering college.

I. Divinity Students.

1. The Free Church can have but one divinity hall for the present session at least; and her general rule, subject to exceptions only, must be the attendance of her students there. It will be the desire of the Church to afford every facility for such attendance within her power, and suitable aid will be given in those cases that may require it. Students desiring to be exempted from coming to Edinburgh, are desired, without delay, to signify this, together with the grounds on which they seek exemption, to the Convener of the Education Committee, 7 North St Andrew Street,—it being in contemplation to make such provision as the Church may have within her reach, for special cases, at the other university seats. Those students requiring aid, will be expected, as soon as possible after their arrival in Edinburgh, to give in an application to that effect to the Convener of the Home Mission Committee, specifying the amount which they expect to require.

2. In the present exigency, students who, by passing through the full literary and

theological curriculum, would be more than twenty-four years of age at the time of their receiving licence, will be admissible into the divinity hall after completing three sessions at college (subject, of course, to the usual Presbyterian examination). In the case of students who have already attended three sessions, this may be done by their being allowed to take their last literary class along with theology, in their first session at the hall. In the case of students entering college, and willing to stand a searching examination in Latin and Greek, the object may be attained by their being allowed at once to enter the logic class, or other class occupying the second year of the curriculum.

II. *Students in the Course of their Preliminary Classes at College.*

The Home Mission Committee will be willing, for the approaching session, to give aid to the students of this class requiring it, upon the recommendation of their respective ministers or any other minister of the Free Church, personally or thoroughly acquainted with them; but on the understanding, to be intimated to them, that they must be prepared to stand an examination at the close of the session, in Latin and Greek, together with the subject of the classes they shall have just completed, as the condition of their receiving continued encouragement. The examination to be by a Committee of Presbytery at the university seat, and having in charge, where they are satisfied with the student's progress, to prescribe suitable studies to him for the summer, and with a view to further examination at the opening of the following session. Ministers recommending students of this class for aid, are desired to transmit the recommendations, as soon as possible at the opening of the session (without regard to any previous communications,) to the Convener of the Home Mission Committee, (7 North St Andrew Street), specifying whether the aid required will be total or only partial, and if partial, the probable extent of it. They will also be expected to transmit the names to the Convener of the Committee of Presbytery at the university seat, that some superintendence may be taken of the students during the session.

III. *Students certified by their Ministers as being ready to enter College this Winter.*

For the present year the Home Mission Committee will deal with this class as with the previous one, the same rules being observed by ministers recommending.

IV. *Young Men requiring Preliminary Instruction before entering College.*

The Committee will deem it indispensable to their aiding young men of this class,—1st, that they be recommended by their respective ministers to the Presbytery of the bounds; 2dly, That they be examined and approved by the Presbytery, having in view personal piety, good abilities, and declared serious desire and intention to study for the ministry as essential qualifications; and, 3dly, That the Presbytery, without delay, report them as approved to the Convener of the Home Mission Committee, specifying also what means of instruction they would suggest, especially in their own neighbourhood, as combining efficiency with economy; and farther specifying the probable amount of aid that will be requisite in each case.

It is particularly requested that ministers, on receiving this circular, will proceed at once to act upon it, without waiting for any further instructions in regard to the cases they may have severally reported.

In name and by appointment of the Committee,

CHAS. J. BROWN, *Sub-Convener.*

Presbyterial Committees for

EDINBURGH.—Rev. Mr Grey, Mr Buchanan, Dr Candlish, Mr Elder, Mr Cowe, Mr Gregory, Mr C. J. Brown; Mr Tweedie, Convener.

GLASGOW.—Rev. Dr Buchanan, Dr Smith, Dr Henderson, Mr King, Dr Paterson, Mr John R. Anderson, Mr David Brown, Mr Lorimer; Dr Forbes, Convener.

ABERDEEN.—Rev. Dr Black, Mr Davidson, Mr Foote, Mr Murray, Mr Spence, Mr Bryce, Mr Simpson, Mr Gordon; Dr Brown, Convener.

ST ANDREWS.—Rev. Mr Brown, Largo; Mr Nairn, Forgan; Mr Nicolson, Ferry-port on-Craig; Sir David Brewster; also the minister who shall be appointed over the Free Church congregation of St Andrews, and any others whom these may assume. Mr Brown, Convener.

REPORT OF THE GAELIC COMMITTEE.

Dr W. MACKAY rose to give in the report of this Committee. He said,—With the permission of the House, I will consult its convenience by not reading the report, but by referring to its special features only. The Committee, in submitting their report, are anxious to embrace the opportunity of impressing on the Assembly, and on the minds of the adherents of the Free Church throughout the land, how large and important a portion of the whole Church is comprised in the territory assigned to the Committee. This fact must be evident, when it is merely stated, that out of the 470 ministers who have abandoned the Establishment, and are now members of the Free Church, 101 speak the Gaelic language, and use it wholly or chiefly in their ministrations. (Hear, hear.) But it would be a most inadequate view of the state of destitution in the territory under our charge, if we were to suppose that it is only in those parishes where the ministers have seceded that destitution exists. I trust that, as convener of the Gaelic Committee, I will be excused for mentioning another fact, that, as 101 ministers in those districts are now ministers of the Free Protestant Church, 105 ministers remain in the Establishment—thus showing that very nearly one half of the ministers of the Highlands and Islands have quitted the Establishment. (Cheers.) I mention this not with a view of vainly exulting in it, but solely with a view of impressing on the minds of this Assembly, and on the minds of the country at large, that this fact is in reality an index of the strength of feeling and principle with which the inhabitants of the Highlands and Islands cleave to the Free Church of Scotland. (Hear, hear.) It will at once appear, from the facts already stated, that 105 parishes in the Highlands and Islands, within the bounds of the six Synods I shall afterwards name, are requiring aid for the maintenance of religious worship and ordinances among them. But this is not all; for I need hardly state that, under the former system, many of the parishes in the Highlands and Islands, both as to extent and population, far surpassed the abilities of any man to work them efficiently as a minister of the gospel; so that many of these parishes, if the Free Church expects to occupy the whole territory, must evidently be broken up into two, or three, or more localities; and I am free to say, that had the Free Church only the means and instrumentality to put in operation, each one of these 105 parishes might have a flourishing and prosperous congregation, even if each had been divided into two, or three, or four. These congregations, the Committee are persuaded, would, on an average, outnumber the usual congregations in the Lowlands of Scotland. (Hear, hear, hear.) They might not be so abundant in worldly means—in that respect they are not so strong; but it must be gratifying to the Church to consider—as the Committee assures them they may safely do—that if weak in the resources of this world's goods, they are strong in their attachment to the principles of our Church, and are manifesting at this moment the strength of their attachment and their faith, by waiting patiently for the deliverance which the God of our Church may yet send to them. (Cheers.) The use of the Gaelic language is not the only distinctive feature of that territory—though that feature, indeed, is not one which you will easily convince the Highlanders will be sufficient to cause our Lowland brethren to underrate our numbers and position. I can assure you that the inhabitants of the territory under our care, already express and cherish much stronger confidence in the sincerity of the attachment of the Free Church to their interests, than ever they did towards the Establishment. (Cheers.) There is another distinctive feature, which renders the duty of the Free Church towards them more onerous and difficult—I mean the worldly poverty of the great bulk of our Highland population. The Committee could not but hear with something of painful anxiety the regulations according to which additional congregations are to be formed and recognised; and they cannot but entertain a fear that if the necessity of organising them be measured, in the first instance, by the aid which they bring into the treasury of the Church, our Highland congregations may rather despair than hope. (Hear, hear.) But, after all, I fear no cause of apprehension on the subject; for I am convinced that, with the principles, and motives, and feelings, which pervade the mind of the Free Church at large—that

however small the contributions which may reach the treasury of the Church from individual districts and localities, yet when the necessities of this territory are brought before you, our Highland brethren will not be overlooked in the dispensation of the resources and instrumentality of the Church, in order to spread the Gospel in the rougher and more destitute portions of our native land. (Cheers.) The Committee have to report that throughout the Synods of Argyle, Glenelg, Ross, Sutherland, and Caithness, Moray, the Gaelic portion of the Synod of Perth and Stirling, and a small portion of the Synod of Aberdeen, they have ascertained that there are 150 stations at which probationers of our Church could be at this moment most usefully employed, and would find more than sufficient occupation in the ordinary duties of a Christian ministry—an occupation almost incomparably more difficult than what falls to the ordinary lot of ministers in the Lowlands of Scotland. (Hear, hear.) And the Committee trust that it will be sufficient to awaken the tenderest sympathies of the Church towards the territory under our care, when we mention, that while there exist there 150 stations, the utmost number of labourers now at our command is only 31, leaving, say, 120 congregations—really congregations, though not actually organized—destitute of the ordinary ministrations of the gospel. (Hear, hear.) The Committee desire next to advert to the steps taken by them, under sanction of the last General Assembly, for providing temporary supplies. Deputations of ministers were sent forth, during last summer and autumn, to visit and preach in the districts of the Highlands and Islands. Ten deputations were sent forth, to the number of about thirty of our fathers and brethren. And the Committee have also to report that the accounts they have received from these deputations, as to what they witnessed in these districts, was most interesting—indeed, were we to go into detail, we could waken, still more than by one general view of the destitution, your kindest feelings and sympathies towards the Highlands and Islands of Scotland. I feel the strongest conviction that, never since the first light of the Reformation dawned on the land of our fathers, has there been such a universal religious movement over the whole of the Highlands and Islands as there is at this day. (Cheers.) There is there at this moment presented to view a spiritual realization of the prophet's vision of the valley—there is a moving and a shaking of the dry bones, and the Spirit of the Lord is evidently going forth to work a work which shall be great in our day, and the effects of which eternity itself alone will unfold. (Cheers.) It is known to the Church, and to the country at large, that scenes of religious revival were not unfrequent in certain parts of the Highlands and Islands in former days, and that there have been some also of a more recent date; but in those districts where revivals formerly took place, we may say there is a new revival now; and that there is an awakening even in districts where they never took place,—where, indeed, at least theologically, the pure doctrines of the Reformation had never been preached in their fulness and freeness till this day. (Hear, hear.) The Committee would also report that, speaking generally, the religious aspect of the Highlands and Islands of Scotland is most encouraging; and shall the Free Church not set itself to consult how this movement is to be guided, and how the spirit which seems to be in the movement shall be sustained and cherished? I submit that, as it is utterly impossible in a report of this kind to enter into full details regarding the state of the territory committed to our care, the statements of the fathers and brethren forming the deputation should be sent forth in one of the monthly communications, as there would thus be presented to the Church and to the country at large a pretty full view of the state of the Highlands and Islands generally, such as could not fail to raise to a high pitch of, I may almost say, excitement, the sympathies of Scotland at large in regard to the districts now referred to. While there existed such a destitution of the ordinary means of grace, the Committee, under sanction of the General Assembly and Commission, besides sending forth deputations, did, in the next place, put itself in communication with all the ministers of our Church using the Gaelic language, for the purpose of getting them to report to the Acting Committee of the Special Commission the number of young men desirous and prepared to come forward with the view of studying for the ministry of the Church. The result was that we received the names of eighty young

men, speaking the Gaelic language, desirous and anxious to devote themselves to the work and labour of the ministry in the Free Protestant Church. Of these eighty however, there are only fourteen who have attained to the length in their studies of entering the divinity hall, so that we can only expect at next Assembly ten or twelve additional probationers at the utmost to send to a territory so wide and so utterly destitute; and what is that among so many? And the more we go into the subject the more need there appears that the Church should still farther exercise patience, love, and charity, as we find that most of these young men will require to be totally supported by the funds of the Church itself, in prosecuting their studies. But I feel persuaded that this House will not judge that the value of these forthcoming labourers is to be decided by the extent of their worldly resources. So far as can be judged, they are in some measure prepared for the ministry by the work of God begun in their hearts, and in regard to talents and gifts, I may say that they are at least no way inferior to the generality of young men that devote themselves to the office and work of the ministry in Scotland. But it will be manifest that the relief of the religious destitution existing is more than can be accomplished by sending forth thirty or forty probationers to minister in a territory so extensive. We have 150 congregations, and only thirty or forty preachers to supply them; but observe, also, that this small number is being constantly diminished, by individuals being called to congregations, and becoming the pastors of fixed charges; and the Committee cannot hope that the destitution is to be overtaken at all, or at least in an efficient manner, by the sending from year to year of such deputations as were sent forth this year. The Committee admired their Christian zeal and kindness in leaving their flocks for a season, and encountering the toils and hardships of journeying in that rugged part of the country; but there is a limit beyond which they cannot task the endurance of congregations in wanting regular ministrations, at the call of those in a great measure unknown to them. The next object to which the Committee directed its attention, was the providing, under sanction of the Church, lay aid to supply the lack of ministerial labour. We leave to the Acting Committee to state the principles on which the Free Church, in her present circumstances, calls for such services. The Committee hope, by the use of catechists, to supply the destitution in a partial and temporary manner. We sent circulars to the ministers of the Highlands and Islands, for the names of those fitted to undertake the duty of catechists. We received the names of about forty, whom we shall send forth to labour during the winter and spring, and whose services we hope to continue; but I need not demonstrate that the services of catechists can never supply the want of a regular ministry of the gospel. In the next place, I have to remark that, looking to the destitution existing, we think it cannot be to any great degree overtaken but by a certain number of ministers of the Church, speaking the Gaelic language, being relieved from their charges, and sent forth to itinerate, from year to year, throughout the Highlands and Islands. (Loud cheers.) The Committee are impressed with the persuasion, that this is the only plan which the Church in her present exigencies can possibly adopt. The demand is loud and as extensive as the destitution itself; and if the general religious movement now spread over the face of the country be not regulated and controlled by the exhortations, and ministrations, and counsels of an experienced ministry, it may end in confusion and not in good; and on this Free Church may lie, even in the sight of the world, the responsibility for the evils that will accrue. (Hear.) I would therefore most earnestly and imploringly advise this Assembly to adopt some measure by which a certain number of the most experienced Gaelic ministers of the Church may be immediately relieved from their charges, and sent to itinerate in these territories. (Hear, hear.) The Committee have rejoiced to find respected and able ministers of the Church not unwilling to enter on these arduous labours. (Hear, hear.) The Committee think that five or six of these going to stated places throughout the country, at very distant intervals, is the very smallest means by which we may hope, if I may use the phrase, to keep matters at all in order throughout these districts; and I implore your sanction to a measure accomplishing this object, as you value the interests of perishing souls, and the honour of the Redeemer's cause in our native land. (Cheers.) We wish to

present a comparative view of the state of the Synods under our charge. In the Synod of Argyle, 38 ministers have remained in the Establishment; and without entering into anything which might give offence even to the most sensitive of our opponents, I may say that, as their principles and ours differ so materially, that our adherents cannot be benefited by their labours, the destitution in that territory must be in proportion to the number of ministers remaining in the Establishment. (Hear, hear.) And I feel persuaded, that if we had a minister to place in each of these parishes, the Establishment would retain even then but a mere fraction of the whole population. In the territory of Argyle, too, there are influences at work—if not clerical influence, the influence of those who have worldly influence and authority, to defer, and hinder, and forbid, if possible, the adherence of the population to the Free Church of Scotland. I would that the world should know the most cruel temptations which our poor countrymen undergo in these districts. In this as in other Synods, it is now a crime of the blackest die to be a member of the Free Church. Tenants are not only threatened with expulsion from their poor holdings, but are told that if they join the Free Church, their old bones will not be permitted to rest in the burying-grounds where the dust of their fathers lies. (Cries of hear.) Unless you stretch forth a helping hand, our cause in that territory fades and dies away; and our enemies are waiting anxiously, and taking advantage of every step which they think a step of retreat in the cause on which we have entered. And I would, with the consent of the Committee, entreat the Assembly to let it be an instruction to Presbyteries, in the case of ministers in other parts of the country called to charges in the Synod of Argyle, to have special respect to the destitution existing in that territory. Dr Mackay then stated, that in the Gaelic portion of the Synod of Perth and Stirling twelve ministers had remained in the Establishment, and that the persecution there was not so great as in other quarters, owing, in some degree, to one noble example. In the Gaelic portion of the Synod of Moray, 17 ministers had remained in, and the destitution consequently was very great. In Ross only 5 ministers had remained in; and he hoped his Ross-shire friends would not think he was pressing too heavy on them in suggesting that they should give assistance to the more destitute Gaelic districts. He would pass over the Gaelic portion of the Synod of Aberdeen, as the wants of that district were in the course of being supplied. The case of Sutherland had been so often adverted to during the Assembly that he would not dwell on it. Dr Mackay again expressed his conviction that the Duke of Sutherland had acted under misinformation—a surmise in which he was confirmed by the tone of a letter from one of his Grace's officials, formerly read, and in which the logic and the grammar were much on a par. He had still hopes, however, that his Grace would personally inform himself as to the real nature of the case, and adopt a better course. He concluded by saying that he had stated the substance of the report which the Committee had to present, and at down amid loud cheers.

Dr CANDLISH then rose to give in the report of the Acting Committee. He said, at this late hour of the night, I am sure I will be conferring a favour upon you, if I condense the report as much as possible, though it might be extended to a considerable length, if I were to detail the whole amount of our operations. The report will be afterwards revised and printed; so that the members of Assembly will have an opportunity of considering it more carefully in writing, than they can possibly do by simply hearing of it. But before going into the general report, I must bring before you several particulars which were remitted to us during the sitting of the Assembly. [Among the details under this head, few of which were of public interest, the following may be mentioned.] He proposed that Adam Blyth, a preacher in London, should be ordained to the office of the holy ministry, and went on to say—Adam Blyth is an individual to whom the Church and the cause of religion is much indebted. I formed his acquaintance when I was in London. I found him labouring in the uphill work of forming a new station at Westminster. I had the pleasure of preaching for him at this new station; and I may say literally that that was my first appearance on any stage, for I preached then in a theatre. I preached from the stage; and I preached to the pit, boxes, and gallery, all left standing as

when the place was used as a theatre. (Laughter and applause.) I preached to a very large congregation on that occasion: and I will say, that Mr Blyth has been mainly instrumental in getting up that station, and in keeping it in operation. He has been most assiduous as a Sabbath school teacher, and as the superintendent of a Sabbath school, in collecting together a large number of children; and I have no doubt whatever, that if he is appointed to the office of preaching the gospel, he will be the means of strengthening the hands of the brethren in London, and fostering a new station in a very destitute locality in London, where a large number of Scotchmen are living in crime and in profligacy, and destitute of all religious ordinances, so that as a field of usefulness, its importance cannot well be over-estimated. (Hear, hear.) In the next place, I have to report a plan of representation for the General Assembly, which was at last meeting remitted to the Special Commission, and by them to the Acting Committee. This report should properly have been given in by our excellent legal adviser; but as it is very simple, he has requested me to make it part of my report. I am persuaded that it is the mind of the Assembly, that as soon as possible the Church should fall into its regular system of representation. It is well that we have had Assemblies upon another system; upon the system of admitting all the ministers of the Church, and an elder from each kirk-session. But it is desirable that as soon as possible we should return to the old representative system. It is important that as soon as possible we should exhibit to the Church and to the world the aspect of entire regularity; and that, if possible, we should be seen to go forward again in our old course, just as if no separation had ever taken place between the State and ourselves. With this view, we have already, during the present sitting of the Assembly, made arrangements for the meeting of the several Synods; and we come now to consider the desirableness of returning immediately to the old constitution of the Assembly on the representative system, apart altogether from any consideration of the inconvenience of collecting the whole ministers of the Church together into one place. I trust that by next May this Church will exhibit to the country and to the world the aspect of a settled and confirmed institute, and that we will proceed to the discharge of our business as if we had met with no interruption; for, in point of fact, the connection of the Church with the State is to be viewed as a comparatively accidental circumstance,—the essence of a Church consists in her relation to her Great Head,—and whether the State shall discharge her duty to the Church or not, is a question which the Church cannot decide, and for which decision, therefore, the Church is not answerable; and it would be a noble spectacle, which, under God, the Church would exhibit to all Christendom, that she has sustained the shock of separation from the State without staggering under the blow—that she has gone on majestically, I would almost say under the guidance of her Great Head, on her own straightforward course, and that after the lapse of a brief year she is found in all her order and regularity without State support, as regularly and effectually working as when she enjoyed the smiles of the great. (Loud cheers.) The plan of representation is the following:—To compensate for the loss of the burgh elders, it is proposed that Presbyteries should return elders and ministers in equal numbers. (Cheers.) I may mention here, that there was a doubt in the mind of the Committee for some time whether it was not desirable to keep up the ancient practice of having burgh elders, to be elected, of course, not now by the Town Councils, but according to the ancient system, by the different Sessions of the burgh. After mature deliberation, however, it appeared to be upon the whole safer that all the representatives should be elected by Presbyteries; but to keep up an equality of numbers between elders and ministers, the Presbyteries should return equal numbers of both. The proportion of the returns to be made by each Presbytery is recommended to be fixed according to the rule by which were determined the number of ministers to be sent by each Presbytery before the disruption; and farther, that the professors of theology should be *ex officio* members of Assembly. Having then, he continued, laid upon the table these particular deliverances, I call the attentions of the Assembly to the report of our ordinary proceedings; and the Assembly will bear in mind, that this report refers specially to the Lowlands, as the report on the Highlands has been

already given in. This report consists of three parts. The first refers to our past proceedings; the second to the subsisting state of the Church; and the third to our prospective arrangements. First, then, as to the past proceedings of the Committee, the Assembly will bear in mind that the principle on which the Committee was called to act was that laid down to last Assembly,—that it was the duty of the Church, as far as possible, to provide a supply of the means of grace for the whole of her adhering population. This, I crave you to bear in mind, the last Assembly distinctly recognised as the duty of the Church,—that they would not merely provide for the then existing ministers and congregations, but that, through Divine grace, the whole population of the land that desired it should enjoy the means of grace in common with the Free Church. Again, you will bear in mind that, before our separation from the state, by deputations, and the excitement that was then prevailing, the minds of men were stirred, and a large demand was created for the preaching of the gospel by the agents of the Free Church. This must be borne in mind, that the Assembly may understand what our business was, and what was the difficulty of it. The Committee found the Church in a position limited as to the number of ministers who had gone out of the Establishment,—limited as to the number of preachers adhering to her communion; but the Church was bound to give supply of ordinances, as far as possible, to the whole of the adhering population; and that population had been so stirred and excited by the agitation of the privileges of the Church, that they were every where ready to listen to their ministrations. This was the difficulty with which the Committee had to struggle—this was the problem which they had to solve—the supply of a large and still increasing demand, with a greatly inadequate supply; and this explains much of the difficulty which the Committee has experienced in carrying on the object for which it was appointed, that we were working out the insoluble problem of how one loaf of bread was to do the work of two; or how 100 ministers and probationers were to do the work of 200. This was the problem we had to solve; and in the struggle to work it, we had to give and take—to withdraw a man there and send him here; so that, if possible, a competent provision might be made for the wants of the adhering population. The Committee early felt the necessity of calling the attention of the various Presbyteries to this subject, that they might concentrate their supplies, and economise their resources, that they might go as far as possible. We addressed to them a circular on the subject, which I shall now lay upon the table, with the view of still farther meeting the exigency. The Acting Committee appointed deputations to visit various districts in Scotland. The account of their visit to the Highlands has been already given in. The deputation to the Lowlands has brought back most interesting information, and they have discharged the great duty in the several districts they visited, of preaching the gospel, of holding meetings, and of explaining the principles of the Free Church. I have only further, in reference to the past proceedings of the Committee, to advert to one or two difficult and delicate questions which the Committee had before them. The Committee had before them various applications, with regard to the sanctioning of charges. It was devolved upon the Acting Committee, with the sanction of the Presbytery of the bounds, to sanction these charges; and they were sent to this duty without having any system of rules laid down, such as they trust will guide them for the time to come. In consequence of this deficiency, instances of irregularity may have occurred, and charges may have been sanctioned where farther deliberation was desirable. The Committee was also asked to interfere in the matter of calls. I request the special attention of the Committee to this. This matter did not fall directly within the scope of their own proper department. There were only three cases which they made exceptions from their general rule. One of these was the call to Auchterarder, and I am sure the Assembly will consider that the Acting Committee did not step out of its province when it gave advice to this important station, and desired that the minister who received the call should accept it. Considering the marked position which the people of Auchterarder occupied in the eyes of the Church and the country, and the services which that congregation rendered to us, by its standing firm and true to the Church in all its contentings, considering that any failure or division would be hailed by our opponents as a

triumph,—these circumstances led the Church to interfere so far as to interest themselves in the acceptance of the call from Auchterarder. In the other two cases we merely gave our individual opinion as to the importance of the different places, but reserving all their functions and duties to the respective Presbyteries. The only other matter before us was the consolidation of different churches. I will not dwell at length upon this; suffice it to say, that the Committee were forced to entertain the question, how many churches they could sanction to be posted in one place. Wherever it was practicable, they recommended the union of small congregations, to prevent the necessity of having more congregations than was absolutely necessary placed in one locality. This part of our task required particular delicacy; but the Committee felt that it was not reasonable to expose the Church to the risk of having more churches than were necessary in one particular place, considering the amount of demand made upon the Church from all quarters for supplies. I may mention, farther, that, in order to meet the exigency of the case, the Committee availed themselves of the assistance of students and catechists in a small portion of the Lowlands, and to a still larger extent in the Highlands. There are twelve of these probationers in the Highlands; and I again repeat, as part of the report, what I stated, that the Committee feel greatly indebted to the Presbyterian Church in Ireland for the seasonable aid they afforded this Church in sending over a number of their ministers to supply our destitute localities. We have had from twenty to thirty of these Irish ministers over here for the last few months. Their services have been most indefatigable; they have preached forenoon and afternoon, and often in the evening, of every Sabbath; and they considered themselves quite affronted if they were not allowed to preach every day during the week. (Cheers and laughter.) In regard to the second part of our report, which relates to the statistics, to a certain extent, of the Church as it at present subsists, these statistics may not be to a fraction accurate, but they will be most carefully revised before the Report is formally printed; but, at the same time, I believe they give an approximation to the truth; and it may be interesting to the Assembly, and to the Church at large, to know, as far as the returns enable us to tell it, what is the actual state of the Church, as to the extent of the number of her labourers, and the number of her congregations. I will give them in one or two tables; and first, as to—

CONGREGATIONS.

Number of adhering ministers,	.	.	.	.	.	449
Number of congregations supplied with ministers since the disruption	.	.	.	.	.	47
Number of congregations with ministers called,	.	.	.	.	.	29
Number of congregations still unsettled,	.	.	.	.	.	90
Number of preaching stations,	.	.	.	.	.	139
						<hr/> 754

LABOURERS.

Ministers outed, and remaining in their old charges,	.	.	.	.	432
Ministers outed and removed to new charges,	.	.	.	.	18
Ministers outed, and unsettled or called,	.	.	.	.	15
					<hr/> 465

Probationers ordained since the disruption,	.	.	.	.	30
Probationers adhering at the time of the disruption, and not yet ordained,	.	.	.	.	110
Probationers licensed since the disruption and not yet ordained,	.	.	.	.	20

There are, therefore, 432 who have not left their old charges, and it will thus appear that we have, at this moment, about 754 stations to be supplied. Of these, upwards of 600 are fixed congregations, and several others nearly ripe for the calling of ministers. To meet the 754 places where supplies are to be given, we have 465 ministers who left the Establishment, 30 probationers who have been ordained since, and 240 probationers,—in all from 600 to 700 labourers. With the materials I have before me, I could give some interesting details regarding the necessities of the Church at this moment. I could give some reports as to the difficulties in which

ministers and Presbyteries have found themselves, in consequence of the lack of supply. The amount of labour devolved on the ministers of the Church generally, and certain ministers in particular, in giving supply is, I am sure, such as none of us could have anticipated almost as possible; but the lateness of the hour prevents me from reading to the Assembly any of the documents on this head now in my hand. And now, Moderator, before I pass from the state of matters relating to the existing state of the Church, allow me to say that there is a difficulty in the adjustment of the probationers, and ministers throughout the Church; that is to say, there are some Presbyteries supplied with more than their fair proportion, and others with less. I shall read the names of those Presbyteries which appear from the returns to be best supplied. They are,—

	Ministers.	Probationers.
Haddington,	11	2
Dunse and Chirnside,	8	1
Stirling,	12	
Selkirk,	6	
Coupar,	10	
Strathbogie,	10	
Kirkaldy,	13	
Forres,	5	

Those worst supplied are Kelso and Lauder, Lochmaben, Dumfries and Annan, Stranraer and Wigtown, Hamilton, Lanark, Forfar, Deer, Ellon, Orkney, and Shetland. On the subject of Deer and Ellon, I will read from a correspondence now in my possession. The first I shall read is from a memorial from elders, which says—

“ Within the bounds of this Presbytery, consisting of eight parishes, there are no adhering preachers at all. Mr Philip of Cruden, who is the only minister who has joined the Free Church, has to contend single-handed with a most active and powerful opposition, and a combination of clerical and aristocratical influence as is rarely to be found. This district and that of Alford have always been strongholds of Moderatism, which here exercises a power even over the minds of the people which it possesses not elsewhere.”

I particularly refer to this as one of the instances in which we are specially indebted to a single individual. I believe that the Church of Scotland owes a debt of gratitude to Mr Philip of Cruden, both for what he has done before the separation, and what he has done since. (Hear.) He has had to contend single-handed with the opposition of all the other ministers of the Presbytery, and by almost all the landed proprietors; and I need not remind this Assembly that the Presbytery of Ellon contains the ablest of the ministers now remaining in the Establishment. (Hear.) The next communication I shall read is an extract from a memorial from Deer.—

“ In this Presbytery only two out of fifteen ministers have separated from the Establishment. Of these two, one, from the delicacy of his health, is not available ordinarily for extra-parochial duty, and the other, being the only minister of the Free Church in the large community of Peterhead, has his hands more than filled with his own proper work. At the time of the Assembly, those interested in the district had secured, as they supposed, the service of five missionaries for the partial supply of its wants.”

Similar letters are reaching us from various parts of the country. I mention this because I wish to ask from the General Assembly, if they are pleased again to appoint a Committee for managing their business, not summary powers, but some sort of discretion, by correspondence with Presbyteries, to get those that have more than their share to relinquish a few, to be given to those that are destitute of their equal proportion. I, of course, refer to the distribution of probationers. I think it necessary that our probationers be stirred up to the discharge of their duty in being willing to act in the service of the Church wheresoever the exigencies of the Church may require. I rejoice to hear testimony to the willingness and alacrity of the preachers in the service of the Church; but I must, at the same time, say, that a natural preference is felt for such comfortable districts as Edinburgh and Glasgow; whereas, I would rejoice if this Assembly would stir up the preachers to feel a preference for

such districts as Deer, Ellon, Orkney, or Shetland—(cheers)—and desire our preachers more and more to feel that we are engaged in a high and holy vocation. And our preachers, if they are worthy to be preachers in this Free Church, should consider it an honour to be sent to the utmost corners of the land for their Master's sake, and in their Master's work. (Cheers.) I trust the preachers will freely place their services at the disposal of the Presbyteries of the Church, with an entire surrender of their own judgment, and with an entire willingness to go forth where their services may be most needed, not consulting with flesh and blood,—not asking where they are likely to obtain a comfortable settlement. The time was when this consideration might have more weight with probationers; but now they ought to consider where is the place that needs their services most, and where the souls of immortal men most need the preaching of the everlasting gospel. (Cheers.) Now for our future arrangements: and first, as to the general principle on which the matter is to be conducted, setting aside, of course, the Highland districts which have been, and which, I trust, will continue to be placed, to a certain extent, under separate superintendence. I say, therefore, that we are charged with two important works, the one subordinate to the other, but still essential to the success of the other; both are of indispensable necessity. The first work in which the Church is called to engage, is to concentrate and to condense the supplies. The first business of the Church now,—the first business of the Presbyteries,—the first business of every one of our Committees, is to consider how the available resources of the Church in preachers and ministers can be best brought to bear upon the country. I am aware that this work implies considerable difficulty, and consultation among the Presbyteries, and much dealing with the people; because unquestionably it will be impossible to attend to all that may require preaching stations during the winter, as we were able to do during the summer. It is plain that the weather itself will raise obstacles to this. We cannot be at the expense of sending men through the country during the winter as we were during the summer. The people will not meet with us in winter as they were wont to do during the summer. Our ministers must have more time to themselves this winter; they cannot undergo the fatigue, and the toil, and the harassing travel which they have done,—they must be left to their own homes. It is essential to the Presbyteries and to the Committee, that they should attend to the concentration of their forces. We must occupy the strong posts,—we must plant our ministers in important stations, and we must deal with the people in the way of recommending a diminution of their supplies, which is forced upon us by the exigencies of the Church. In this view, the Presbyteries of the Church, as it occurs to the Committee, ought immediately to set about the work of availing themselves of all their resources, and there can be no doubt that the people will be found in all parts of the country so thoroughly reasonable in the matter, as to acquiesce in any arrangement that the Presbyteries may propose. The other work of the Committee and the Presbyteries, is in opposition to that which I have already described—the work of expanding the Church. I believe that the first work, that of concentration, by which we endeavour to strengthen ourselves in positions which are important, and which may be most influential in the land, is the best preparative for the other work—that of the expansion of the Church, by which we may extend our influence all over the land. In carrying these objects into effect, we must endeavour to make our existing and available means go as far as possible. I propose, therefore, that the Committee be re-appointed, or rather that the suggestion which was made should be agreed to, that the Committee should be named the Committee for the Plantation of Churches, that they should be instructed to correspond with the Presbyteries and with the Finance Committee, and that it should be remitted to them, in conjunction with the Presbyteries and the Finance Committee, to superintend the supplies, and to determine on all cases connected with the erection of churches, according to rules laid down. I have now to crave the pardon of the house for the imperfect report which I have given in, rendered the more important because I have been anxious to save the time of the Assembly. The materials in my possession are large and extensive, but I believe it would have required more time to communicate them than can be spared by the Assembly. I have only, in conclusion, to call the attention

of the Assembly, and through the Assembly the Church, and the country at large, to the prospect before us with regard to the supply of labourers for this abundant harvest. It has been truly said, on more than one occasion, that the difficulties in which the Church is involved are mainly to be ascribed to the unexampled and unprecedented success with which it has pleased God to crown our labours. (Great applause.) We are not here this night to complain of the embarrassments in which we find ourselves involved, in consequence of the excessive demand which we find ourselves unable adequately to meet. We proclaim to the Assembly and to the Church, that the excess of the demand for labourers over the supply—the excess of the thirst for the waters of life over and above the fountains which we have it in our power to open, is the cause for which we are thankful to Almighty God, and we regard it as a token for good that may well lead us to go on in the good work of the Lord. (Cheers.) We are called to consider as a token for good the readiness which the people have manifested all over the land to receive at our hand the gospel of Christ. We indeed are in consequence involved in embarrassments, from which we do not see very clearly how we are to extricate ourselves. We, indeed, both in respect to the means of support, and in respect to the men to be supported—both in regard to the money and to labourers—are reduced to straits and difficulties; but let us remember that this of itself is a ground of confidence and encouragement that God has spread before us a wide and boundless field of usefulness, and that he has reduced us to the necessity of saying, Help, Lord, for vain is the help of man. (Cheers.) In this position we now stand, and I trust this Church will have grace given her to acknowledge its position, and amid all her devisings and all her schemings, to know that she is doing no more than her duty. Let us remember that we are now, in the providence of God, brought into the position in which we are called to say, The Lord alone can provide; the harvest is the Lord's; the Lord's also it is to send forth labourers into the harvest. I desire to bring before the Assembly the sources of supply in regard to labourers, to which the Church may instrumentally look. We are to expect no miracle,—no baring of the Lord's arm in any unusual manner; that is, without the use of the usual means. Let us then see what are the sources for the supply of labourers, on which we depend. Now, I think we may rely on three distinct sources for the supply of labourers, at least there are three sources that may be distinguished. The first and chief of these on which we must rely ultimately and pre-eminently, as every Christian Church must rely on, for a suitable and adequate supply of labourers, is the piety of Christian parents, and the early devotion of Christian youth to the cause of the Lord. On this point, I think the parents in our congregations, and the young, need to be reminded of their obligations; and it were well if ministers more habitually pressed on the attention of their congregations the duty of parents to devote their children to the work of the ministry even in their early infancy, and the duty of the pious among the youth of the land to devote themselves early to this sacred work. (Hear.) In this way we would have coming into our colleges, with a view to the ministry, the godly youth of the land from all parts of the country. With regard to these, we look upon them as an essential source of our supply; and we shall hail every new instance of a parent, stirred up by a sense of the loud call the Lord is addressing to him, to devote and consecrate a child to his service,—every new instance of a young man turning away from the secular pursuits of worldly ambition, and consecrating himself to the ministry of the word in the service of a Church which has no higher prize to offer now than the prize of winning souls unto God. (Cheers.) And, with regard to that class of young men, we still would insist on their passing through the full curriculum—the entire course of study hitherto presented by the Church, both of arts and theology. We have no wish to hurry men prematurely into the work of the Lord. The age prescribed as essential to a man's being licensed is not certainly to be anticipated; and if any change were needed, it would be to make a man more mature before he took upon himself the functions of a preacher of the Word. With regard to all such, we would still insist on their completing their full curriculum of study, both in arts and theology. But, then, secondly, we are entitled to expect, as we have indeed already found, that there are men somewhat more advanced in life, though still young, who may have a wish that

their full course of study should be advanced a year. My friend Mr Brown, in giving in his report, has already proposed that, in regard to those who, before receiving licence, will have reached the age of twenty-four, some dispensation should be allowed; one class in the literary course, and one class in the theological, may be dispensed with,—I mean one year in each course, so as to complete the whole course in six, instead of eight years. We are prepared to recommend that this be allowed as a general rule in cases of all kinds where, before his being licensed, the party will have attained the age of twenty four, and be prepared to stand a searching examination by their Presbytery, or by the Education Committee of the Church. We are prepared thus far, in the present exigency of the Church, to propose a relaxation in the strict rule of academic training,—no relaxation in the amount of acquirements asked, but some relaxation in the number of years prescribed. (Hear, hear.) I trust this Church will be distinguished more for her requiring of her candidates a competent measure of knowledge, than for her strictness in asking where they got that knowledge, and how many years they took to acquire it. (Hear.) Now, in that system, as carried out in the old Establishment, is it not notorious that the strict exaction of the eight, or nine, or ten years' attendance at college, the strict exaction of the college tickets, was made to cover the laziness, or worse than laziness, of the Church, in regard to candidates for licences? (Great cheering.) And is it not a reproach, a reflection on any Church of Christ, that she has injured herself, has restricted herself by stereotyped rules and regulations which she would not allow herself, in any instance, to relax; as to exclude from her communion, even John Newton had be applied for licence? (Hear, hear.) I repeat that my present object is to say, that we seek for no relaxation in regard to the acquirements which the Church demands; but simply ask this relaxation as to the period of attendance—that in the case of those young men, and those only, who, before obtaining licence, shall have got to the age of twenty-four, they shall be exempted from one year's attendance on the preliminary classes, and one year's attendance on the hall, provided they are found qualified on a strict examination. This will be a great encouragement to young men to come forward and study for the ministry. (Hear.) There is yet a third class from whom we may look for supplies,—a class of which the mention of John Newton is well fitted to remind the Assembly,—I allude to those of still more mature years.—men of experience,—men who have seen the world,—men who have, it may be, served their country,—men who have studied deeply, and who are learned in all the arts and sciences,—men who are of mature age, and who may feel themselves moved by the general desire to preach the gospel, or stirred by an extraordinary movement in some Church to devote themselves to the work of the ministry. Now I am far from saying that this Church should, under the pressure of any emergency, throw her doors open to any class of men, as the Established Church of England seems to have done. I am far from saying that we should indefinitely throw open our doors to men of all professions late in life; but there should at least be in the Church a recognised competency to open the door, if it shall see fit, to such men,—the Church should be prepared to take their case into consideration, and make trial of their gifts, so that without the bar of eight or ten years' study, they may be admitted at once into the service of that Master, love to whom has prompted them to make the application. (Cheers.) I am disposed to recommend that any such application should be made to the Committee and transmitted to the Assembly, that each case may be judged on its own merits—each case, I mean, of an applicant seeking still farther exemption from the strict rule that I have already proposed. All I ask is, that we, as a Church, should be prepared to give an answer such as I gave to a friend who consulted me on this subject. He spoke to me of an officer in India of high standing, of great attainments in literature, and of deep and long-tried piety, who was so moved by the hand of God so visibly manifested in Scotland, as to turn his thoughts to the ministry of the Free Church; but, said my friend, I suppose I may write to him that he need not turn his thoughts that way, as it will take ten years before he can go through the necessary course of study. My reply to him was, Write the very reverse—if he be such a man as you say, and the Church find him qualified, I would be ashamed of the Church if she did not open the door for

such special applicants. (Cheers.) We are anxious that the door should be thrown open for such cases. We do not speak rashly. Why, what have we been doing this very day? We have allowed the Presbytery of Bombay to ordain a man who, so far as I know, never was at college at all—a man whom I have long known, and a better scholar and better divine than half of the students who have undergone a college curriculum—I mean Mr Aitken of Poonah. (Cheers.) And what sort of man was that? He was a man who told me himself, that when first moved with the desire of entering on the missionary work, he took a whole year to try himself, without telling any man of his intention. When he had ultimately resolved on engaging in the work, he set himself, after being engaged in trade, to learn the Hebrew and Greek languages, and acquired them so thoroughly as to be able to use the Hebrew Scriptures in his private devotion without any sensible diminution of his piety. (Hear.) And I would ask, is that a man whom we would keep back till he has passed his weary routine course through the dreary round of the four preliminary classes, and then insist on keeping him chained in the theological hall, when he was already burning to enter on the noble career of the Christian missionary? (Cheers.) We are entitled to expect, that from these various ways, in answer to the prayer of faith, God will in this way soon, and in a more remarkable manner, perhaps, than we expect, send labourers into the harvest. We have his own promise to plead,—we have his own command to obey,—Pray ye the Lord of the harvest that he would send forth more labourers into his harvest. The Church, the Assembly, the Presbyteries, and the congregations of the Church, have not yet been sufficiently stirred up to discharge their duty on this point; and perhaps we have not yet sufficiently realised the importance of this commandment. What are the circumstances under which his command is given? “The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth more labourers into his harvest.” “Pray ye, therefore,”—why, what is the import of “therefore” in that passage? Is it that we should pray because the labourers are few? No; I take the force of the command to be this, because the harvest is plenteous, therefore pray ye. The same God who has made the harvest plenteous, can also prepare the labourers; and the very plenteousness of the harvest is a proof and evidence that the labourers shall not be wanting, if only the Lord is inquired of concerning this thing. Is it not evident, I would almost say, a natural principle, that the same cause which makes the harvest plenteous, is also preparing the labourers for the harvest,—is it a strong outpouring of the Spirit of God,—is it a season of revival, that makes the harvest plenteous,—that prepares so many souls to be gathered? and will not the same outpouring of the Spirit,—the same season of revival, have its secret and silent influence on the minds of many who are preparing to come forth to the work of the Lord? Is it some event in Providence,—some revolution in the affairs of Christ’s Church,—some stirring circumstance to advance Christ’s glory,—that excites the minds of the people, and makes them ready to hear the glad tidings with unwonted alacrity and joy? and will not the same cause be also at work in the humble cottage, in the lonely cell, in the student’s closet, preparing men for the work of evangelization? What then straitens us, what hinders us? Has not God in his providence, and by his Spirit, been whitening the fields for the harvest? and do we not know that the same principle will stir up the people’s minds,—and stir up especially the youth of the land? Do we not know that everywhere in Scotland the young are more especially awakened? What need we fear that the same grace,—the same providence which has prepared the people to hear, will also move the hearts of our youth to speak! What, then, is wanting,—what but the prayers of faith to Him who will be inquired of for the blessings which He has promised to give? Let us as a Church, whether as presbyteries or as congregations, humble ourselves before the Lord, and make our appeal to Him. He who has sent the harvest to be reaped, will also send the labourers to reap it. The harvest is his,—the labourers also are his. He never sent a harvest to be reaped without having the labourers ready to reap it: but while we ask for the labourers, oh! let the Church use the means,—let us employ the instrumentality,—remembering continually, that as God in his providence, and by his Spirit, has opened to us a wide and effectual

door, God also, in answer to prayer, will send the labourers into his harvest. The Rev. Doctor sat down amidst loud and long-continued cheering.

Mr CARMENT of Rosskeen expressed, as we understood, his approval of the proposed relaxation in regard to the number of years' attendance at college usually required, and referred to the practice in that respect of the Synods of Argyle and Glenelg, and also of Aberdeen in his earlier days.

Dr M'DONALD moved the adoption of the reports presented by Mr Brown, Dr Mackay, and Dr Candlish. He was ready to acquiesce in every sentiment these reports contained, and he would move a vote of thanks to the Conveners of the respective Committees.

Dr SMYTH cordially seconded the motion. He was sure that no one could have heard the reports on whose understanding and heart they could have failed to produce a deep impression. The views of Christian usefulness which they unfolded, were interesting to all; and the thrilling appeal to the sympathy with which the last address had been concluded, must have convinced all of them of the necessity of being earnest in prayer, that the Lord of the harvest would send forth labourers into his vineyard.

Dr BUCHANAN said,—Before the reports were finally disposed of, he wished to allude to one point which he thought might be improved, in reference to the election of members of Assembly. It was proposed that, in regard to the number of ministers and elders to be elected by the Presbyteries, this should be regulated by the numbers which were formerly in use to be appointed. In the present state of the Church this would give but a very limited representation, and he thought a slight change would be advisable to remedy the deficiency. As the old rule stood, Presbyteries with less than thirteen members sent only two members to the Assembly,—the number being progressively increased above thirteen. He thought it would be an improvement if the highest number for two members were reduced to eight or nine; it would materially increase the representation.

Mr DUNLOP thought the easiest plan would be to give two ministers to Presbyteries having six members or under; three to those having twelve or under; four to those having eighteen; and so on.

Dr Candlish having altered the report accordingly, the motion was agreed to.

Dr M'FARLAN (Moderator *pro tempore*) then tendered the thanks of the Assembly to Drs Mackay and Candlish, and to Mr Brown. He was sure he expressed the mind of the Assembly, and of every person present who felt interested in the Free Church, when he said that they were deeply indebted to the three gentlemen for the labour and attention they had bestowed on the reports which had been just now laid before the Assembly, and which contained so much valuable and interesting information. They could see in all this the fulfilment of God's promise to his people,—“As thy day is, so shall thy strength be.” In the schedule of churches in the report on the table, they saw the fruits which five months only had produced; and when they looked at the magnitude of the increase, they must feel constrained to say, “The Lord is with them; it is the Lord's doing.” I am sure I express the sentiments of the Assembly, when I wish that your lives may be preserved for many days; and as you have laid the Church under many obligations by your past services, may you be enabled to continue your valuable labours on its behalf, and may the blessing of God rest on you for ever and ever.

Mr CRICHTON said he regretted that he had been absent this evening, in consequence of his having been labouring in a neglected parish in the neighbourhood, and addressing the people on the principles of the Free Church. He was glad, however, at being made the means of informing the Assembly of the progress of the building subscription in the Hall this evening. The result was that subscriptions had been obtained to the extent of L.1430, 11s. 3d., or, 11,444 half-crowns. (Applause.) To this then should be added what has been collected by a few friends and himself yesterday, amounting to L.1775; making a total of L.3205, 11s. 3d.—(cheers)—to be applied to the Building Fund. The result was by no means flattering. There were many Glasgow merchants who, now that the sun of prosperity had begun to shine upon them, might have subscribed the whole sum themselves;

but it was, at all events, a beginning, and he would look upon it as a foretaste of what was yet to come. He hoped the plan of Mr Collins would now be acted on, and that in every congregation the collectors would be found rivaling each other till the present paltry sum of L 3000 was increased to L 50,000 or L 100,000. (Cheers.) They had also made a beginning on behalf of another fund. Some preferred paying directly to the sustentation fund, and he had got five individuals, who had subscribed to that fund L 275. (Applause.) Mr Crichton then paid a high compliment to their Irish friends, and announced the exhibition of the Marquis of Breadalbane's Irish carpet, for the purpose of raising a fund to build a church in some poor locality in the Highlands.

Dr BUCHANAN moved the following resolution in reference to the Presbyterian Church in America:—"The General Assembly, considering that, on several occasions, they have received from the Presbyterian Church in the United States of North America, communications containing most cordial expressions of their sympathy, and of their concurrence in the great principles for which this Church has been recently called upon to contend; having of late, since the disruption, received, in various ways, expressions of the sympathy and liberality of their American brethren, and earnest invitations to send a deputation to that country in order that the sympathy and liberality of the churches there may be fully called forth;—and being sincerely desirous, both from a regard to general scriptural duty, and to the present special circumstances of the church and the world, to promote friendly intercourse and Christian co-operation among all Evangelical Churches,—resolve to appoint a representative to visit the United States of America to plead the cause of this Church in her present difficulties, to convey her earnest wishes for more of friendly intercourse and brotherly communion with the Evangelical Churches of that country, and to make such inquiries into the condition and operation of their religious and educational institutions, as may seem likely to be most useful to this Church in the peculiar position in which she is now placed, and remit to the Commission to select ministers, and, if they see cause, elders, to form this deputation."—Agreed to.

Mr DUNLOP moved a vote of thanks to the collectors for the various funds.—Agreed to.

Mr DUNLOP moved that the Acting Committee be empowered to name trustees in whom the property of the Church should be vested; and that the Law Committee should prepare proper trust deeds, to be laid before next Assembly.—Agreed to.

An overture was read from the Presbytery of Edinburgh, regarding a day of humiliation and prayer, and of thanksgiving on account of the abundant harvest, and for the progress of the Free Church.

Dr CANDLISH moved, that the day be fixed by a pastoral letter being addressed to the people of the Free Church. As he understood, however, that the United Secession had fixed on a day for a similar purpose, he would propose that in the mean time the matter be remitted to the Special Commission to communicate with the Secession, and other Christian bodies, before fixing the day.—Agreed to.

Mr DUNLOP moved the addition of some legal gentlemen to the Law Committee to take such steps as might have a tendency to get rid of the exclusiveness and annoyance by which non-established denominations were required to apply to the session-clerks of the Established Church for registration.

Dr M'FARLAN stated, with regard to trying the question as to *quoad sacra* churches, it had been stated in the Assembly the other day, as a general opinion, that one case should be selected and tried, for the purpose of forming the rule for others, and the opinion of counsel was decidedly in favour of such a course. He did not think, therefore, that the Assembly should part without giving some instructions to the Law Committee on the subject. He should like this to be done to calm the minds of those who were more immediately connected with these churches. No doubt there was a want of funds necessary to carry on such a case; but he thought they might safely trust to the liberality and the generosity of the members of the Free Church to place the requisite means at their disposal. He did not say that those who were specially connected with the *quoad sacra* churches

were to supply these funds; the expense of carrying on the suit should be the work of the Church at large. He would therefore suggest that a minute should be prepared, ordering that such a case should be legally tried.

Dr BUCHANAN said there could be no doubt of the propriety of the course proposed by Dr McFarlan. In point of fact at a private meeting of the Assembly, when the case was fully considered, it seemed to be the understanding of the whole house that such a course should be taken. It turned out, however, that no minute of that private meeting had been made, and they would therefore now be required to do that formally, which had already been done in fact. The real difficulty was one to which Mr Dunlop had referred when he adverted to the subject this evening. The real difficulty was as to the funds necessary to prosecute the case, and he did not think the Law Committee would like to be instructed to raise an action unless the Assembly were to provide the funds necessary to carry it on. He believed the funds requisite would not be formidable. The action would be of a simple kind,—for which great expenses are not required,—and it was a case in which the Church was deeply interested, so far as the rights of property were concerned. Were the case to be raised and successfully terminated, it would save a vast amount of money which would otherwise be required for the building of churches. He felt satisfied that, if a subscription was begun in the Assembly, it would be most heartily responded to. It had been intended to make the subscription to-day, but another subscription had been intimated, and therefore they could not make an appeal for the expenses of the law-suit also. He would, however, suggest that the Assembly should take one of the best cases and raise an action, and that they should order a general collection to be made in all the churches on an early day, to provide funds for that object; and he could not doubt, that if a proper statement were made to the congregations, of the great interests involved in the question, and the vast saving that it would ultimately produce to the building fund if successfully brought to a close,—he could not doubt but if this were done it would be heartily responded to. But to instruct the Law Committee to go on without such an assurance, would place them in a very unsatisfactory position indeed.

Dr BURNS supported the proposition of Dr Buchanan. The minds of ministers elders, and people, were kept in a state of painful uncertainty regarding the tenure of this property. A very moderate collection would be sufficient, and he could see no objection to it. He knew that one case would be raised by the other party on the question of *quoad sacra* churches, and he supposed it would cost less to defend the action than to raise it. If an explanatory statement were drawn up and printed, and circulated among their people, he had no doubt the necessary funds would be readily got.

Mr DUNLOP briefly addressed the House on the point, and instanced one, as a proof of the injustice of many of the cases of *quoad sacra* churches. There had been one instance in which between L.2000 and L.3000 had been expended on one of these churches, in addition to a debt of L.1200. The conditions on which the church was built by the subscribers, who were very few in number, were, that the church should have a Kirk-Session, its minister should have a seat in the Church Courts, and it was to be supplied with the usual parochial machinery. By the decision in the Civil Courts, however, the Church was unable to fulfil these conditions; and yet the Establishment comes forward and claims this property, upon which between L.2000 and L.3000 have already been expended, and it claims it free of the debt of L.1200 which exists upon it. And all this they say they do on principle. In whole, property of this kind had been created to the amount of L.300,000, which he would venture to say would never have existed but for the exertions of those who were now members of the Free Church, and also for the condition that these churches should be parochial charges, and their ministers entitled to a seat in the Church Courts. He would, however, make a proposition, in the fairness of which he was sure that all his friends would agree. It is (said Mr Dunlop) that we who have left the Church, and are contributors to these erections, shall say to those contributors who still adhere to the Church,—“We are willing either to give you over these churches on condition that you pay us our share of the contributions from which they were

built, or we will take the churches and pay you the value of your contributions." (Hear, hear.) Surely there is justice in such a proposition as this, and I hope it will yet be proved to be so in law. We should not abandon our right to this property; and I have sanguine hopes that the result will be found in accordance with our views of the matter.

Dr SMYTH suggested that, if a statement embodying some of these facts were prepared by the Committee, and circulated previous to the collection, it would produce a deep impression amongst the Free Church congregations throughout the country.

It was then formally resolved, on the motion of Dr M'Farlan, that the Law Committee should be instructed to select a *quoad sacra* church case on which to take the judgment of the Court of Session; and that a collection, for the necessary funds to follow forth the case, should be made in all the churches on the first Sabbath in February next.

On the motion of Dr CLASON, the thanks of the Assembly were voted to Henry Dunlop, Esq., and William Buchanan, Esq., for the excellent accommodation which had been provided, and the judicious arrangements which had been made for the Assembly in Glasgow. The thanks of the Assembly were accordingly communicated by the Moderator to Mr Buchanan, who was present, and he was authorised to communicate with Mr Dunlop, who had left the Assembly, by letter.

CLOSE OF THE ASSEMBLY.

Mr DUNLOP then rose and said,—Moderator, I beg to propose that the next meeting of Assembly be held in Edinburgh on Thursday the 16th of May next. In making this intimation, I hope the House will allow me to express our thankful and grateful sense of the unanimity, harmony, and blessed peace which have reigned amongst us. Some questions have arisen that might have caused difference of opinion; but that cordial feeling has existed which must have disappointed the hopes of our foes, while it has realized the fondest expectations of our friends; and we cannot but hail it as a token for good, which should inspire us with the confidence that the Almighty has blessed us, and been with us. We cannot but feel that there is a difference, and a great difference too, between our first meeting, which was held in Edinburgh, and the present. We now see clearly what we have to do; and yet I rejoice to think that though we have not met here with excitement and enthusiasm, we have met with calm earnestness, and set our faces to our difficulties, to struggle through them, and, by God's blessing, we will overcome. The cheerful temper of our ministers is gratifying in the extreme, and the contentment with which they received the intimation of the small allowance from the Sustentation Fund, with which they must retire to their homes, must have excited the admiration and touched the feelings of all of us. I trust that we, the elders and members of the Free Church, will feel it our duty to make our sacrifices as disinterested and as noble as they have made theirs: and I hope that we will soon be able to gladden their hearts, and show that we are worthy to have them for our pastors, by providing adequate sustenance, and, in some degree at least, compensating them for sacrifices they have made. (Hear, hear.) I move, therefore, that the next Assembly meet at Edinburgh, on 16th May 1844.

The proposition was cordially agreed to.

The MODERATOR, Dr BROWN, then addressed the Assembly in the following terms:—

REVEREND FATHERS AND BRETHERN,—The important business of this Assembly is now brought to a close, and before it is dissolved, and ere we separate, and depart to our different homes and respective spheres of duty, it becomes me, according to usual custom, to address to you a few parting words.

And, in the outset, I cannot forbear acknowledging with unfeigned gratitude the honour you have done me in placing me in this chair. However much I might prize this distinction, yet all who know me are aware how much I shrunk from it, conscious as I was of my unfitness to discharge aright, and to your satisfaction, the duties devolving on me. Your unmerited partiality, however, over-

came my reluctance, and your forbearance has rendered my task lighter than my forebodings led me to anticipate.

The place in which this Assembly of our Free Church has been held, presses upon our notice what took place in a similar convocation here upwards of two hundred years ago; and it would be unpardonable in me to pass it over in silence. In November 1638, the last General Assembly of the Church of Scotland was held in Glasgow; and if we consider the state of the nation, and the state of the Church, at that period.—if we consider the character of the men who composed that Assembly, the subjects that came before it for discussion, the manner in which its proceedings were conducted, the presence and the power of God that evidently rested upon it, and the issue and result of the whole, it may be safely affirmed that, in many respects, it was the most interesting, eventful, and solemn Assembly, that was ever held in the kingdom; and as has been well said by a living author, one of ourselves —“ A glory, sacred and imperishable, must ever rest on the memory of that venerable Assembly, whom God honoured to accomplish Scotland's Second Reformation.”

It would be out of place here, and at this time, to enter into detail on what took place on that solemn occasion; but I cannot forbear mentioning that, trying as our circumstances have of late been, our forefathers at that period were placed in a more painful situation. Then a semi-Popish and arbitrary prince swayed the sceptre. Then the purpose was formed of crushing Presbytery, and establishing Prelacy on its ruins. And although this sacred convocation was professedly called, and was by the Church and nation understood to be called, for the purpose of considering and correcting errors and abuses, and although it was named a free General Assembly, it was rather nicknamed so; for the representative of majesty came down and appeared in the midst of them, armed with full power to carry out his own views, and the views of his sovereign,—to check all free discussion,—to prevent the correction of those abuses and corruptions that had crept into the church,—to defend the bishops who then existed, in the possession of their usurped and unconstitutional power,—and to maintain the king's alleged prerogative as supreme judge over all causes ecclesiastical, as well as civil. He found, however, that both he and his prince were led away by a delusive dream. He found that a spirit of zeal for Christ's cause existed in that Assembly that could not be quenched,—a strength of principle that could not be overborne. He found that he had to deal with men that were able to speak with their adversaries in the gate, and to build the old waste places, in spite of all opposition. The Commissioner, finding that all his attempts to allure or to coerce were vain,—that no protestations, no threats of his, could be of avail in inducing these men of God to swerve from their purpose, at length protested against all farther proceedings, declared the Assembly dissolved, and indignantly took his leave. This did not, however, stagger these holy men. They had taken their ground,—they knew their rights and their privileges,—they felt, as their Moderator well said, that “if the Lord Commissioner was zealous for his royal master, they ought to be zealous for *their* Lord and Master, and must maintain the liberties and privileges of his kingdom.” They proceeded calmly and dispassionately, yet firmly and prayerfully, to carry out the important business for which they had assembled, and, by God's good hand upon them, they brought it to a successful and happy completion, the Moderator emphatically and solemnly saying, “We have now cast down the walls of Jericho: let him that rebuildeth them beware of the curse of Babel the Bethelite;” “and,” adds the historian, “so all the members departed with great comfort and humble joy, casting themselves and the Church, over which the Holy Ghost had made them overseers, into the arms of their gracious God.”

And how was it that, on this momentous occasion, they prospered and triumphed? Just because under God they were united. There were no jarring elements amongst them, no discordant voices, no clashing sentiments. Their eye was single; they were of one heart and of one mind; they were one in purpose, in aim, in judgment, in action; they thought, and spake, and acted as one man.

And had a similar spirit animated the members of the Established Church at its last meeting of Assembly, and had the Church been true to herself, and faithful to

her Divine Lord,—had they as one man stood up for the maintenance of our constitutional rights and privileges,—the painful disruption that then took place had been averted; our Church had stood firm and entire, the glory of our land, and the admiration of the world; and whether the representative of majesty had felt himself called on to leave the Assembly or not, we had not been compelled to leave it. But our councils were divided. There were those among us who did not feel aggrieved,—who saw no need for any change,—who would have things remain as they were, and who, in perfect consistency with their avowed principles and uniform conduct, were willing to submit to the dicta and explanations of civil courts in matters spiritual; and there were those who, casting their former protestations to the winds, did, in violation of their avowed principles, unite with those with whom they never had acted heretofore, in robbing the Church of her liberty and glory, and rivetting around their own necks the chains of arbitrary civil sway. I will not characterise the conduct of either; to their own master they stand or fall; but this I will say, that the time may come when they shall sorely rue the day when, overlooking Christ's claims and the Church's rights, they never said to those in power, Beware; but tamely put their necks under the yoke, and in a few short hours swept away all those decisions and enactments which, for years, we had been labouring to pass and enforce, for the purity, the beauty, the glory, the stability, the enlargement of our Church; and if those who were once with us, but have now gone from us, retain their present position in the Church with a peaceful mind, and with the character of consistency in the estimation of reflecting men, I shall indeed wonder greatly. But passing from these topics, at which I was led naturally to glance, let me advert shortly to our own proceedings in this place.

As I said when I was first brought before you, so I say again, we came together, not for the purpose of laying any new platform, or erecting a new ecclesiastical structure, but for the purpose of adhibiting those adminicles that may render that structure more stable and permanent, and presenting it to the eye of the beholder in all its native beauty, in all its pristine loveliness, in all its original strength. We assemble to give effect to our original laws and regulations for the maintenance of the Church's existence and purity,—to adopt resolutions for meeting the new and unprecedented circumstances in which we have been placed,—to devise measures for the more extensive diffusion of divine truth, “that the law might go forth of Zion more widely, that the word of the Lord might be proclaimed more loudly from Jerusalem,” the grand purpose for which a visible Church has been instituted, and for which it is allowed to exist. We came together to deliberate as to the internal regulation of the House of God,—not to legislate about forms and ceremonies, and the priests' vestments, but to direct, countenance, and encourage, and strengthen, the hands of the man of God, in the execution of his trust of awful importance, while we have been careful to have respect to, and secure, the Christian people's dearest privileges, and to promote their best interests. We assembled together also to sanction and carry forward those plans that have been adopted, and, blessed be God, pursued with so much success, and to devise new measures for the outward maintenance of the Church, for the erection of sanctuaries throughout the land, and for the sustentation of those ministers who now occupy, or may be called in providence to occupy them, in after days and coming years. We came together, not to provide for the present emergency merely, and for ourselves alone,—we have taken a wider range as to time and men. Looking through the vista of time, bringing before our minds, and bearing on our heart generations yet unborn, (although God only knows what the purposes of God, for weal or for woe, may be in regard to ourselves, in regard to our Church, in regard to our nation), but remembering that the Word of God endureth for ever,—that Christ shall have a seed to serve him while sun and moon endure,—and recollecting that present duty is ours, we have assembled to deliberate, to devise, in God's strength, for the behoof of children's children, in God's name to lay the foundation of that scheme by which the divine glory may be promoted, and Christ's kingdom advanced, by which, through the length and breadth of the land, the gospel may be published, and its ordinances dispensed in purity, and its ministers sustained in comfort; that,

when we and this generation shall have passed away, and been carried to our fathers,—while Scotland exists as a nation,—the memory of this Assembly may not be forgotten, and its proceedings and its provisions may be looked back to by God's people in another age, with gratitude to God, and with thankfulness for those instruments whom He in his providence raised up for their benefit. And gladly would we hope that in these respects we have succeeded, through God's blessing upon us. While we look not to ourselves, and would ever bear in mind that the wisdom of man is foolishness, and the strength of man is weakness, yet in weighty deliberations we have been engaged, wise resolutions have been formed, and salutary regulations have been passed, all bearing upon the purity, the stability, the permanence of the Church. And withal, there has been in this Assembly a wisdom, a prudence, a skill, a zeal, a forethought, a painstaking, a union and harmony, and kindliness of feeling, amidst the variety and multiplicity of objects that have engaged our attention,—all combined with and sanctified by a spirit of piety and prayer that has rarely been witnessed, and which enables us to thank God and take courage. Yes, I congratulate you, and give God thanks for that solemnity of feeling,—that prayerfulness of spirit,—that unity of sentiment,—that harmony of love that have pervaded this whole Assembly, and been mixed up with all our deliberations. It has been truly a Christian convocation, not unworthy of being named in connection with that great Assembly to which I have adverted in the outset.

I do trust that that spirit of harmony and brotherly love which has prevailed in this Assembly will follow us into all our humbler meetings, and in all our minuter details, for the advancement of the interests of our Free Church; yea, that Christian affection will pervade the whole community adhering to our Church, in all the walks of life; that the Christian unanimity that has characterized this great meeting, congregated from all parts of the kingdom, and composed of men of all ranks, and circumstances, and occupations, and education, and talents, will emanate thence, as from a great centre, a mighty reservoir, and find its way to all the ramifications of our Church,—find its way into the Presbytery, the Session, the congregation, the private association, the domestic circle,—so that all may take knowledge of us, and it may be said of us, as was said of the primitive Christians, “Behold how they love one another.” We are united by our common difficulties and our common trials; but the grand chain that is to bind us together lastingly and firmly, is Christian principle and Christian affection. And oh, brethren in the Lord! if now, or at any future period, the demon of discord should find his way into the midst of us (what our adversaries devoutly wish, anticipate, and prognosticate), farewell to our prosperity, farewell to the growth and existence of vital godliness among us. Strive, pray, sacrifice all but principle to keep united. Remember that even Christ pleased not himself. Listen to the apostolic admonition, “With all lowliness, and meekness, and long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.” Many important subjects have come before us, which I am called upon to look back to. It has been stated, and the Church and the public were partly aware of it, that very great efforts have been made, since we last separated, for preaching the gospel in every corner of Scotland. At our last Assembly we purposed making the whole of Scotland a field for missionary enterprise; we purposed that our labours should be co-extensive with Scotland's limits and Scotland's necessities, and the pledge has been redeemed. I will venture to say, that the gospel never was so fully and freely, and extensively and faithfully preached in Scotland, since Scotland was a nation, as it has been during the last few summer months. Our ministers and preachers have been itinerating with apostolic zeal, from the Shetland and Orkney Isles, to the Solway Frith. In former times, we did know the grievous destitution under which many districts laboured for lack of the bread of life. This arose not merely from want of labourers, but from the want of faithful labourers. Many parishes, through neglect, or worse than neglect, were absolutely moral deserts. And, notwithstanding all the destitution, and our knowledge of it, we could not, we dared not to send them relief. A line of circumvallation, as a Chinese wall, encircled them, which we dared not to approach. We might look over it, but we must not venture to break it down. I do not say that

in many cases this might not be proper, and that every labourer ought to have his own vineyard; but it will not apply universally. The Church is bound to see that every man does his duty, and not to allow sinners to die in their sins through the carelessness, or otherwise, of the accredited and hedged-in labourer. It was truly painful for a faithful ambassador of Christ to know of souls perishing in ignorance and in error, and yet not dare on any account to cross the defined limit, to proclaim his Lord's message, and to point to the way of salvation by the blood of the cross. But this state of things no longer prevails. These barriers have been removed and swept away. Our ministers, under the direction of their respective Presbyteries, have gone forth and scattered the seed of the Word in every corner. They have preached by the sea-shore, or the river's brink, or the retired glen, or the mountain side, and in many instances with powerful and blessed effect. In many of the districts which they visited, the doctrine which they preached, or their mode of preaching it, was new. In many corners, the cold, chilling, at best but moral disquisitions and addresses, issuing from many pulpits (we make exceptions), had induced an apathetic indifference to the things of God and eternity; but the soul-melting heart-subduing strains of the gospel, accompanied by stirring appeals to the conscience, aroused, and captivated, and enchained many. Many a parched spot has thus been watered and refreshed, and many a soul, we doubt not, has been brought to the knowledge of the truth, and won to the Saviour. Had no other good effects flowed from the disruption, this of itself is a blessed consummation, proving that God can, and will, bring good out of evil; for oh, what are all our movements to be directed to! what are we to covet, what are we to sigh for, but that a people may be gained unto the Lord, and brands plucked from the everlasting burning? And as a consequence of this, the number of adherents to the Free Church has been vastly increased. In preaching Christ, there was a necessity for preaching him fully, preaching him as the King of Zion, the sole Head of his Church,—the Ruler in his own house; and this led, naturally and necessarily, to the subject of controversy; and thus many hearing what had never reached their ears before, they were led to think, and reflect, and compare, and judge, and choose; and thus, from being ignorant, have received light,—from being indifferent, have been aroused,—aye, from being inimical, have become warm friends, and the cry from every quarter is, "Come and help us." Thus, in many Presbyteries where the adhering ministers were few, the adhering congregations have more than doubled, so that, as I said, it is a national Church for which we are called to provide. The whole history of the controversy and its results have led us to see, that if men are open to conviction, and enlightened in the merits of the question,—if they are not armed with prejudice, led away by party spirit, or influenced by carnal policy, or views of expediency,—whenever they take the Bible in their hands, and the standards of the Church in their hands, and listen to their decisions, they must perceive that truth, and equity, and reason lie with us; that what the Church demanded, and civil authority refused, was nothing more than what was righteously claimed, and ought to have been readily granted.

In looking back on our past proceedings, I am sure I speak the sentiments of every member of this Assembly, when I say, that nothing has awakened greater gratitude to the Most High, or kindled more lively joy in every bosom, than the intelligence that has reached us in regard to our Christian schemes of philanthropy, and especially in respect to our Foreign Missions. I consider it to be one of the highest honours of a Christian Church, as it is its bounden duty, to feel for the lost and the perishing in every clime, whether Jew or Gentile, and to do everything in our power to remove the scales from their eyes, and the veil from their hearts, and to bring near to them the knowledge of the Saviour. Every Christian Church is then pursuing its most legitimate course,—is performing its most holy and characteristic work. And in our former Assemblies of late years, we have observed how much this has been felt. We have often witnessed with delight that feeling of sacredness that seemed to pervade the whole house, when the schemes of the Church were brought under consideration. Every man seemed then to feel that he stood on holier ground, that he breathed a purer atmosphere,—the arena of strife was then

forsaken, the conflicts of party then terminated. The Church of Scotland has, as a Church, in proportion to its limited means, done as much for the amelioration of men's spiritual condition, at home and abroad, as any Church in Christendom (whether it will do the same now remains to be proved). Our Free Church will, in God's strength, continue her efforts with unabated vigour. And it is matter of congratulation and thanksgiving to God, that the funds for the schemes, so far as the two collections go,—these afford a fair criterion for judging,—are not likely to fall off. They have so far considerably increased above those of former years, notwithstanding all the efforts that have been making for our home ecclesiastical fabric. This lets us see what a Christian community can do, when its Christian zeal and charity are awakened, and sanctified, and fanned by the Spirit of God; and it lets us see from what quarter and from what congregations our resources were derived in times gone by. But leaving these considerations, I may surely affirm, that the appearance in the midst of us of one of our most gifted and devoted missionaries, and his declaration, with that of his brethren who are conjoined with him in missionary enterprise,—and then the declaration of these talented and holy men who have been labouring so indefatigably among the outcasts of Israel,—and then again the declaration of that distinguished missionary Dr Duff, together with that noble band of Christian labourers, who, with him, are plying their sacred work on the banks of the Ganges,—and, lastly, the declaration of our other talented and pious missionaries at Madras,—fills us with the most heartfelt joy. These all unite, to a man, in their Christian sympathy. Not merely so; they cast in their lot with their brethren of the Free Church of Scotland, and are prepared to share in all their toils, and difficulties, and privations, and sufferings. They virtually declare that whatever those in power may have done in compelling the Church to part with her rightful inheritance, and however low she may appear in the estimation of the unthinking mere men of the world, great or small, she holds a loftier position far than she ever did,—a brighter glory far is hers than she ever possessed,—and she stands higher far in the estimation of the wise and the good than she ever did; and she cannot fail to have the approval of her Lord and Master. We have had addresses and congratulations from various Christian bodies, given forth in all the warmth and sincerity of their hearts, saying, "The Lord bless and keep you; the Lord establish the work of your hands. We bless you in the name of the Lord." From sister Churches at home, from foreign Churches abroad, from representatives from almost every Protestant community on the face of the globe, and that could hear and know of our doings, we have had the Christian felicitation,—and for this we desire to be grateful, and would reciprocate the Christian good wish and prayer; but we feel, and they will admit, that this is the most powerful and unequivocal testimony that has been borne to our principles, as being conformable to truth,—as being of God. Here are Christian men, and these not a few, men universally allowed to be possessed of great grasp of mind, strength of judgment, and clearness of apprehension,—men of admitted sterling Christian principle, of unfeigned piety, and ardent zeal, labouring in the cause of Christ in all the different quarters of the globe, removed far from the scene of controversy, separated far from each other, uninfluenced by local prejudice, without communication one with the other, fully aware of all our proceedings from first to last, fully capable of entering into and comprehending and judging of the merits of the whole question,—we find these men declaring, as with one voice, unequivocally, and without hesitation and reservation, that they cannot, as matters now stand, longer remain in connection with the Church of the Establishment, however dear to them as the Church of their fathers, and that they must unite themselves with, and adhere to, and cast in their lot with their brethren who have protested against the Established Church as now constituted, and have come out of her.

We inquire not into the motives that might naturally have induced these Christian men to remain in their former connection. These are numerous and strong, and might have operated on men of carnal minds and worldly policy; but all these they have cast away from them when duty and principle were concerned. They

have viewed this whole matter in the light of God's word, as borne upon by our Confession and Creed, and Books of Discipline,—they have considered how it was operated upon both by ecclesiastical and civil statute, how their ordination vows would be affected thereby. They have brought the whole before the bar of an enlightened conscience, and thus have they judged, and decided, and acted. Their conduct may well lead unthinking men to consider, reflecting men to consider, and Christian men to admire and adore.

Need I say, that the reports in regard to our finances,—the plans of education that are in progress, and speedily to be carried into execution,—are such as may fill our minds, in the infant state of our Church, with the most heartfelt gratitude, and lead us to cherish the hope that the Lord will abundantly prosper our exertions and bless our Zion; and though we must have our difficulties to struggle with in our present condition, yet these, we trust, under God, will be gradually lessened, and that, in God's good time, the labours in which we are engaged will be crowned with abundant success. Wisdom, and prudence, and caution, combined with zeal and prayer, must all be called into operation and active exercise, in the building of our ecclesiastical fabric; and let it ever be borne in mind, that we are in an incipient state, and that it must require time for the consolidating and for the upholding of our Church. And we have also under our consideration different questions relative to the calls and appointment of ministers, as in olden times; and as the decisions have been come to amicably, so we trust they will turn to the advancement of the interests of religion generally.

But, it may be said, has nothing come under our review and notice, and proved the subject of deliberation, fitted to excite pain and distress? Have we had nothing but the sunshine and the sweet to mark and record? No; we have heard, as we had learned for a length of time, of what is fitted to embitter our heart; and we do not repine at this. It would not be well either for churches or individuals were they always crowned with prosperity, were the roads always smooth, the sky always cloudless. We require troubles. The wall of Jerusalem has often been built in troublous times. Zion, we are told, shall be redeemed with judgment, and her converts with righteousness. Our ministers, and those adhering to them, have been subjected, through the infatuation of those in power and influence, or their minions, in many quarters, to a degree of hardship, oppression, and cruelty, more befitting the days of a Charles, than those in which our lot has been cast. Some of our godly ministers have been refused a shelter for their own heads and those of their families within the precincts of their former labours, and those threatened who ventured to protect them. Many have been threatened with the displeasure of landlords and masters, should they refuse to attend the ministrations of one who has been thrust upon them, and dared to give the preference to the pastor of their affections, by whom their souls have been fed and edified, but who is now cast out. And in many parishes a large and wide-spread community have been denied, on any terms, a foot of ground whereon to erect the most humble temple for the worship of their God according to the dictates of their consciences. If this is not persecution, we know not what is. They dare not torture their persons, but they do what they can to embitter their hearts; they dare not injure their bodies, but they attempt to coerce their consciences. Is this consistent with justice and righteousness, not to speak of Christian principle and humanity? Is this the way to advance the interests of religion, to maintain the peace of the country, to bind the rich and the poor together, or to raise the government and aristocracy of the land in the affections of the people? On the contrary, is it not the way,—the very way,—the most effectual way of alienating man from man, of breaking all the cords that bind society most closely together? It is a mad attempt to gain their object,—the efforts of men who seem to be ignorant of human nature. Nothing bespeaks greater absurdity than the supposition that a people, under the influence of conscientious conviction in matters of religion, can be concussed, and made to think as they think, and act according to their bidding. They might just as well think of stemming the tide, as effecting the object they would attain by the measures they adopt. It had been well had they

listened to the counsel of Gamaliel,—“ Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest, haply, ye be found even to fight against God.”

We have also been deeply distressed to learn that there has been even the appearance of anything like insubordination and resistance to legal claims, and opposition to civil authority, on the part of any of the adherents to the Free Church. We are grieved that there should be the shadow of suspicion against an individual connected with us; but we maintain that it cannot be laid to the charge of our Church. It is in direct opposition to the principles we maintain, the doctrines which we preach, and the conduct we pursue. We justify it not; it gives us heartfelt pain; but it will surely open the eyes of those who talked of the people's indifference. Let this excess, however, be traced to its legitimate cause; it is traceable to those, and to those alone (though it were tenfold greater than it really is), who have been oppressing a quiet and peaceable people, denied the privilege of worshipping God according to the dictates of their consciences. Oppression maketh the wisest mad. Often has the charge of rebellion been brought against the ministers of our Church. A more foul calumny was never cast upon men; for those who know their duty to God never can be undutiful to their earthly sovereign; and let me say, that such as fear God are the nerves and sinews of society,—the best subjects and the best servants; and I am bold to affirm, without any self-complacency, that such men as resist every encroachment on Christ's prerogative, will ever be found the warmest supporters of constitutional authority; and the time may come when this may be found to be the case in the experience of the oppressors.

And now, reverend fathers and brethren, after having been brought together from all quarters of Scotland, and after having been engaged for days past painfully and prayerfully building our ecclesiastical fabric, in advancing the interests of our third reformation, you are now to return to your respective homes to ply your sacred pastoral labours. I trust that you will return with your spirits refreshed, your love inflamed, your zeal quickened, and your hearts stimulated to do more, to preach more faithfully, and to pray more fervently to God for the souls of your people, and the interests of our Church, than you have ever done. You return, many of you, to the bosom of your families and flocks, not as you were wont to do. You have been driven from that dwelling where your sweetest domestic comforts were tasted, —driven from that sanctuary where your sweetest communion with your God was maintained,—deprived moreover (for a time at least,) of those means by which you were enabled to render those dependent on you more comfortable, and sweeten the cup of the poor of your flock. But you return to those who are dearer to you than ever, and you return to flocks that are more attached to you than ever. You return with the consciousness that you have been faithful to your Lord,—you return with the approval of your own consciences,—you return with a more peaceful mind far than those can possibly possess who are enjoying that of which you are denuded.

What the Lord may have in store for us in after days, for weal or for wo, he only knows who sees the end from the beginning. For any thing that we know, our difficulties and trials may only be in the commencement. We know that after the last General Assembly in Glasgow, though the Church triumphed, they had to pass through a great fight of afflictions, and the fires of persecution began to be lighted up and to blaze with greater fury. Whether this may be the case with us we cannot tell. God alone knows. This we *can* say, that at this hour there is a struggle going on betwixt the Prince of light and the Prince of darkness. The enemy of God and the souls of men may be mustering and marshalling his hosts with greater intensity and with greater force than ever. We know, however, who shall ultimately prevail. The Captain of our salvation holds in perfect contempt the united powers and efforts of earth and hell against His cause and against his people, whom He identifies with himself. Brethren, look to Him, trust to Him, stay your souls on Him, take Him as your refuge and stay, “count it all joy when you fall into diverse trials, and rejoice that to you it is given, in the behalf of Christ, not only to believe in Him, but to suffer for his sake.”

Remember you are called to show how a Christian can endure as well as enjoy,—how a Christian can fight as well as triumph. Oh, be ye ensamples to the believers in every thing,—disarm those who are without by your meekness of wisdom,—urge upon your people, as I am persuaded you feel inclined to do, the respect that is due to all righteous authority. Though they may be blind, be not ye disaffected; let us be obedient for conscience' sake.

A dark cloud may yet continue to hang over us, which has not yet been dissipated; but methinks I see the bow in the cloud, proclaiming all is well. Fear not. Be strong in the Lord, and in the power of his might; “your God shall supply all your need, according to his riches in glory by Christ Jesus.” Brethren, farewell. We have had sweet counsel together. Never, never, shall we all meet again, and see each other in the face here below. The grey hairs and tottering frame of some of us, tell that our glass is nearly run; and the youngest and most vigorous are just as insecure as the aged and most enfeebled. We have all of us our race to run; and oh! if we meet before the throne at last, and unite with the redeemed there, it is immaterial at what period or hour we are summoned hence,—immaterial whether we meet here again in the wilderness below or not. I pray that from the Church below we may be all called (not one missing) to join the General Assembly and Church of the first-born. The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift on you the light of His countenance, and give you peace.

Brethren in the eldership, whose labours are labours of love, we thank you for your attendance; we trust you have not found it unimportant to be among us and take part in our deliberations and proceedings, and that your worldly interests may not suffer by your temporary withdrawal from your secular duties. You are a most important part in the constitution of our Church. Often have our hands been strengthened,—and our labours lightened,—our hearts cheered by you; often have we been encouraged and stimulated by the deep interest you have taken in the affairs of our Church,—by the zeal, and fidelity, and skill with which you have discharged your duties. I need scarcely tell you that your ministers, and the Church to which you belong, never more required that your energies and efforts should be put forth and called into active and prayerful operation. For the Church's sake,—for Christ's sake,—go forth to your duties with redoubled activity; and may the Lord bless you and yours, and make you a blessing.

And, though not customary to go beyond the limits of the Assembly, yet I may be permitted to address a single sentence to the members of the Free Church who have honoured us with their presence. I craved your prayers at the outset, and we have had them. I crave them still, for we need them. Moreover, I crave your interest in behalf of that Church which is now cast, in Providence, upon the liberality of her people. Manifest your interest by your lives,—show by your godly and consistent walk that you are Christ's freemen. Manifest it by your exertions, each one of you in your sphere, for the maintenance of our Church. Many of our godly ministers have made great sacrifices for Christ's sake, for conscience sake, and for your sake. Show that you are not indifferent to these sacrifices, and that you are willing and prepared to lighten their burdens by your exertions and by your sacrifices for their weal and comfort. And now, brethren in the Lord, I commend you all to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified.

And as we met in the name of the Lord Jesus Christ, the great and sole Head and King of the Church, so, in the same great and glorious name, we dissolve this Assembly, and appoint our next meeting to be holden at Edinburgh, on Thursday the 16th day of May next.

The Assembly then sung the last three verses of the 122d Psalm, and, after the benediction, separated at two o'clock on Wednesday morning.

A P P E N D I X.

ADDRESSES* OF SYMPATHY FROM OTHER CHURCHES TO THE FREE CHURCH OF SCOTLAND,

WITH

THE GENERAL ASSEMBLY'S ANSWERS.

No. I.—*From the Eastern Reformed Synod in Belfast.*

The following resolutions relative to the Free Church of Scotland were adopted by the Eastern Reformed Presbyterian Synod, at a meeting in Belfast, August 1, 1843.

“ 1. We, the ministers and elders of the Eastern Reformed Presbyterian Synod, most sincerely rejoice that the members, but especially the ministers of the Free Church of Scotland, have given such a noble testimony to the royal prerogatives and supremacy of the Lord Jesus Christ, as the alone King and Head of his Church.

“ 2. We rejoice that the ministers and members of the Free Church have made a glorious stand in favour of the blood-bought liberties and privileges of the Church. They have nobly resisted the attempt to wreath about the Church's neck a yoke of bondage.

“ 3. We rejoice that the ministers of the Free Church have not only resisted the attempt to put it in the power of the civil magistrate, through the medium of patronage, to crush the liberties of the people of God. We rejoice still more that the ministers of the Free Church have nobly resisted the temptation of having that power transferred to themselves. They will neither allow the *patron* to interfere with the rights of the people to choose their own ministers, nor will they interfere with that right *themselves*—their conduct in this is worthy of all praise.

“ 4. We rejoice that the ministers of the Free Church, by their unbending integrity, have averted much evil. These ministers had passed an act to prevent pastors being *forced* on the people. The civil magistrates declared this act to be unlawful. The ministers and elders of the Church of Scotland had, in their own apprehension, and according to their own declarations, passed the Non-Intrusion Act, in obedience to the authority of the Lord Jesus Christ. The civil power said, you must rescind this act and obey us! Had the ministers and elders complied—had they rescinded the act—what would the language of their conduct have been? It would have been this. Jesus Christ commands one thing—the civil magistrate commands the reverse;—we will disobey Jesus Christ, and obey the civil magistrate.

“ This open and acknowledged insult offered to the Lord Jesus Christ would have inflicted on the religion of Jesus a deep and lasting wound,—it would have degraded and disgraced the ministerial character. We rejoice that these evils—these frightful evils—have, by the uncompromising fidelity of the ministers and members of the Free Church, been happily averted.

“ 5. We rejoice,—not only in the evil being averted, but in the immense good likely to accrue from the magnanimous conduct of the non-intrusion ministers. A deep stigma had long been fixed on the ministerial character. The avarice of the

* Other addresses were received. See these:—1. Minute of Synod of Original Seceders, p. 20. 2. From Reformed Presbyterian Synod, p. 28—30. 3. United Secession Synod, p. 32—34.

clergy had become proverbial. The ministers of the Free Church have done every thing that men could do to remove this stigma. They have nobly sacrificed their emoluments on the altar of truth. That public bodies had no conscience, had also become a kind of proverb. We rejoice that the ministers of the Free Church of Scotland have proved to the world that not only individuals, but large bodies of men, in obedience to the dictates of an enlightened conscience,—in obedience to the authority of the Lord Jesus Christ—may be willing to sacrifice their worldly interest—may be willing to take joyfully the spoiling of their goods, knowing that in heaven they have a better and a more enduring substance. The ministers of the Free Church of Scotland have not only professed obedience to the Lord Jesus Christ—they have confessed him before men when strongly tempted to deny him—they have nobly confessed him—they have witnessed a good confession before many witnesses. By their magnanimous conduct they have added another proof to the truth and divinity of our holy religion. They have done much to stop the mouths of infidels—they have done much to raise and elevate the ministerial character—they have ‘magnified their office.’

“6. Whilst from our inmost souls we honour the men who have done so much for the glory of God and the freedom of his Church, and consider them worthy of all encouragement and support, we must not forget that these good men are only instruments, and that the Redeemer himself is the great moving agent. Since the Second Reformation, no event has occurred in which the finger of God is more remarkably visible. The General Assembly, in passing the veto act, had no conception of the results to which that act would ultimately lead, nor had the civil power, so far as we can judge, the slightest anticipation of a disruption of the Establishment. The infinitely capacious mind of the Redeemer contemplated both. He overruled the movements on both sides. Under his divine superintendence, invaluable good we are convinced has been done, and much more, we trust, will soon be effected. Scotland has burst her chains, and England, we hope, will soon follow her example.

“The members of both Establishments, we have no doubt, will soon see, not only the utility, but the absolute necessity of obeying the apostolic injunction,—‘Stand fast in the liberty wherewith Christ hath made you free, and be no longer entangled with a yoke of bondage.’

“The Son of God is riding forth gloriously, conquering and to conquer. The late movement in Scotland we regard as a victory on the side of the Lamb. Whilst some are crying Alas! we beg to join with those who sing, ‘Worthy is the Lamb that was slain, to receive, &c. And again they said, Alleluia!’

“Finally resolved,—that a copy of the above resolutions be sent to the Moderator of the Assembly of the Free Church, with the Synod’s best wishes for her progress and success.

(Signed)

“SAML. B. STEVENSON, Moderator.

“CLARKE HORISTON, Clerk.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“EDINBURGH, 16th December 1843.

“REVEREND SIR,—The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer Addresses from other Churches, acknowledge with much thankfulness the receipt of a copy of Resolutions, agreed to by the Eastern Reformed Presbyterian Synod, at their meeting in Belfast, on the 1st of August 1843.

“The Committee are well aware of the paramount importance, which the body, of which you are the members, have at all times attached to the doctrine in defence of which the ministers of the Free Church have been called to sacrifice their *status* and emoluments as ministers of the Establishment, and they had no doubt of their enjoying your sympathy in the arduous struggle in which they have been engaged, in maintaining the right of the Lord Jesus Christ to rule supreme in His own house. It

affords us much pleasure to learn that you approve of the manner in which we and our brethren of the Free Church have conducted that warfare; and, in humble dependance on Divine grace, we fondly hope that our future proceedings may be such as to merit and receive your approbation.

“The Committee beg leave to offer their brotherly salutations to yourself and the other members of the Eastern Reformed Synod—and, with fervent prayers for your spiritual prosperity as individuals and as a Church,

“We are your faithful brethren in the Lord,

“In name and by appointment of the Committee,

(Signed)

“PAT. M'FARLAN, Convener.”

“Rev. SAMUEL B. STEVENSON, Moderator.

II.—*From Associate Churches of the Baptist Denomination in the Counties of Lancaster and Chester.*

“At the annual assembly of the Associated Churches of the Baptist denomination in the counties of Lancaster and Chester, held at Pendle Hill, Lancashire, on the 8th, &c. of June, 1843, Rev. John Birt, A.M., Moderator, it was moved by Rev. C. M. Birrel, Liverpool, seconded by George Foster, Esq. of Sabden, and unanimously carried:

“1. That the ministers and delegates now assembled have heard with unfeigned satisfaction of the late secession from the Established Church of Scotland, and although differing from the retiring body in their views of the internal government of the Christian Church, and of the duty of the civil power in relation to it, they cannot withhold the expression of their highest admiration of the firmness, the integrity, the harmony of purpose, and the faithful practical submission to the only King of Zion, which have led them to this result.

“Further: whilst this Association would unite in the fervent prayer, that those who have so nobly begun a fresh career of Evangelical labour, may be counselled and sustained by Divine grace through its whole course, they would urge their own churches to the contemplation of so striking an event, as constituting an additional omen of the approaching emancipation of the whole Church from the dominion of secular governments; as affording a providential promise of support to all who may hereafter be called, under circumstances of trial, to bear testimony to Divine truth, and as demonstrating in the eyes of the world that there is in our common principles, as Christians, a power which can render men superior to temporal advantages, to hal-
lowed associations, and to personal ease.

“JOHN BIRT, A.M., Moderator,

“W. T. BURCHELL, Secretary.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“EDINBURGH, 16th December 1843.

“REVEREND SIR,—The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses received from other Churches, beg leave to offer their cordial thanks to you, and through you to the associated churches of the Baptist denomination in the counties of Lancaster and Chester, for the resolutions unanimously adopted at your annual assembly, held at Pendle Hill, Lancashire, on the 8th of last June, and transmitted to our Moderator.

“It is a source of unspeakable satisfaction and encouragement to us to find that, amidst the diversities of opinion subsisting among Christians on points of minor importance, there is a general—may we not say—a universal agreement among the evangelical Churches of Christendom in what you justly term, the duty of ‘faithful practical submission to the only King of Zion.’ We firmly believe that it is in the exercise of such a submission that the Churches of Christ of every denomination shall, under

the guidance of the Holy Spirit, arrive gradually at a more perfect harmony of opinion on all points connected with their common Christianity. We rejoice in the prospect of a union so pleasing to every Christian mind. Meanwhile, we are truly thankful that when the 'enemy is coming in like a flood,' there is a large and unbroken phalanx of Christians, of every name, lifting up the standard of truth, having this inscription, 'The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will save us.'

"We reciprocate the expressions of your brotherly love. We fervently pray that the blessing of the Lord may rest on the persons and labours of your pastors, and that your flocks may be as well watered gardens, and like springs of water, whose waters fail not.

"In name and by appointment of the Committee,
(Signed) "PAT. M'FARLAN, Convener."

III.—*From the General Assembly of Presbyterian and Congregational Ministers of New Hampshire, United States.*

"NASHUA, NEW HAMPSHIRE, August 23, 1843.

"The General Association of Presbyterian and Congregational Ministers of New Hampshire to the Free Presbyterian Church of Scotland, sends Christian salutations.

"DEARLY BELOVED IN THE LORD,—Our deep sympathies have been called forth in your behalf, while you have been struggling for the rights of conscience, and the dearest interests of the Kirk so precious to your hearts; and we cannot forbear to express our joy that you have come forth from the conflict with a spirit worthy of those renowned in Scotland's history in other generations. We love to recur to the times of Knox, to the Solemn League and Covenant, and to all those periods when Caledonia's sons have stood for the defence of 'the faith once delivered to the saints,' and for 'the liberty wherewith Christ makes free;' and we have beheld the spectacle of *moral sublimity* which you have exhibited in the secession, with devout gratitude to the great Head of the Church, that he has enabled you 'to witness a good confession,' and to hazard ease, reputation, and worldly peace, for Christ's sake. We honour you as the friends of Christian liberty,—we love you for your *disinterestedness*, your *love of Christ*, and your willingness 'to take joyfully the spoiling of your goods' for the advancement of the Redeemer's kingdom.

"And might we allude to an ancient legend of Scottish lore, in regard to that stone which was accounted your country's palladium, and which Edward of England attempted to carry away, we would repeat the words of an ancient poet on the subject,—

"Ni fallat fatum, Scoti quocunque locatum
Invenient Lapidem."

"We believe, indeed, that you find *the sure rock of your defence* in trusting in Him for whose cause you suffer, and for whose truth you sacrifice objects so long enshrined in the heart.

"If, as one has beautifully expressed it, 'coming events cast *their shadows before them*,' we will look at the sufferings and trials through which you have passed as the harbinger of a bright and glorious day for Scotland, when a purer flame will be kindled on every domestic altar, when a clearer light will emanate from the pulpits, and when holier Christian joy shall pervade every hamlet upon the everlasting mountains. May the good Lord ordain it and accomplish it in his time.

"Forget not, dear brethren, those who *by faith* forsook Egypt, and *by faith* passed through the Red Sea. The same Lord protects his church in all generations, and there is reason to believe, that he will cast down those that oppose his cause, and that they will sink as a stone in the depths of the sea. But, brethren, there may be 'a great and terrible wilderness' before you reach the place of sure habitation; but be assured, that the Lord guides his people in the right way to the happy land.

“ With Christian affection and earnest prayers for your religious prosperity, we are, dearly beloved, your brethren in the Lord,

“ In behalf of the Association, and by their request,

(Signed) “ S. BARSTOW, Secretary.”

“ P. S. If you should think proper to take any notice of our body, please to direct to the Secretary at Keen, county of Cheshire, and State of New Hampshire.”

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ DEAR BRETHREN,—The Committee appointed by the late General Assembly of the Free Church of Scotland, acknowledge with much pleasure the kind and brotherly epistle addressed to our late Moderator, by the General Association of Presbyterian and Congregational Ministers of New Hampshire, dated August 23, 1843.

“ Diversity of clime and diversity of political government have no influence in preventing the fulfilment of the prayer of our blessed Saviour, that his people may be one, even as Christ and the Father are one. A mighty ocean divides us; but we are united by a bond which distance of time and place can neither weaken nor dissolve. If Christ be our Head, and we unfeignedly and practically acknowledge him as such, we are all one in Him. May that union ever subsist between the Churches in America and the Free Church of Scotland—both free with the liberty wherewith Christ makes his people free.

“ Our General Assembly received much gratification and encouragement from the warm and cordial manner in which you have expressed to our Moderator your approbation of the course which, through divine grace, we have been enabled to pursue. We fondly hope that your good wishes and prayers for the prosperity of our Church may be fulfilled, and that we may profit by the brotherly warnings and admonitions which you have addressed to us.

“ The Committee are persuaded that it will afford the greatest pleasure to our General Assembly to maintain a regular friendly correspondence with the Evangelical Churches in the United States, and with yours in particular. It is our earnest prayer to God, that the Great Shepherd of the sheep may watch over you and us continually, and that in the midst of surrounding errors and defections we may always be found united in contending for the faith once delivered to the saints.

“ In name and by appointment of the Committee,

(Signed) “ PAT. M'FARLAN, Convener.”

IV.—*From the Members of the Congregational Union of Ireland.*

“ To the REV. THOMAS CHALMERS, D. D., Moderator of the Free Presbyterian Church of Scotland.

“ DUBLIN, July 10, 1843.

“ REVEREND AND DEAR SIR,—It is with much pleasure I comply with the wishes of my brethren, the members of the Congregational Union of Ireland, in transmitting to you the following resolution unanimously adopted at their late annual meeting:—

“ That this meeting records its unqualified admiration of the dignified and uncompromising stand for the prerogatives of Christ our Saviour King, for the freedom of the Church from the control of the civil power in matters ecclesiastical, and for the rights of Christian men, which has been made by our non-intrusion brethren in Scotland—a stand for truth and conscience unequalled since the days of the Protestants, Puritans, and Non-conformists of the sixteenth and seventeenth centuries, and which we are confident will, by the blessing of Providence, produce results most important and advantageous to our common Christianity; also, that a communica-

tion be forwarded to the ministers and members of the Free Presbyterian Church of Scotland, through their highly respected Moderator, embodying these sentiments, representing the deep and prayerful interest which we take in their affairs, and our full preparedness to fraternize with them in the faith and service of our common Lord.

“ This resolution, my dear Sir, does best express the honest conviction and genuine Christian feeling cherished by, I believe, every member of our body. We have watched with much solicitude the progress of your grand struggle. To this the views we generally entertain of civil establishments of religion under any form of worship or church polity, as adverse to the purity, spirituality, and prosperity of Christ’s kingdom, may have in a degree contributed. But we sympathise and rejoice with you and your cause on the broader ground of a common evangelical brotherhood, and a common love to Evangelical truth. The principles for which you have lately so nobly and happily—so triumphantly contended, have long been dear to us as involving the foundations and bulwarks of our faith and freedom, the honour of the King of Glory,—the order of his house and the chartered privileges of his servants. We bless God for the firmness, grace, and wisdom, with which you have maintained your testimony.

“ The accounts that have reached us of your state and progress since the memorable 18th of May last, promise that our brightest anticipations in your behalf will be fully realized. Your case deserves, and will sooner or later find a home in the heart of every enlightened Christian of every name in every place. We are not unobservant of the sacrifices you have made, but we consider them to have been far more than compensated by the multiplied substantial proofs of Christian affection and of the Divine favour which you have received, and especially by the honours and moral influence of your new position. With that position your former state is not for a moment to be compared, as to the advantages it affords for making the communion of your Church a fellowship of real saints for fraternizing with the whole of the mystical body of Christ, and for unrestricted determined efforts to fill your country and the world with the light of life; and we confidently hope that God will so pour out his blessed Spirit, and so direct you and others of his people, as will speedily bring about a union of all real Christians in brotherly love and in devotedness to himself, such as have not been witnessed since the period of which we read,—‘and great grace was upon them all.’

“ Accept, reverend and dear Sir, assurances of unfeigned respect and Christian regard towards yourself personally, and towards the body over which you preside as Moderator. Trusting that providence will yet long sustain your valuable life and powers for great service to this cause, believe me, my dear Sir, yours most faithfully, in the gospel of Christ,

(Signed) “ W. M. URWICK,
Secretary to the Congregational Union of Ireland.”

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ REVEREND SIR,—The Committee appointed by the late General Assembly of the Free Church of Scotland to answer the addresses and congratulations received from other churches, acknowledge with heartfelt pleasure your letter of the 10th July last, addressed to Dr Chalmers, and embodying a resolution unanimously adopted at a previous meeting of the Congregational Union of Ireland.

“ The Committee are persuaded that they do no more than express the feelings of their constituents and of the members of the Free Church generally, when they assure you that few, if any of the congratulations which they have received on the issue of the struggle in which they have been engaged, have afforded them greater satisfaction and encouragement than that which is contained in your letter. We know that you do not expect that we should agree with you on the subject of civil establishments of religion; but the cordiality and strong Christian feeling with which you have declared your union and sympathy with us on the broader ground of

an Evangelical brotherhood, and the approbation which you have been pleased to express of the firmness of our Church in her contendings for the grand bulwarks of our faith and freedom, are not on this account the less gratifying and refreshing to our souls.

“ We unite with you and your brethren in the fond expectation, that the stand which, through divine grace, we have been enabled to make in defence of great scriptural principles, may at no distant period find a home in the heart of enlightened Christians of every name,—and shall deem it our duty and privilege to fraternize with all the parts of the mystical body of Christ, in our endeavours to disseminate the light of truth throughout every portion of the habitable earth.

“ Be so good as offer our sincere Christian regards to your brethren of the Congregational Union at their next meeting for the resolution passed by them at their meeting in July; and accept of our sincere thanks to yourself, for the very comforting and encouraging letter which at their request you have addressed to our late Moderator.

“ In name and by appointment of the Committee.

(Signed) “ PAT. M'FARLAN, Convener.”

No. V.—*From the West Riding of Yorkshire Association of Baptist Dissenters, October 1843.*

“ BRADFORD, YORKSHIRE, June 12, 1843.

“ DEAR SIR,—At a meeting of the West Riding of Yorkshire Association of Baptist Churches, held at Shipley near Bradford on the 8th inst., the following resolution was passed, which we have great pleasure in forwarding to you, as the Moderator of the Assembly of the Free Church.

“ Resolved, That this Association contemplates with great satisfaction, the recent secession from the Kirk of Scotland. We regret, indeed, that the seceders still insist on the theory that the Church is entitled to look to the state for temporal support; and that they condemn the Voluntary principle, at the moment of their appeal to its efficacy. Trusting, however, that in these respects the whole truth will speedily be learned and practised, there are other things in the movement in which we cordially rejoice.

“ 1. We rejoice that upwards of 400 ministers receiving the emoluments of endowed Presbyterian clergymen, have in maintenance of the rights of the people, and of the spiritual independence of the Church, severed their connection with the Kirk of Scotland, and cast themselves for support upon the unconstrained offerings of their flocks.

“ 2. We rejoice that this step has been taken for the sake of those Evangelical views which the great body of the seceding clergy hold, and which they are come out to preach to the people.

“ 3. We rejoice that the first and necessary result of the movement has been a signal display of the efficacy of the Voluntary principle, in the greatness of the sums contributed in support of the movement, and the cheerful promptitude with which the contributions have been made.

“ 4. And most of all do we rejoice, that—though somewhat unwittingly and most unwillingly—the Seceders have made an effectual breach in the structure of ecclesiastical tyranny and usurpation as existing in Scotland, and inflicted a blow upon the whole Church-and-State system, the precursor of yet other assaults which shall ultimately prostrate the state religions of Europe, and overturn the empire of the man of sin.

“ On these accounts we would encourage our Scottish brethren to carry out their new principles to their legitimate issues, while we devoutly commit both them and their enterprise to the care of Him who is the head over all things to the Church. We are, dear Sir, with great respect, yours most truly,

(Signed) “ HENRY DOWSON, } Secretaries to the
“ THOMAS POTTINGER, } Association.”

“ THOMAS CHALMERS, D. D., Edinburgh.

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ DEAR SIRs.—The Committee appointed by the late General Assembly to answer the addresses and congratulations from other Churches, in acknowledging the resolution passed by the West Riding of Yorkshire Association at Shipley, on the 8th of June last, and transmitted by you to Dr Chalmers, very naturally wish that the said Resolution had been less in the style of censure and reproof: But, believing that your remarks were well-intended, and knowing that you and we are agreed on the great question of the sinfulness of the civil magistrate's interference *in sacris*, we take your observations in good part, and shall endeavour to profit by them.

“ In return we beg leave to assure you that our conviction that it is the duty of the civil magistrate to countenance, encourage, and support the true religion, is as clear and decided, as that he is usurping the office of the Lord Jesus Christ, when he intermeddles with the administration of spiritual affairs. We regard the nation which is without a religious establishment as virtually disowning the authority of Christ, and repudiating the name of Christian. We have not changed our principles—we have seen no reason for changing them. Our ministers have renounced the emoluments of the Scottish Ecclesiastical Establishment, and our people have deserted it along with us, because the grand bulwark of an Establishment was thrown down—and we would not be partakers of other men's sins. But we love our Jerusalem, we cannot forget her, least of all when she is in ruins. Our fervent prayer is,—that her walls may be rebuilt, her temple restored, the throne of Christ again erected in the midst of her, and the ‘man of sin’ withstood by the combined efforts of pure Protestant Establishments, and of Christians of all denominations recognising the supreme authority of Christ speaking in his word, and by the ministry of the gospel.

“ With regard to the Voluntary principle, properly so called, we never were opposed to it. We controverted, and ever will controvert the non-establishment principle: but the voluntary contributions of our people we have never been ashamed to ask, and have at all times thankfully received. The efficiency of the non-establishment principle has not been proved as yet by the Free Church of Scotland. At the present time our funds come so wofully short of the demands upon them, that we are glad to receive the aid of our Christian friends in England and Ireland, aye, and in America, to enable us to prosecute the glorious end of making the Free Church commensurate with the boundaries of our beloved country.

“ That the Spirit of truth may guard us from error, and guide us into the knowledge of all truth, and that He may enable us in all our contendings to keep the glory of God and the promotion of spiritual religion steadily in view, is the earnest prayer, of,—Dear sirs, yours sincerely,

“ In name of the Committee,
(Signed) “ PAT. M'FARLAN, Convener.

VI.—*From the Elders and Messengers of the Western Association of Baptist Churches.*

“ To the Moderator, Elders, and Members of the Free and Protesting Church of Scotland, the Elders and Messengers of Western Association of Baptist Churches, met in annual assembly at Honiton in the county of Devon, the 7th and 8th days of June 1843, send Christian and fraternal salutation.

“ HONOURED BRETHREN,—Your present position, and recent magnanimous and Christian conduct, impel us to convey to you the expression of our sincere sympathy and fraternal regard.

“ We have been no indifferent spectators of the conflict in which you have been engaged for some years past, and we cannot but regard its momentous issue, as equally honourable to your conscientiousness and integrity, and pregnant with con-

sequences to the cause of pure and undefiled religion, and religious freedom, which it is all but impossible to appreciate too highly.

“Differing from the venerable founders of your Church polity in regard to one of the most solemn and important ordinances of Christian worship, and to the platform of ecclesiastical discipline and government, we are not insensible of the imperishable benefits which their writings have conferred upon the universal Church of Christ, nor ungrateful for the service which they have rendered to the interests of civil and religious liberty, by their sufferings and labours. In resisting the encroachments and corruptions inseparable from the prelatical pretensions of our national hierarchy, we have been accustomed to regard the pious and devoted ministers and members of the Kirk of Scotland, as our coadjutors and allies, and, in unyielding firmness and transparent integrity, as our examples and guides; and no part of our national history has awakened within us a deeper sympathy, or ministered more to our instruction and profit, than that which records the protracted struggles of your forefathers against the same tyranny. Your names, honoured brethren, will go down to a distant posterity embalmed with even greater fragrance than theirs, inasmuch as your magnanimity and decision in the crisis of your integrity and conscientiousness, unalloyed by an appeal to carnal weapons, will achieve a bloodless and peaceful victory for the cause, in maintaining which they fought and died, and it would ill become any of the sections of our British Zion, agreeing with you in the great and fundamental doctrines of evangelical truth, and in comparison with which the points which divide them from you are only as the chaff to the wheat, not to wish you every degree of success and prosperity which you can yourselves either expect or desire.

“We freely accord to you, as to every section of the Christian Church, and to every individual Christian, the full and candid expression, and the vigorous maintenance of your conscientious opinions; and while you will not expect us to sympathise in your avowed adherence to the principles of a state-establishment of Christianity, or in any of your movements springing legitimately and exclusively from that principle, you will permit us thus respectfully and affectionately to convey to you our deliberate conviction and our devout expectation, that your voluntary disseverance from state alliance and support, will be found to facilitate, beyond your present expectations, those sacred objects for which you have made such costly sacrifices, and which we hold in common with yourselves.

“Be assured, therefore, honoured brethren, that in all your Christian labours for the welfare of your father-land, and for the promotion of vital and saving Christianity, and in all the sacrifices already incurred, or hereafter awaiting you, of our fraternal and admiring sympathy, and of our most devout and earnest good wishes. May He who has prepared you by his grace so honourably to meet the crisis through which you have passed, and who has conferred on you the distinguished favour of occupying the exemplary position in relation to the rights of conscience and of religious freedom, so grateful to the real friends, and so confounding to the enemies or contemners of honest and independent religious profession, now assigned you, ever shield you by his favour, and direct and succeed all your purposes and efforts for his glory. We are, honoured brethren, your friends and coadjutors in the kingdom and suffering of Jesus Christ.

“JOHN B. TITHERINGTON, Moderator,
“HENRY TREND, Secretary.”

“Signed by direction of the Assembly aforesaid,
on the 8th day of June last.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“EDINBURGH, 16th December 1843.

“DEAR AND HONOURED BRETHREN,—The Committee appointed by the late General Assembly of the Free Church of Scotland, return in the name of their constituents their heart-felt thanks for the fraternal and truly encouraging letter addressed to us by the elders and messengers of the Western Association of Baptist Churches at their annual meeting at Honiton, Devon, on the 5th of June last.

“We cannot but be gratified by the simple and fervent eulogy which you have pronounced on the writings, the labours, and the sufferings of our venerated forefathers; and the testimony—we fear we must say, the too strongly expressed testimony—which you have been pleased to bear to our firmness, and comparatively light sufferings in the same glorious cause. But most of all are we grateful for the spirit of enlightened liberality, and Christian love which breathe throughout every part of your welcome communication. We do differ, and differ conscientiously with regard to the ordinance of baptism and the form of church-government, but we are united in holding the great and fundamental doctrines of Evangelical truth; and shall our disagreement on points of minor importance prevent us from recognising in our fellow-Christians the image of Christ, and in Protestant evangelical churches sections of that universal Church of which Christ is the alone King and Head, and all his people are members?”

“It is our firm belief that, if ever there shall be among Christians a perfect agreement on all the points of our common Christianity, it will be attained in the exercise of that enlightened liberality and Christian love of which you and your brethren present so bright an example.

“Meanwhile ‘let us consider one another to provoke unto love, and to good works.’—‘Whereto we have already attained, let us walk by the same rule, let us mind the same thing.’ Let us be united in contending earnestly ‘for the faith once delivered to the saints,’ and for the freedom which is essential to every true Church of Christ. And, if it be the will of the sovereign and infinitely wise God that the ‘man of sin’ should for a season recover his power, and that civil and ecclesiastical tyranny should sway its sacrilegious sceptre over the consciences of Christian men, may there be thousands of witnesses from Devonshire to the Orkneys, ready to sacrifice all for Christ, and in defence of the freedom wherewith he makes his people free.

“We thank you for your prayers on our behalf, and in return would earnestly implore our heavenly Father to pour down on your pastors and people the Spirit of all grace, and to bless you with all spiritual blessings in heavenly places in Christ.

“In the name and by the appointment of the Committee..

(Signed) “PAT. M’FARLAN, Convener.”

No. VII.—*From the Welsh Calvinistic Methodists.*

“To the General Assembly of the Free Church of Scotland.

“REVEREND AND DEAR BRETHREN,—The Welsh Calvinistic Methodists, feeling that it behoved them to labour in their own sphere, without ostentation, have always been reluctant to obtrude themselves upon the notice of other Churches; but the great events that have lately taken place in Scotland have created such thrilling interest in our minds, that we cannot deny ourselves the pleasure of expressing the cordial sympathy and unbounded admiration with which we have regarded all your proceedings.

“The principles for which you have been called to contend we consider of vital importance. They could not be kept in abeyance, and much less could they be openly denied or compromised, without unfaithfulness to the Great Head of the Church. We are sensible that the boundary between the respective functions of the Church and the State cannot be very easily defined, and that men whose views on the whole are sound and scriptural, may differ as to the duty of the civil magistrate to assist in the diffusion of religious knowledge. But when the spiritual independence of a Christian Church is in danger, and when its ministers are under the necessity of sacrificing either the rights and privileges of the people whom God has committed to their care, or their own emoluments, it appears to us that there can be no longer any room for doubt or difficulty. This was your position; but you received strength according to your day. You have ‘witnessed a good confession’—you have acted as became the followers of Knox, and Melville, and Henderson. Highly as we always thought of your sincerity, we must confess that you have more than fulfilled our expectations. ‘This is the Lord’s doing; it is marvellous in our eyes;’

and we desire to lift up our hearts in thanksgiving to the God of all grace, who has enabled so many of our brethren in Scotland to be faithful in the hour of trial, and to obey God rather than man.

“ It was to us a matter of deep regret that your claims and motives were so long and so generally misunderstood. It would seem that in this age of expediency it required some signal act of self-denial to convince the world of the existence of Christian integrity. But you have given a new proof of the power of true religion; and however unintelligible your principles might be in the abstract, we feel assured that when they are thus embodied in a ‘Free Presbyterian Church,’ they cannot fail to command the attention and the assent of all unprejudiced minds.

“ Amidst the dark signs of the times in which we live, we rejoice in the homage that has been paid by our Scottish brethren to our common Lord as King; and to his word as the supreme law in his blood-bought Church. We rejoice likewise in your unanimity,—in the unprecedented liberality of your congregations,—in the catholic spirit you have manifested in the arrangements you have made for the education of future ministers, and in the increasing prosperity of your missionary schemes. But above all, we rejoice to learn that you are determined to adhere to the great doctrines of the Reformation—to preach a free gospel—and to ‘count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.’ Here lies the secret of your strength. ‘For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.’

“ Finally, beloved brethren, our prayer for you is, that you may ‘stand fast in the liberty wherewith Christ hath made you free;’ and ‘the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen settle you.’

“ By authority of the quarterly meeting of Welsh Calvinistic Methodists, held at Pwllheli, the 6th day of September, 1843.

“ HENRY REES, Moderator.

“ ROGER EDWARDS, Secretary.”

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th Dec. 1843.

“ REVEREND AND DEAR BRETHREN,—The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, return their hearty thanks to you for your brotherly letter, sent by authority of your quarterly meeting at Pwllheli, on the 6th day of September last.

“ Though the body to which you belong has not been in the habit of obtruding itself on the notice of the Christian world, your faith and patience, and your labours in the service of our Divine Master, have long been known to many of the ministers and other members of the Free Church of Scotland. We have rejoiced, and shall continue to rejoice in the almost perfect agreement which subsists between our Church and yours in doctrine and discipline. We know that you entertain the same sentiments towards us; and are more gratified than we can express by your declaration of cordial sympathy with us in the proceedings which have led to the recent disruption of the Church of our fathers.

“ To the approbation given by you and other churches, differing from us in points of minor importance, to our principles and conduct, we ascribe in some measure the wonderful success which, under the Divine blessing, has crowned the planting of the Free Church of Scotland. Our people, instructed in the Scriptures, and the Westminster Confession and Catechisms, have not been slow to perceive that the doctrine of Christ’s supremacy is indeed a vital doctrine—and, confirmed in that belief by the concurrent testimony of almost all the Evangelical churches in Christendom, they have withdrawn in immense numbers from an Establishment from which the glory had departed—and have willingly shared with us the distinguished honour of wit-

nessing for Christ, and the sacrifices and privations which we have been called to make in our present circumstances. Some of our people, especially in the northern counties, are still exposed to hardship by the cruel and oppressive conduct of infatuated landholders; but we believe their adherence to principle is unshaken. In other places our churches are built and occupied by grateful—and, we trust we may add with respect to many of them, devout worshippers.

“ Our collections for our ‘ Five Schemes ’ are large beyond our expectation. If we cannot boast of being joined by many rich and noble of this world, we appear to have carried along with us thousands who are ‘ rich in faith and in good works, ready to distribute, willing to communicate.’ ”

“ It were a blessed reward, of which we are altogether unworthy, if our testimony for the vitally important doctrine of Christ’s Headship were to attract the attention of men at a time when anti-christian error is obtaining so favourable a reception in this so-called Protestant country. We have good reason to hope that it has opened the eyes of some in the higher and influential classes; but whether that shall be the result of our testimony or no, the path of duty is clear, the issue is with the Lord.

“ We thank you for the visit of your beloved and much respected professor, Mr Edwards. It was very refreshing to our Assembly.

“ Farewell, dear and honoured brethren. May you also stand fast in the Lord. May the Lord bless you and make you a blessing.

“ In the name and by appointment of the Committee,

(Signed) “ PAT. M’FARLAN, Convener.”

VIII.—*From the Board of Congregational Ministers residing in and about London and Westminster.*

“ At a Meeting of the Board of Congregational Ministers residing in, and about the cities of London and Westminster, held on Tuesday, October 3, 1843.

“ It was resolved,

“ That this Board regards with deep and solemn interest the secession from the Established Kirk of Scotland, of the ministers, elders, and people now engaged in laying the foundation of the Free Protesting Presbyterian Church in that country, as a procedure most honourable to the Christian integrity and courage of those beloved brethren, and fraught with important consequences to the interests of vital Christianity, such as cannot be confined to the kingdom of Scotland, or to the present age; nor can this Board allow well understood differences of judgment on many not unimportant questions to prevent the expression of its feelings of high admiration for the devoted homage to truth and conscience displayed by these brethren, in withdrawing from a Church dear to them by so many ties, and in which all their temporal interests were involved. This Board therefore assures the brethren of the Free Protesting Presbyterian Church of Scotland of its confidence and affection, of its wishes for the full success of their efforts to secure truth, liberty, and purity in the Church they are forming—and of its devout supplication that they may be long and largely favoured with the blessing and grace of Jesus Christ the Lord.

“ That this Board has observed with great delight the renewed proof afforded on this memorable occasion of the energy of the Voluntary principle in providing the pecuniary resources required by Christian Churches in the generous contributions and sacrifices made by both the ministers and people of the Free Protesting Presbyterian Church of Scotland, and in the assistance rendered by the sympathy of many non endowed churches in England and America; and this Board entertains a cheering hope that the Free Protesting Presbyterian Church of Scotland, thus independent of the State, and separated from it, will become more pure in communion, more enlarged in fellowship with other churches, and more efficient in promoting the great interests of Christianity, than, in the firm conviction of this Board,

any Church can be under the restraints and secular influences inseparable from its establishment and endowment by a national legislature.

“That a copy of the above resolutions, signed by the Chairman and Secretary, be forwarded forthwith to the Reverend Thomas Chalmers, D.D., LL.D. &c. &c., Moderator of the General Assembly of the Free Presbyterian Church of Scotland, and that he be respectfully requested to lay them before that body at its next session.

“Signed on behalf of the Board,

“ALGERNON WELLS, Chairman.

“JOHN ROBERTSON, Secretary.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“EDINBURGH, 16th December 1843.

“The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, return their warmest acknowledgments to the Board of Congregational Ministers residing in and about the cities of London and Westminster, for the resolutions agreed to by the Board at its meeting on Tuesday, the 3d day of October last.

“It is not only most pleasing to us—but is the cause of much thankfulness to God, that the disruption which has lately taken place in the National Church of Scotland, though unspeakably painful in many respects, has been made the occasion in the good providence of God, of re-opening the door of mutual intercourse between other Christian Churches and our own. We fondly hope that it may lead also to mutual co-operation in the accomplishment of the glorious object which we profess to have in view—the universal diffusion of gospel truth in our own, and in every land. Though differing from one another in points of comparatively minor importance, we rejoice in the persuasion, that in these times of peril, we hold the great Protestant doctrine of submission to the Scriptures of the Old and New Testament as the only infallible rule of faith and manners.

“Guided by this vital principle, we trust that we shall ever be found eagerly and cordially uniting with Evangelical Churches of every denomination in resisting the progress of error, and in disseminating far and wide the knowledge of the truth as it is in Jesus.

“We return our cordial thanks to you for the sympathy and pecuniary aid which we have received from the Congregational Churches in England, and offer up our fervent prayers for the success of your ministerial labours, and the spiritual prosperity of the people under your pastoral care.

“In name and by appointment of the Committee,

“TO THE CONGREGATIONAL MINISTERS, “PAT. M'FARLAN, Convener.”
Residing in and about the cities of London and Westminster.

No. IX.—*From Congregational Churches in Sussex, 1843.**

“To the Free Church of Scotland, from the Ministers, Office-bearers, and Members of Congregational Churches, with other friends of religious freedom and Christian truth, in the county of Sussex.

“CHRISTIAN BRETHREN.—The proceedings in which you have recently asserted the high demands of conscience, and of Divine authority, have so much affected and interested us, that we beg to convey to you this our expression of Christian sympathy and congratulation.

“The noble stand which you have made for the supremacy of Christ in his kingdom, will render ever memorable the 18th of May 1843. If the step be not unprecedented, it is at least worthy of your high character and standing in the Church of

* This is the address referred to by Dr Chalmers (see page 21) as being seventeen yards long.

God. If your new organization be not perfect, the proceedings constitute a glorious advance in the direction of entire freedom of things spiritual from the fetters of state captivity, preparing the way for a still more glorious triumph of Evangelical principles.

"We hail with delight and gratitude the testimony which you have borne to the power of holy truth and Christian obligation—and most sincerely do we desire that your standing may be made secure, and your progress may be made steadily prosperous by the efficient agency of the Spirit of our God, to the glory of our great Redeemer.

"By cordial affection—by persevering prayer—and by every means in our power, we beg to assure you of the sincerity of our sympathy, and the reality of our esteem, desiring to be regarded as in the faith and love of Christ, yours ever, &c., &c."

(ANSWER)

"COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
"EDINBURGH, 16th December 1843.

"CHRISTIAN BRETHREN,—The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, acknowledge with peculiar pleasure the letter addressed to Dr Chalmers, late Moderator of the Free Church, by the ministers, office-bearers, and members of Congregational churches, and other friends of religious freedom and Christian truth in the county of Sussex.

"The number of the signatures attached is in itself an indication of the lively interest which you take in our cause,—and, we doubt not, has tended to deepen that interest in the members of your several churches.

"We feel our hands strengthened and our hearts encouraged by your sympathy and congratulation. Next to the approbation of God and our own consciences, is the approbation of our Christian brethren of other denominations. Pray for us, that spiritual pride may not be permitted to pollute the testimony which divine grace has enabled us to bear to great Christian principles.

"We would more particularly mark as a source of satisfaction and encouragement to the ministers and other members of our Church that, as in our own beloved Scotland, the maintenance of the doctrine of Christ's supremacy in his kingdom has been the chief means of calling forth the sympathy of our people, so is it in England. Long may attachment to this fundamental doctrine be the distinguishing feature of Evangelical Churches in every quarter of the world.

"We thank you for your prayers—we need them always. May they be offered up without ceasing on our behalf. We assure you of your interest in ours. Yours in the bonds of the same faith,

"In name of the Committee,

"REV. JOHN ADSON GOULTY, Pastor, "PAT. M'FARLAN, Convener."
Union Street Chapel, Brighton, &c.

No. X.—*From the South Devon Congregational Union.*

"At the annual meeting of the Pastors and Churches of the South Devon Congregational Union, held at Teignmouth, July 4th, 5th, and 6th, 1843, it was unanimously and enthusiastically resolved,

"That the noble and decided stand made for liberty of conscience by nearly 500 ministers of the Scottish Church, who, rather than sacrifice their principles of allegiance to the only Lord of Zion, have recently voluntarily withdrawn from the establishment, at the expense of all its worldly emoluments, demands the admiration of every lover of religious freedom. That, as the ministers and office-bearers of Christian churches sustained wholly by voluntary effort, we desire to express our deep sympathy with these our brethren of the Free Presbyterian Church, and would

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
 “ EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, beg leave respectfully to acknowledge the receipt of an extract from the minutes of a church meeting of the Baptist Church in the Lower Meeting House, Amersham, Bucks, of date the 30th June 1843.

“ In the name of our constituents we assure you that we appreciate very highly the congratulations which we have received from the Churches of Christ throughout the world, and from yours in particular. We desire to cherish a humbling self-abasing sense of the imperfections in spirit and in act which have cleaved to the testimony which, through grace, we have been enabled to bear to the vital doctrine of the supremacy of our blessed Redeemer; and with you would ascribe to the God of all grace the steadfastness with which we have been enabled, in the midst of these imperfections, to cast away our worldly advantages rather than subject our ecclesiastical discipline to the control of the civil government.

“ We cannot doubt that you cordially unite with us in prayer to Almighty God that He may more and more turn the hearts of rulers and subjects to honour the King of Zion, and to respect the liberties of his redeemed people.

“ In name and by appointment of the Committee,

“ Rev. WM. AUG. SALTER.

“ PAT. M'FARLAN, Convener.”

XII.—*From East Kent Baptist Association.*

“ East Kent Baptist Association, met at Dover, July 4th and 5th 1843, resolved unanimously,

“ That without in the least degree compromising their well-known sentiments in regard to the establishment of religion by human government, this meeting unfeignedly rejoice in the energetic and noble movement which has recently led to the formation of the Free Presbyterian Church in Scotland. They devoutly thank God for the grace which has enabled their beloved brethren to bear so practical and decided a testimony against the unhallowed interference of the State with the rights and discipline of Christ's Church, and earnestly implore on their behalf his continued benediction, that their self denying efforts may be crowned with a larger measure of success, in the conversion of souls to God, than the most sanguine dare to anticipate, and that the path of the newly formed Church may be ‘ as the shining light, shining more and more unto the perfect day’ of millennial glory.

“ And that the above resolution be respectfully communicated to the Reverend the Moderator of the Free Presbyterian Church.

“ J. P. HEWLETT, Secretary.”

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
 EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, gratefully acknowledge the receipt of a Resolution of the East Kent Baptist Association of date the 4th and 5th of last July.

“ We assure you that your congratulations are not the less welcome because they proceed from men who differ with us in sentiment in regard to civil establishments of religion. Your approbation of our conduct is felt by us on that account to be a stronger testimony to the great truth, in defence of which it has been our distin-

guished privilege to suffer. It will be in our estimation more than a sufficient reward for our struggle, and for the privations which some of our brethren have been called to endure, if the disruption of the Scottish ecclesiastical establishment shall be the means under God of directing the attention of professing Christians to the grand Protestant doctrine of the supremacy of Christ, and of impressing those who hold it with a deeper sense of its magnitude and importance. The very strong feeling which you have expressed in reference to that doctrine is exceedingly cheering to our hearts. May God grant that, as individuals and Churches, we may live more and more under its practical sanctifying influence.

"The Committee cannot refrain from expressing their obligations to your worthy secretary for the letter to our late Moderator, accompanying the resolution. Ere you receive this letter it is probable that a deputation from our Church has availed itself of the kind offer of fraternal assistance which your secretary has made to us."

"Requesting an interest in your prayers, and the prayers of your people, I am,

"In name and by appointment of the Committee,

"MR J. P. HEWLETT.

"PAT. M'FARLAN, Convener."

XIII.—*From Congregational Churches in North Wales.*

"To the Ministers and Elders constituting the Assembly of the Free Church of Scotland, from the Pastors of Congregational Churches in North Wales, assembled at Llanuwchllyn, Merionethshire.

"June 7, 1843.

"BELOVED BRETHREN,—We beg to record our admiration of the Christian fortitude and disinterestedness which have characterised your proceedings during the late important struggles; and hail with much pleasure the success which has crowned the exertions and sacrifices which you have made.

"We regard the event of your separation from the Ecclesiastical Establishment in Scotland, as a noble testimony to the independence of the Church of Christ, and the evil tendencies of its connection with the State.

"It is our fervent prayer that prosperity may follow each advancement you may be able to make towards a full condemnation of the principle of all state patronage and control in matters ecclesiastical, and trust that success will attend your powerful advocacy, and practical illustration of the Scriptural principle, that the Church of Christ is best supported by the voluntary efforts of its members, and that those members have a voice in the management of its affairs.

"We also trust that the example you have thus furnished will form a precedent for conscientious Christians of all other Establishments, and lead them to sacrifice the emoluments of an endowed sect to their zeal for the purity of His cause whose kingdom is not of this world.

"On behalf of the Assembly,

"D. MORGAN, Chairman."

(ANSWER.)

"COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,

"EDINBURGH, 16th December 1843."

"CHRISTIAN BRETHREN.—The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, acknowledge with respect and gratitude, the brotherly letter which the Pastors of Congregational Churches in North Wales assembled on the 7th of last June, at Llanuwchllyn, Merionethshire, have addressed to the ministers and elders of the Free Church of Scotland.

"We are truly happy that our proceedings during the late important struggles have met with your approbation, and that you sympathize with us so entirely in our

zeal for the spiritual jurisdiction of the Church under its great Lord and King. But you misapprehend the nature of the movement which we have made, in supposing that we have in the least degree altered our views respecting the lawfulness and the desirableness of a *right* connection between church and state. We regard our late separation from the Establishment as a testimony before all the world to the Scriptural character of such a connection—a protest against the infringement of our rights, and the national breach of the most solemn treaties, expressly involving in it our adherence to the ancient constitution of our Church, as ratified to us by the Act of Security and the Treaty of Union.

“But though we have made no movement towards the views which you and some other Churches hold on this subject, we rejoice exceedingly in the perfect harmony which subsists between you and us in regard to the sinfulness of submitting to the usurpation of the power of the keys by the civil magistrate. We consider this and our agreement in doctrine and worship as a sufficiently broad ground for fraternising with one another, and co-operating with one another in resisting the progress of error and extending the kingdom of our blessed Saviour, having ‘one Lord, one faith, one baptism, one God and Father of all;’ let us love as brethren—let us be united together in every good work.

“Commending you and your flocks to the watchful care of the Great Shepherd of the sheep,—I am, dear brethren, yours,

“In name and by appointment of the Committee,

“Rev. D. MORGAN, &c.

“PAT. MACFARLAN, Convener.”

XIV.—*From the Somerset Association of Independent Ministers.*

“At the Annual Meeting of the Somerset Association of Independent Ministers held at Bishop’s Hull, on the 31st day of May, 1843.

“It was unanimously resolved:

“That the associated brethren entertaining not only an unaltered but a deepened conviction, that all state establishments of religion are wrong in principle, and have ever been destructive to the advancement of divine truth, cannot sympathise with the reverend the clergy who have recently seceded from the National Kirk of Scotland in their continued and avowed attachment to the principle of an endowed Church. Yet as Christian men and ministers of Christ’s holy word, they desire to record their gratitude to Almighty God, that in the affluence of his merciful dispensations, He should have vouchsafed to those honoured brethren, the measure of grace which has enabled them to give such indisputable proof of the supremacy of conscience and religious integrity, and in their practice to declare the dominancy of the law of Christ over that of man. That on those grounds they desire to express their affectionate Christian sympathy and esteem for the ministers of the Free Presbyterian Church, praying that they may receive an enlarged outpouring of the Holy Spirit, and be conducted to the rest, and peace, and harmony of heaven, through scenes of continued and ever-increasing ministerial success and joy.

“That this resolution be recorded in the minutes of the Association, and that the Secretary be requested to transmit a copy to the Reverend the Moderator of the Free Presbyterian Church.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“EDINBURGH, 16th December 1843.

“The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, respectfully acknowledge the receipt by the Assembly of a resolution adopted unanimously at the

annual meeting of the Somerset Association of Independent Ministers held at Bishop's Hull, on the 31st day of May last.

"It is a matter of deep regret to us, that Christian brethren agreeing so entirely as you do with us in holding the great and fundamental doctrines of Christianity, are so decidedly opposed to us in sentiment in regard to civil Establishments of religion. Perhaps, if you had witnessed the growing prosperity of our Church before the civil courts by their late unhallowed encroachments, had overturned its bulwarks, and marred its beauty, you would not have wondered so much at the firmness of our adherence to what we regard as the Scriptural truths of olden times. The usurpations of the State have had the effect of leading us to a more careful examination of principles which from the time of our entrance into public life we have regarded with the reverence due to the principles themselves, and the honoured men of our Church by whom centuries ago they were expounded and applied.

"We are well aware that your opinions on this important subject are not of recent origin, and have not been rashly or inconsiderately embraced. We willingly give you the credit of perfect sincerity in holding your views on civil establishments of religion. Though we were of a different mind, it is not in a document such as this that we should think of entering into controversy. You agree with us in the vital question of the spiritual jurisdiction—you feel your own souls confirmed by our example in the holy resolution, that the law of man shall not have the dominancy over that of Christ. Let there be no strife then between you and us; for we be brethren. Looking at the signs of the times, and listening to the loud call to union addressed to all who hold and who love the truth—let us together contend earnestly for the faith delivered to the saints,—and seek to bring all within the reach of our ministrations and influence into the universal church,—the fellowship of the saints in Christ Jesus.

"That the Spirit of wisdom may watch over you and us, protecting us from error, and guiding us into all truth, is the fervent prayer of your faithful brethren in the Lord.

"In name and by appointment of the Committee.

"PAT. M'FARLAN, Convener."

"To the Secretary of the Somerset Association, &c.

No. XV.—*From the Midland Baptist Association.*

"At the Annual Meeting of the Midland Baptist Association, convened at Stourbridge, Worcestershire, on the 6th and 7th June 1843, the following resolutions were unanimously adopted on the motion of the Rev. C. H. Roe, seconded by Rev. J. Mills.

"1. That this Association has heard with sincere pleasure of the secession from the Established Church of Scotland of upwards of 400 of its most pious, talented, devoted ministers, and a large and influential body of the flower of her laity, and hail it as indicative of the advance of correct views in relation to the kingdom of our divine Lord and Master.

"2. That we hereby record our gratitude to God for this timely interposition in behalf of the royal prerogative of Jesus as sole Lord over conscience; our admiration and cordial approval of the noble stand taken by these honoured brethren, in making such great sacrifices to maintain their integrity, and retain their principles; and we would offer our united and earnest prayer to the great Head of the Church for a copious outpouring of the Holy Spirit on this influential section of the Christian Church, to increase its light, comfort, and usefulness.

"3. That the Rev. Thomas Morgan be respectfully requested to write a letter communicating these resolutions to the Moderator of the seceding body, expressive of our sympathy with them, and tending to encourage them in their arduous and trying circumstances."

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, respectfully and affectionately acknowledge the receipt of a series of resolutions unanimously adopted by the Midland Baptist Association, at their annual meeting at Stourbridge, Worcester, in the month of June last.

“ We return our sincere thanks to you for your prayers on our behalf, for a copious outpouring of the Holy Spirit, and, in return, would implore the same precious blessing for you and all the faithful servants and people of Christ throughout the world.

“ The agreement of our Christian brethren of all denominations in the importance which they attach to the vital principle, for our adherence to which we have been compelled to leave the Scottish Establishment, is exceedingly cheering to us, and adds in no small measure to the conviction that, in renouncing the privileges and emoluments which we derived from our connection with the state, we have acted in obedience to the will of our Divine Master, and that He will grant His blessing to an act which we humbly trust we have performed under the influence of a sincere desire for the honour of His name, and the extension of His kingdom.

“ With fervent prayers for the ministers and people of your Association, I am,
“ In name of the Committee,

“ Your faithful brother in the ministry of the Lord,

“ REV. THOS. MORGAN, &c.

“ PAT. M'FARLAN, Convener.”

No. XVI.—*From the Independent Church at Southampton.*

“ At a meeting of the pastors, deacons, and members of the church of Christ of the Independent denomination, at Southampton, held 4th August 1843, the following Resolution was unanimously passed :—

“ That this church, having long watched with great solicitude the efforts of the seceding members of the Established Church of Scotland to secure the independence of that ecclesiastical corporation from the evils arising from secular control in the administration of its affairs, would hereby express its deep sympathy with them in the struggles through which they have passed, in the attempt to accomplish that object, and also their high admiration of the faith, integrity, and self-sacrificing resolution upon which they have acted, in abandoning the status which they had occupied in the Established Church, when those efforts failed; thereby declaring, in the most solemn manner, their protest against the evils which they sought in vain to remove, and adopting the most scriptural and effective means to accomplish more fully the independence, spirituality, and consequent triumph of that branch of the true Church of Christ to which they belong.

“ The aforesaid church at Southampton does also hereby express its readiness to receive a deputation from the reverend body of seceding ministers some time in the approaching month of September, to plead the cause of the Free Presbyterian Church of Scotland, in the sanctuary in which they worship; and offers them the assurance that such deputation will be received with brotherly affection, and encouraged by correspondent support.

“ Signed on behalf of the church,

“ THOMAS ADKINS, Pastor.”

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of

Scotland to answer addresses and congratulations from other Churches, acknowledge with lively gratitude the receipt by the Assembly of a resolution unanimously adopted at a meeting of the pastor, deacons, and members of the Independent denomination at Southampton, on the 4th of August last.

“The interest which you and many other churches of Christ, far distant from the scene of our recent struggles, have taken in our proceedings, and the approbation which you have expressed of our conduct in dissolving our connection with the Scottish Establishment, have been exceedingly gratifying and encouraging to the ministers and other members of our Church. We have not the presumption or the vanity to imagine that these are to be ascribed solely or chiefly to your respect for the individuals who have taken a prominent part in the contest, or who have made the sacrifice of worldly advantages to which you refer. We are persuaded that the solicitude with which you watched the progress of the struggle, and the satisfaction and joy with which you contemplated its issue, arose from your appreciating highly the importance of the vital principle, which, till the recent unconstitutional proceedings in the civil courts and in parliament, constituted the chief glory of the Established Church of Scotland, and we rejoice that we are at one in Christ in this essential article in the faith of every true Church of Christ.

“We return you our hearty thanks in the name of the Assembly for the expression of your readiness to receive a deputation from the Free Church, and for the warm reception which was given by the inhabitants of your town to our brethren from London, who came to plead our cause in your presence.

“May the Lord reward you for your love toward us, and the kindness which you have shown to the brethren, by imparting to you the abundance of spiritual blessings in Christ Jesus.

“In name and by appointment of the Committee,

“Rev. THOMAS ADKINS, &c.

“PAT. M'FARLAN, Convener.”

No. XVII.—*From the American Board of Missions, dated from Smyrna, and embracing Constantinople and Asia Minor.*

“CONSTANTINOPLE, July 4, 1843.

“REV. AND DEAR SIR,—We have great pleasure in communicating to you the following resolutions, unanimously adopted this morning by the Mission in Turkey of the A. B. E. F. M., now holding its annual meeting in this city,

“Resolved,

“1. That we sympathise most deeply with our brethren of the Free Presbyterian Church of Scotland, in the trials through which they have lately been called to pass, as well as in the multifarious embarrassments with which they must necessarily struggle in maintaining the noble stand they have taken in the cause of gospel liberty.

“2. That we magnify and adore the grace of God, by which they have been enabled to take this stand, and to prefer the truth and liberty of the gospel to all earthly advantages.

“3. That we rejoice in the confident anticipation that the smiles of heaven will rest on them, and that great spiritual prosperity will attend their future course.

“4. That we regard it as an omen of incalculable good, both to them and to the world, that so much of a missionary spirit was manifested in the meetings of the first Free General Assembly.

“5. Resolved that Messrs Riggs of Smyrna, Schauffler of Constantinople, and Ladd of Broosa, be a committee to communicate the above resolutions to the Rev. Dr Chalmers, Moderator of the first General Assembly of the Free Presbyterian Church of Scotland.

“Perhaps it is hardly necessary for us to detain you with any thing in addition to the above resolutions. We feel free to offer them to you, because *we are all one*. We, who are actually in the foreign field, regard ourselves as merely the agents and representatives of our brethren who remain at home. The work is *one*. We have

to maintain the same 'faith once delivered to the saints,' the same 'liberty wherewith Christ hath made us free;' we have to make known throughout the world the same 'gospel of the grace of God,' and we therefore rejoice, that notwithstanding the urgency of your own local necessities, you are not disposed to forget the dark places of the earth.

"Praying that the great Head of the Church may guide and abundantly bless your measures for the advancement of his precious and holy cause in Scotland, and desiring for ourselves and those about us an interest in your supplications before the throne of Divine grace, we remain, reverend and dear Sir, your brethren in the gospel,

"ELIAS RIGGS, of the Smyrna Station.

"W. G. SCHAUFFLER, of the Constantinople Station.

"DANIEL LADD, of the Broosa Station."

(ANSWER.)

"COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
"EDINBURGH, 16th Dec. 1843.

"The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, acknowledge with peculiar satisfaction the receipt of a communication from the American Board of Missions, of date the 4th of July 1843, transmitted to Dr Chalmers by Messrs Riggs, Schauffler, and Ladd.

"We do not need to assure you that the sympathy and cordial approbation of our principles and proceedings by other Churches of Christ, are sources of much comfort and encouragement to the ministers and other office-bearers and members of the Church to which we belong. We know that you, and the Churches in America by whom you are sent forth as Missionaries, are all one in this respect. But we consider the sympathy of Missionaries with the trials and actings of our Church, as in the highest degree becoming and appropriate. Yours is the approbation of men who, in obedience to the command of the Lord Jesus, the alone King and Head of his Church, have left your native land to preach to the heathen 'the unsearchable riches of Christ'—amenable in your conduct as Missionaries to no civil authority—responsible only to your Divine Master, and his servants in the ministry and eldership, who have counted you worthy of your honourable calling. You rejoice in your liberty to preach, and to teach, and to rule in the name of Jesus: we are not surprised that you sympathise with us in the vindication of ours.

"In the Resolutions which you have transmitted to us, you advert particularly to the missionary spirit manifested in the meetings of the first General Assembly of the Free Church. We are persuaded that your joy on this account has been greatly increased by the intelligence which, ere you receive this, must have reached the shores of Asia—that the Missionaries of our Church have, without one exception, declared their enlightened and cordial adherence to us—and that the collections and other contributions to the 'Conversion of the Jews' and 'Foreign Mission' schemes, so far as they have been received, afford the strongest reason of hope that the means will not be wanting for the vigorous prosecution of these glorious undertakings.

"We thank you for your prayers on our behalf, and entreat their continuance. In return, we assure you of your interest in our supplications at a throne of grace. May He to whom the Father hath given all power in heaven and on earth stand by you, and protect, and encourage, and prosper you in your arduous work. Hallowed be his name. Let his kingdom come: let his will be done on earth as it is in heaven.

"In name and by appointment of the Committee,

"PAT. M'FARLAN, Convener."

"Rev. W. G. SCHAUFFLER, Constantinople.

No. XVIII.—*From the Congregational Union of England and Wales.*

“ Resolutions expressive of sympathy with the brethren of the Free Protestant Presbyterian Church of Scotland, adopted unanimously at a session of the adjourned meeting of the thirteenth Annual Assembly of the Congregational Union of England and Wales, on the 12th of October 1843.

“ 1. That the brethren present feel themselves as the inheritors of the cause and principles of the 2000 confessors of the memorable Bartholomew day, 1662, especially called upon to express their warm Christian sympathy with the noble band of 470 brethren, who, on a like call of truth and conscience, abandoned their stations and livings in the Established Kirk of Scotland, by withdrawing from its General Assembly, on the 18th of May 1843,—a day to be henceforth like the 21th of August 1662, illustrious in the annals of Christian constancy and religious liberty.

“ 2. That this meeting witnesses with delight the zeal and energy with which these brethren are, in the midst of great difficulties, proceeding to establish their Free Protestant Presbyterian Church,—their enlarged views of Christian liberality towards other Evangelical communities,—and the great pecuniary sacrifices and contributions by which both ministers and people are vindicating the energy of the voluntary principle for supplying the funds necessary for Christian Churches, while fidelity requires of this meeting to add, that its satisfaction will be still higher and more complete, when it learns that the fellowship of this emancipated and independent body of believers has been regulated by principles of Scriptural and spiritual discipline.

“ JOHN REYNOLDS, Chairman.

“ WM. STERN PALMER, } Secretaries.”

“ ALGERNON WELLS, }

(ANSWER.)

“ COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th Dec. 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, beg leave respectfully and gratefully to acknowledge the receipt of Resolutions unanimously adopted at a session of the adjourned meeting of the thirteenth Annual Assembly of the Congregational Union of England and Wales, on the 12th of last October.

“ Amidst many and great discouragements, arising chiefly from the ruthless opposition of the Scottish aristocracy, and the insufficiency of the voluntary principle, so far as it has yet been tried, adequately to provide for the spiritual wants of the immense numbers of our people who have adhered to the Free Church, we feel greatly comforted and encouraged by the unanimous and cordial sympathy of a body so highly respectable as the Congregational Union of England and Wales. We earnestly intreat an interest in your prayers on our behalf.

“ Our opinions on the lawfulness of national establishments of religion remain unchanged. We are sorry that we must continue to differ with you, and many other Churches whom we regard with brotherly affection as portions with us of ‘the holy Catholic Church,’ on this not unimportant principle. But it gives us unspeakable satisfaction to be assured by addresses which we have received from Congregational and other Churches, that we are all united in firm, and, I trust, immoveable opposition to the daring encroachments of the civil courts on the prerogatives of Christ and the liberties of his people.

“ We fondly hope that this agreement may constitute a firm bond of union between you and us—that we may love as brethren, and join hand and hand in the dissemination of gospel truth in every part of our beloved country, and to the ends of the earth.

“ In name and by appointment of the Committee,

“ Rev. JOHN REYNOLDS, &c.

“ PAT. M^rFARLAN, Convener.”

No. XIX.—*From the Staffordshire Congregational Union.*

“ Resolutions of the annual meeting of the Staffordshire Congregational Union, held at Hansley, July 11th, 12th, and 13th, 1843.

“ This meeting having observed the deeply interesting and momentous movements which have taken place in connection with the Kirk of Scotland during the last few years, cannot refrain from expressing its cordial delight in witnessing the remarkable increase of Evangelical doctrine and influence in that community.

“ Facts having at length abundantly proved the impossibility of maintaining with strict integrity and with due weight, that triumph of the truth, in connexion with the trammels of a state Church, this meeting expresses with much pleasure the high respect and cordial sympathy which it entertains towards that portion of the clergy and laity of the former Kirk of Scotland, who have proved themselves willing to sacrifice the temporal ties of a state establishment, rather than the essential doctrines and principles of the gospel.

“ This meeting tenders to that noble body of men an expression of fraternal confidence, and while it sincerely hopes that the appeals which are now being made to English liberality, will meet with a suitable response, it at the same time anticipates the period when the views of the Scottish brethren on the abstract question of a state-establishment of religion will undergo such modifications, and be brought so close to what this meeting considers to be the requirements of scripture, that the members of the Free Church of Scotland will unite with the Protestant Dissenters of Britain and Ireland in that arduous struggle which is now going on against every form of alliance between the civil and the ecclesiastical power.”

(ANSWER.)

“ COMMITTEE-ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, respectfully acknowledge the receipt of an extract minute of the Staffordshire Congregational Union—of date, July 13th, 1843.

“ The Committee, whilst they return the sincere thanks of the General Assembly for the encouragement afforded to the ministers and people of the Free Church by the approbation given to their proceedings by the Staffordshire Congregational Union, are exceedingly sorry that they cannot sympathise with their brethren of the Union, in the wish which they have expressed, that the Free Church of Scotland may ‘ unite with the Protestant Dissenters of Britain and Ireland in that arduous struggle which is now going on against every form of alliance between the civil and the ecclesiastical power.’

“ History and experience have convinced us that there is a form of alliance which is at once practicable, and agreeable to Scripture, and highly beneficial. We have renounced the temporal advantages of the Scottish Ecclesiastical Establishment, not in consequence of any alteration in our views on this subject,—but because the civil courts had violated our constitution, and Parliament, under the guidance of an infatuated government, had sanctioned that violation. If there were the most distant prospect of recovering our lost liberties, most gladly would we unite with other churches and associations in endeavouring to regain them, and in securing the same spiritual liberty for other established churches, which till a very recent period we enjoyed in our own.

“ The times are as unfavourable as can well be imagined for the prosecution and accomplishment of so interesting an object. It will, therefore, be far more agreeable to us, and, we trust, more in accordance with the spirit which has characterised our separation from the Scottish Establishment, to unite with you and other bodies of Evangelical Christians in one great effort to disseminate at home and abroad the glorious gospel of our blessed Lord and Saviour. ‘ The field is the world.’ Let us

occupy it without delay, leaving Erastianised and corrupt establishments to fall by the propagation of Christian truth, or to be thoroughly reformed and Christianized, and thus to become a blessing in the earth.

“ We fondly hope that waiving our grounds of difference, you may be induced to enter into these views, and to become fellow-labourers with us in the great and interesting work of Evangelising the world.

“ Commending you and your flocks to the care of the great Shepherd of the sheep, and earnestly imploring an interest in your prayers, I am,

“ In name and by appointment of the Committee,

“ Your faithful servant in the Lord.

“ Rev. J. C. GALLAUMAY, &c.

“ PAT M'FARLAN, Convener.”

No. XX.—*From Synod of United Original Seceders, 1843.*

“ At EDINBURGH, DAVIE STREET CHURCH,
“ 11th August 1843.

“ The Synod of United Original Seceders being met and constituted—The Synod having spent considerable time in deliberating on their duty in reference to the Free Protestant Church, the following motion was made, seconded, and agreed to. ‘ That in consequence of the late faithful contendings of those now forming the Free Protestant Church of Scotland, and particularly of their struggles in defence of the spiritual independence of the Church, our relation to one another is very materially altered, therefore this Synod consider it to be highly desirable, in order to the faithful discharge of their public duty, to ascertain as speedily as possible the precise nature of that relation, and for this purpose they appoint a Committee to correspond with any Committee that the Free Church may appoint to see whether there still exist sufficient grounds for this Synod remaining separate, or whether by mutual explanations we may not be able to remove any obstacles to an honourable union.

“ Extracted from the Minutes of Synod, by

“ ROE. SHAW, Syn. Clerk.”

(ANSWER.)

“ COMMITTEE-ROOMS, 7 NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, beg leave respectfully and affectionately to acknowledge the receipt of a minute of the Synod of the United Original Seceders of date the 11th August last, in which the said Synod has declared that it appears to them highly desirable to ascertain as speedily as possible the precise nature of the relation now subsisting between the United Original Seceders and the Free Church of Scotland; and has with that view appointed a Committee to correspond with any Committee which the Free Church may appoint, to see whether by mutual explanations the obstacles may not be removed which at present stand in the way of an honourable union between the Synod and the Free Church.

“ The Synod are already aware of the cordiality with which this proposal was received by the late General Assembly, and of the appointment of a Committee of the Assembly to confer with the Committee of Synod, in order to the Christian and amicable adjustment, if possible, of the differences subsisting between the Synod and the Free Church.

“ It is not for the Committee which now addresses you to anticipate what may be the result of the proposed conference. But, on behalf of our constituents, and, we may confidently add, of a large majority, perhaps the whole of the adherents to the Free Church, we assure you that no proposal could be more welcome to us than that which you have made; and that if a union can be effected on terms honourable

to both parties, we shall consider it an honour and a privilege to enter into full incorporation with a body of men whose principles and actings resemble so nearly those of the Church to which we belong.

“ May that God whose name is love, and that divine Redeemer who prayed that his believing people in every age might all be one, sanctify our mutual correspondence, and order all things for our good and for the glory of his name.

“ In name and by appointment of the Committee,

“ Rev. ROBERT SHAW, &c.

“ PAT. M'FARLAN, Convener.”

XXI.—*From the Baptist Irish Society.*

“ At a public meeting held in the Baptist Meeting-house, in Abbey Street, in the city of Dublin, on Thursday, August 10, 1843, on behalf of the Baptist Irish Society, it was moved by the Rev. Frederick Trestrail of Cork,—seconded by the Rev. J. Eccles of Colerain,—supported by the Rev. T. C. Crate of Kislingsbury, near Northampton, and unanimously resolved:—

“ That this Meeting has heard with heartfelt pleasure of the recent secession of a large and influential portion of the ministers and members of the Scottish Establishment, and desires to record its gratitude to God for this timely interposition of his providence on behalf of the Royal prerogative of Jesus Christ, and would regard this event as a sign of the coming of the day, when all interference by civil government with the kingdom of Christ shall cease.

“ And farther, while it expresses its sympathy with these brethren who have made such great sacrifices for their principles, it urgently recommends united prayer for the outpouring of the Holy Spirit to increase their knowledge, piety, fidelity, and usefulness.

“ It was subsequently resolved at a meeting of the ministers composing the Baptist Union for Ireland, assembled in the same place of worship.

“ That the Secretary be instructed to write to Dr Chalmers, the Moderator of the Free Presbyterian Church of Scotland, and accompany that letter with a copy of the resolution of the public meeting, No 2., expressing the cordial sympathy of this body with them in their present circumstances.”

(ANSWER.)

“ COMMITTEE ROOMS, 7, NORTH ST ANDREW STREET,
“ EDINBURGH, 16th December 1843.

“ The Committee appointed by the late General Assembly of the Free Church of Scotland to answer addresses and congratulations from other Churches, beg leave respectfully to acknowledge the receipt of Resolutions adopted at a public meeting held in the Baptist Meeting-house, Abbey Street, Dublin, on Thursday the 10th August 1843, and subsequently approved of at a meeting of ministers composing the Baptist Union for Ireland.

“ On behalf of our constituents, and of the Church to which we belong, we offer you our sincere thanks for the brotherly sympathy which the Baptist Union for Ireland has expressed towards us in the Resolutions above referred to, and we most earnestly unite with you in prayer to God for the outpouring of the Holy Spirit as a spirit of wisdom and revelation in the knowledge of Christ.—‘ Where to we have already attained, let us walk by the same rule, let us mind the same thing.’

“ In name and by appointment of the Committee,

“ PAT. M'FARLAN, Convener.”

“ The Rev. the Pastor, Baptist Meeting, Abbey Street, &c.

XXII.—*From the Reformed Presbyterian Synod of Ireland.*

“ October 17, 1843.

“ To the Reverend the Moderator, and remanent members of the Assembly of the Free Protestant Church of Scotland, to meet in Glasgow, on Tuesday, the 17th of October, 1843.

“ REVEREND AND DEARLY BELOVED IN THE LORD.—In the name and by the appointment of the Reformed Presbyterian Synod of Ireland, we avail ourselves of this, the first opportunity since the disruption of the Scottish Establishment, to lay before you the humble expression of our sympathy. And we beg you to accept the assurance of the intense anxiety our souls have felt, in the struggle you have been honoured to sustain against the impious encroachment of an Erastian State, on the prerogatives of our Divine Master, and the rights and liberties of his free people. The very dust of Scotland's Zion is dear to us, and our hearts hail with joy every additional indication that the Lord is returning to her long desolations,—that the time to favour her is at hand, when taking to him his great power, he will still more remarkably arise and have mercy upon her. Oft have we looked with liveliest emotion to the classic land where the ashes of our martyred fathers repose, and with thrilling interest have our bosoms throbbed at those recent events which, in rapid succession, seemed to betoken the near approach of the time, when hands influential and efficient would uplift the banner our fathers so nobly bore and give to Scotland's admiring gaze its ample folds and its entire inscription—when the lovers of truth, and liberty, and righteousness throughout the earth would see the sons of Scottish covenanted sires bearing aloft, as in the glorious days of the Second Reformation, Christ's crown, and Britain's covenant.

“ Although, for a long series of years, even from the era of the Revolution Settlement, the founders of the Reformed Presbyterian Synods deemed it their duty to occupy the position of dissent—declining to accede to an ecclesiastical constitution, defective, as they thought, in some important Scriptural attainment by which the Church had been distinguished in the reforming period, and which they ever regarded as binding on the Church and nation by the oath of the covenants; and, although fully adopting their views, and striving to follow their steps, yet in complete accordance with the wishes of their hearts, and the burden of their prayers, we have regarded the cause of Evangelical Presbyterianism, in the Established Church of Scotland, with more than ordinary feelings of friendly attachment and concern. In our congregations, fellowship-meetings, families, and closets, we have, especially of late, been often and earnestly pleading at the mercy-seat, for the bestowment of that grace which, we bless the Lord, has not been withheld from you in the time of your need. We were not personally present with you in the high places of the field, but we trust the good Lord honoured us to hold up in some measure the hands of his servants,—your men of counsel and of prayer,—your mighty men, till the sun of Erastianism in the Church of Scotland has gone down, as we hope for ever. And often and earnestly shall we pray, that God may dispose you to have war with this Amalek, from generation to generation, and make you eminently instrumental in utterly putting out the remembrance of it from under heaven.

“ For several years past, our hopes respecting the cause of truth in the Church of Scotland had been greatly elevated—as well from our knowledge that, in many pulpits and parishes of the land—in public services and private ministrations, the gospel of the kingdom was faithfully proclaimed, and pressed on the consciences and the hearts of a highly intellectual people; as that, a large amount of sanctified talent, and high mental attainments, and moral courage, and spiritual mindedness, and holy zeal, was consecrated to her service, and brought to bear on her counsels, and to combat in her courts, and before the world, for many great and precious truths that had been the glory and the bulwark of Scotland's covenanted reformation. And while we witnessed the unremitting, and to some extent successful efforts, that were made to neutralize the blighting course of Moderation, when we saw, despite the pressure of that ungodly system, the Church originating, and car-

rying forward so many schemes of godly enterprise and Christian beneficence, we did conceive high expectations of a still more plenteous rain, whereby the Lord would refresh his weary heritage in our father-land; but we were wholly unprepared—at least in the earlier stages of your trials, for an event so joyous, for your obtainment of an emancipation so complete.

‘When Zion’s bondage God turned back,
As men that dreamed were we.’

We did not believe the State would be so infatuated, as precipitate a crisis so glorious for you, and so big with portent of national judgments to themselves. We had not ventured to anticipate, that in a space so short, the Redeemer’s gracious providence—for so we regard it, and so we doubt not yourselves regard it—should have so hemmed you in, and shut you up to ‘go forward’—that he should have so soon and so signally converted your sea of troubles and perplexities into firm footing and a ‘plain path,’ and afforded you facilities so favourable for shaking yourselves loose of the task-masters, who would have perpetuated their usurpations over you, and made you, at the same time, the dishonoured instruments of rivetting on Christ’s freemen, the fetters of a deep and degrading bondage. We had not dared to hope that so soon after you had conceived ‘the glowing thoughts of freedom,’ and set yourselves in right earnest to claim and contend for it, the angel of the covenant should have led you in a way you knew not, and sought not to the achievement of so great a triumph of principle over power—of Christian simplicity and single-mindedness, over the time-serving and tortuous policy,—the intolerant, yet crushing spirit of Moderatism within, and the Erastian domination of the State without,—the dealings of the State towards you, we hold to be decidedly Antichristian. Your refusal to acquiesce in their claims was clearly demanded by your allegiance to the Lord Jesus. His grace has enabled you to feel your obligation and nobly to act in accordance with it. So far you have done homage to your sovereign Lord and theirs, and you are now, we are persuaded, richly experiencing that in keeping his commandments ‘there is a great reward.’ Patronage, under every known or imaginable modification, we believe to be unscriptural and iniquitous; and the independent jurisdiction of the courts of God’s house we consider essential to the purity and efficiency of the Church, and as inalienably secured to her by her Divine Head; and we know it was recognised by the state, and guaranteed to the Church of Scotland, in the purest times of reformation. The Erastian decisions of the Civil Courts, affirmed by the highest appellate tribunal in the land, and afterwards virtually embodied in their most obnoxious features in the Letter of the Queen, we regard as evincing no less than treason against the King of kings; and we cannot but look on all these developments of the immoral character of the constitution as tending to fill up the measure of the nation’s iniquities, and to provoke the speedier down pouring of the Divine indignation. The legislature and executive in a Christian land, and especially in a land once in covenant with God, we hold to be no less bound, than is the Church herself, to honour the Messiah, and, in their own province, to fulfil his will; but theirs is the sin, not simply of refusing to obey, but of recklessly attempting to wrest from the hands of the reigning Mediator his Royal sceptre, and pluck from his brow his Royal Crown, and to prevent, as far as competent to their power, the exercise of His own authority in His own house. They have done more. They have, with fearful temerity, usurped His Royal authority, and assumed to themselves the incommunicable prerogatives of God’s High Priest upon his throne; and in attempting to coerce you into a palpable participation of their criminality, they have unwittingly elicited a manifestation of high principle, and holy and irrepressible purpose, which cannot fail to evoke from the heart of true godliness in every corner of the empire—in every Christianised spot of our world—a feeling which, though, alas! it has too long lain dormant, will, we trust, slumber no more, till the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ. And yet, great as is the wickedness perpetuated by the state in your department of the vineyard, we are constrained to regard it as only a part, and, if the comparison be made on the ground of numerical calculation, or political influence, only a small part of their rebellious procedure against the Lord and his

Anointed. 'Let us break their bands asunder, and cast their cords from us,' seems no inappropriate motto for many of their cherished principles, and much of their past history. We here chiefly allude to the unmitigated Erastianism exercised over the suffering, sinking Church of England and Ireland—the blasphemous usurpation of supremacy in matters ecclesiastical, the monarch 'being reputed the supreme head in earth of the united Church, and holding as annexed to the crown of this realm, all jurisdictions and authorities to the said dignity of the supreme Head of the Church appertaining.' Now the condition of these churches, especially of God's people still in their communion, has unquestionable claims on the sympathy of all Christian men. And the heaven-daring supremacy asserted and exercised by the state, loudly demands the indignant denunciation of all who love the souls of men, and bear true allegiance to the King of Zion. Nor do we consider this iniquity extenuated, nor the duty of Christ's loyal subjects to denounce it one whit diminished, but rather, indeed, enhanced and rendered more imperative by the lamentable fact, that these Churches seem so insensible to the vassalage that enervates and degrades them, that they passively submit to be denuded of their best rights, and are consenting parties to the dishonour done to the church's exclusive Head and Lord, and appear wholly unaware of the anti-christian character of the dominion to which they bow, and also of the constitution, under the stringent provisions of which that dominion is guaranteed to their oppressors, and that vassalage rendered an essential condition of their existence as the established church. With a state so involved in guilt, and so exposed to wrath, it is surely sinful and unsafe to be identified. We bless the Lord you are no longer as a church connected with it; not that we estimate lightly the importance of a national establishment of the true religion on a Scriptural basis; for this, through all vicissitudes, we have endeavoured faithfully to contend. Nor do we undervalue the sacrifices you have made. We are astonished at them. And in your sacrifices for the obtaining of freedom to serve our common Lord, untrammelled by a state connexion, which you have found neither honourable nor safe, we can all the better sympathise with you, because, by the help of God, we have ourselves continued to this day enduring privations, and poverty, and reproach, rather than enter into ensnaring connexions with an Erastian civil government, or place ourselves in any relation to the state, which might in the slightest degree tend to hamper us in bearing an explicit testimony for any part of God's truth, or against evils of whatsoever kind they might be, or among whomsoever they might be found prevailing. We thought, and we still think, that in consistency with covenant faithfulness, and indeed with ministerial freedom, we could not accept of emoluments from a state founded on the overthrow of the covenanted reformation, and exercising over a large proportion of the inhabitants of these lands a blasphemous supremacy in matters of religion. We have, therefore, kept carefully aloof from a position which would be defiling to our consciences, and which might possibly give to our exhibition of truth, or administration of discipline, an aspect of ungraciousness towards those on whose bounty we might be even partially dependent. To all parties, we think the past may well appear pregnant of evidence that, for purposes of good, a church in connection with a corrupt state is, to a mournful extent, inoperative, whenever the good she would effect contravenes, in any way, the political designs of the existing administration, or appears charged with any element which, if permitted to move on unimpeded, might give promise of enlarging the Church's liberties, and of enlightening the national mind on matters about which an Erastian civil government must always desire the people to be ignorant or indifferent.

"We heartily bless the Lord you are delivered from *Moderatism*, not inaptly described as 'the very Babylon, the Assyria, and the Anti-christ of the Church of Scotland;' yet *Moderatism*, with all its abominations, is, in our apprehension, the fruit of Erastianism, and has sprung from the connexion of the Church with an Erastian state. The express injunction of an Erastian civil ruler forced upon the church at the revolution evil men and evil measures with respect to them; and thus Erastianism originated what Erastianism has sustained—that medley of soul-ruining error—of slavery and despotism—the *Moderatism* of the Church of Scotland—the *present Established Church*. Regarding this establishment as one of the props,

and pillars of Anti-christianism in these lands, we fervently desiderate its speedy and irreparable overthrow. We long for the time when this foul stain in Scotland's escutcheon shall be blotted out for ever.

“Deliverance from the contamination of Moderatism is itself worth many sacrifices. All right hearted men must rejoice that you have come out from it. In coming out, you have brought with you all that was worth retaining, and you have left behind you only what, in present circumstances, is fitted to corrupt and ensnare. Egypt you have verily despoiled of all that is truly a treasure; you have come forth laden with all her precious things; you have shorn her of her strength. Her really mighty men are all with you. With you are truth, and principle, and honour, and loyalty to your King. A nation's heart is with you, and with you are the sympathies, and prayers, and best wishes of God's people throughout the earth. Heartily do we rejoice that so many of the precious truths of our common faith are made through your instrumentality to stand out in bold relief and practical exemplification. We rejoice that God has raised up so many illustrious, holy men, and strengthened them with might, and placed them in a position so favourable for re-suscitating great principles that had been permitted to fall into comparative oblivion, or which, at most, seemed to be regarded in the light of parts of a system, beautiful indeed, and scriptural withal, yet impracticable and Utopian. The lovers of the covenanted Reformation in this land, and we are convinced in your own and in England, in the colonies, and in the American states, look to you and your movements with hope. We know their principles will lead them to desire, as we ardently do, that the mantle of our fathers may descend on you—that you may be endowed with a double portion of their spirit, and that, by the Divine blessing, you may be the honoured instruments by whom Jacob may yet arise. Although you have not yet as a body taken under judicial consideration the national covenant and the solemn league,—although their perpetual moral obligation on the souls of all who were represented in them has not yet been discussed in your Assembly, yet much of their substance, and many of their indestructible principles have been revived by you; and we confidently anticipate the time is not far in the future, when the servants of our gracious Master, our dear brethren in Christ, will acknowledge these national deeds to be binding, and be led to perceive the duty, and honour, and privilege of covenant renovation. We rejoice to have on record the testimony of one of yourselves in favour of such a blessed consummation. The gifted author of ‘The History of the Church of Scotland’ writes respecting an instance of covenant-renewal since the Revolution, when the Church was in no such favourable circumstances for performing the duty as now, that ‘it was one in which it would have been well if the whole body of Scottish Presbyterians had joined.’ We believe that in this sentiment numbers of his brethren coincide.

“Your secession from the Establishment gives promise of many reforms which must precede the state of things we contemplate. Throughout the parishes which have long suffered under the deadly influence of Moderatism, as well as throughout all the land, the people will now have the free and unfettered choice of all their office-bearers; evangelical preaching and pastoral faithfulness will be everywhere enjoyed; personal, family, and social religion will, we are persuaded, greatly revive; and now that your church courts are no longer shackled with the difficulties arising out of Erastian control, and the corruptions of Moderatism, a higher amount of Christian knowledge, and a higher degree of Christian character, will be deemed essential for admission to sealing ordinances, and generally, we trust, the godly discipline of Christ's house will be righteously and faithfully administered. After all these preparatives have been realized, and through the divine blessing, followed by their legitimate effects, men's minds will be in more propitious circumstances for entertaining favourably the question, of the continuous obligation of our fathers' covenants, and the duty and propriety of a hearty renewal of them in a bond suited to the altered circumstances of the church and nation. In the mean time, dear brethren, we bid you God speed. We bless the Lord, that without any compromise of truth or faithfulness, we can cordially recognize you as rapidly regaining the characteristic features of Scotland's covenanted Zion; and as bidding fair for carrying forward your reforms

under the auspices of your divine Head, till, as the Church in the purest times of reformation, you shall look forth fair as the moon, clear as the sun, and terrible as an army with banners. Whatever our testimony in your favour is worth, we most heartily give it. And we would cheer you on in your godly enterprise. What a cloud of witnesses—what a noble host of Scottish worthies invite your imitation, and beckon you to follow them as they followed Christ. ‘The handful of corn on the top of the mountains,’ which they sowed with unsparing hand, is now promising to shake with prosperous fruit like Lebanon. The time in which you are called to sow the good seed of high and holy principle may be troublous, but oh! they are sunshine, and calm, compared with the times of the Martyrs of the Covenant. They regarded not the wind. They sowed in the face of the tempest. They sowed the good seed in the halls of nobles, and in the palaces of princes; they sowed it in the council chamber, in the camp, and in the battle-field; and round the scaffold and the stake of their glorious martyrdom, they scattered it largely, and bedewed it with their blood. While we eat the pleasant fruits of this plant of renown, we ought to venerate the memory, and cherish the principles, and copy the character of Scotland’s martyred host.

“Fathers and brethren, you have done nobly. As far as the spirit of the age would bear, or rather, as far as the Church’s Head would permit, you have been persecuted, but the God of our fathers has bestowed on you a large portion of their self-devoted spirit; and we trust and pray He may more and more highly advance you,—more and more abundantly bless you, and make you the harbingers of unnumbered blessings to your native land, and to the church of Christ at large. Babylon must fall.

“Pronc to the dust, oppression shall be hurl’d;
Her name, her nature, blotted from the world.”

And you, we doubt not, will contribute extensively to realize this well-founded, because scriptural expectation. Come that blessed day, when every stay and buttress of the antichristian superstructure shall prove unavailing to prop up the tottering fabric—when the earth shall be lighted up with the glory of the mighty angel, who shall proclaim, Babylon is fallen—is fallen. You have given prominence to two master principles, which cannot fail, if faithfully retained and acted upon, to expedite this glorious era. These principles have been authoritatively announced from the chair of your Assembly, by the illustrious man on whom the Redeemer has conferred by far the greatest honour which has ever yet adorned him, in calling him to moderate in the first Assembly of the Free Protestant Church of Scotland. One of these principles is, ‘The authority of Christ over the affairs of his own church,’ rather than compromise which, you have forfeited the countenance of men in power; the other is, ‘the authority of Christ over the nations.’ We use the Moderator’s own words, ‘Beware of compromising another of your doctrines, even the authority of Christ over the kings and governments of earth, and the counterpart duty of these governments to uphold religion in the world.’ The maintenance and practical application of these two doctrines must promote the best interests of immortal souls, secure the Church’s well-being, and the peace, and prosperity, and true glory of the nation. These blessings you are labouring with self-denied devotedness to impart to the Church and to the country. And though we were well assured, from our knowledge of the pure and peaceful principles you profess, and the character which even your bitterest enemies concede, you maintain, that there would be ‘an utter absence of sympathy on your part with the demagogue and agitator of the day,’ yet we are glad that the weak and silly charge of rebellion has been met by your indignantly disclaiming ‘all fellowship with men who, under the guise of direct and declared opposition, left a menacing front against the powers that be, or, disdaining government and impatient restraint, manifest a spirit of contention and defiance.’

“Fathers and Brethren, notwithstanding the sacrifices you have made for the glory of Christ and your country’s weal, and just because you have made these sacrifices, you have been heartlessly assailed, and opposed by many, who, from their high station, had they only loved their native land, would have been foremost to encourage your hearts and strengthen your hands. Apart altogether from the power of godliness, the principles of an enlightened policy would have dictated both to the Scottish

aristocracy and the civil authorities of the kingdom a very different line of procedure ; but true wisdom and ungodliness are never associated. The great ones of the land seem given up to blindness of mind, and it is well if perilous times are not at hand. On contemplating the aspect of affairs—the coalition of parties hitherto deemed mutually repellent—the contemporaneous expansion and concentration of antichristian interest and power—the falling into line of those, who seem all ready to do battle in support of despotism or of anarchy—and in either case, of irreligion and licentiousness, we are compelled to concur in sentiment with those who apprehend the proximity of days of trial to our common Protestantism. The too long divided friends of the Saviour seem, on all sides, to feel the necessity of union. The exigencies of the church—the promotion of genuine piety—the Redeemer's glory—the best interests of the British empire—the spread and the prevalence of gospel truth throughout the world, all demand this union. The wisdom of our fathers, under the blessing of the Spirit, has supplied in the Westminster Standards a sound, safe, and scriptural basis, on which, we trust, ere long all true Presbyterians, at least, will be united. This we would regard as the auspicious precursor of those blissful days, when all denominational differences among the lovers of Christ shall be merged into harmonious and holy co-operation, in carrying forward and completing the glorious mission on which the church has been sent forth, to go into all the world, and preach the gospel to every creature.

“Fathers and Brethren,—Your position is suited to exert a mighty influence for good upon all evangelical churches. Upon your faithful, scriptural administration of the momentous interests committed to your management, very much depends, involving the glory of the Church's head—the good of innumerable souls, and the well-being of the world. Our prayers are fervent, and our hopes are high, that you will continue steadfast and immovable, and that, in becoming contrast with the corruptions from which you have escaped, you will neither, with regard to the ministry nor the membership of the Church, build the wood, hay, stubble of ungodly, and, therefore, unprofitable and unsafe accessions ; but that you will, in the exercise of the pure wisdom that is from above, make in all things righteous application of the measuring reed of the sanctuary.

“In conclusion, we deem it right to say, that, in addressing the Free Protestant Church of Scotland, we have felt ourselves as if in our father's house, communing with beloved friends and brethren in Christ Jesus ; and if in any respect we may seem to have taken unwarrantable liberty, we beg you will in charity attribute our freedom to the fulness of our heart's affection to you, and to the good of our Divine Master in your hands. And now may the God of all grace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

“Signed by order of Synod's Committee of correspondence,
“WILLIAM TOLAND.”

(ANSWER.)

“COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
“16th December 1843.

“The Committee appointed by the late General Assembly of the Free Church of Scotland, to answer addresses and congratulations from other Churches, beg leave respectfully to acknowledge the receipt of the brotherly communication from Mr Toland, in name of the Reformed Presbyterian Synod of Ireland, dated Brookville, Ballymoney, 17th October 1843.

“The interest which the members of your Synod have taken in the struggle in which the ministers and other members of our Church have recently been engaged, and the gratitude and Christian joy which you express for the self-denial and fidelity which, through grace, we have been enabled to evince, afford us the highest gratification and encouragement. We know well the importance which the Church to

which you belong has at all times attached to the fundamental doctrine of the supremacy of Christ as King of nations, and King of saints; and though we have not advanced so far in the defence and application of that doctrine as to be altogether one with you in regard to it, we could not doubt of your approbation of the course which we have pursued, and the sacrifices which we have made in so glorious a cause. We thank you for your letter, and for the frank and unreserved manner in which you have expressed yourselves. May we 'stand fast in one spirit, with one mind, striving together for the faith of the gospel.'

"We have the strongest grounds of hope that your expectations of good to the people of Scotland, from the recent disruption, will be abundantly realised. The interest which the people, in most of the parishes of Scotland, have taken in the principles and actings of the Free Church, is truly marvellous. A 'great door and effectual is opened' to us for the preaching of the gospel of our blessed Saviour. We believe it to be the doing of the Lord; and though there are 'many adversaries,' we feel assured that the door has not been opened to us in vain.

"Continue to pray for us. In return, we assure you of your interest in our supplications.

"In name and by appointment of the Committee,

"REV. WILLIAM TOLAND.

"PAT. M'FARLAN, Convener."

No. XXII.—*From the Oxford and West Berks Association.*

"WALLINGFORD, 20th October 1843.

"DEAR SIR,—I am charged with the duty of communicating to you the following resolution of the Oxfordshire and West Berks Association, passed at the last meeting. I had to leave before the meeting terminated, and, in consequence, a considerable time elapsed before it was transmitted to me. It may not be irrelevant to state that, since the accompanying rules were printed, several other ministers and churches have been added to our list.

"At the half-yearly meeting of the Oxfordshire and West Berks Association, held at Chinnor, Oxon, on the 5th and 6th of September 1843, the following resolution was passed:—

"That the members of this Association, while holding sacredly and zealously their well-known sentiments on the unhallowed interference of human governments in matters of religion, cannot but express, with devout thankfulness to the Infinite source of all gracious influence and holy energy, their deep sympathy with their brethren in Scotland, who have recently left the religious Establishment in that country, and thus have been enabled to make so decided and noble a stand for the inalienable rights of conscience, and the independence and purity of the Church of Christ.

"It is our earnest prayer that our dear brethren may be divinely upheld and comforted under the sacrifices and self-denials to which they have submitted rather than dishonour their heavenly Master's cause;—that their Christian and ministerial labours, with a view to the entire evangelization of their beloved country, may be rendered eminently successful; and that abundant peace and prosperity may attend the course of the Free Presbyterian Church.

"That the above resolution be communicated to the reverend the Moderator of that Church. I beg to be considered, dear Sir, yours very sincerely.

"WILLIAM HARRIS, Secretary."

"To the REV. DR CHALMERS.

(ANSWER.)

"COMMITTEE ROOMS, 7 NORTH ST ANDREW STREET,
"EDINBURGH, 16th Dec. 1843.

"The Committee appointed by the late General Assembly of the Free Church

of Scotland, to answer addresses and congratulations from other Churches, acknowledge with much pleasure a letter addressed to Dr Chalmers, late moderator of the Free Church General Assembly, by Mr Harris, secretary to the Oxfordshire and West Berks Association of Independent Churches and ministers, dated 'Wallingford, 20th October 1843,' and containing a copy of a resolution passed at the half-yearly meeting of the said Association at Chinnor, Oxon, on the 6th September last.

" We return the cordial thanks of the Assembly for the sympathy which you have expressed with us in the principles which we profess, and for your prayers on our behalf, and in return, take this opportunity of assuring you of the interest which you and our fellow-Christians of other Churches have in our supplications at a throne of grace. It affords us peculiar satisfaction to observe, that recent events in the history of the Free Church are obviously leading to a closer union between Evangelical Churches of all denominations, and are strengthening the bond which ought ever to bind us together as believers in Christ, and servants of the same Divine Master.

" In name and by appointment of the Committee,

" Mr WM. HARRIS, Secretary, " PAT. M'FARLAN, Convener."
Oxfordshire and West Berks Association, &c.

FORMULÆ, &c., PREPARED BY COMMITTEE OF ASSEMBLY, AND
APPROVED OF BY THE SPECIAL COMMISSION.

I.—ELDERS AND DEACONS.

1. *Questions put before Ordination.*

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and declare the Confession of Faith, approved by former General Assemblies of this Church, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?
3. Do you own and acknowledge the Presbyterian form of church government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and do you engage to submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof?
4. Do you promise to observe uniformity of worship, and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?
5. Do you then accept of the office of an Elder [Deacon] of this Congregation, and promise, through faith, faithfully, diligently, and cheerfully, to discharge all the duties thereof?

2. *Formula to be Signed.*

I, A. B, do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, to be the confession of my faith; and I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to: As likewise, I own and acknowledge the Presbyterian church government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and I sincerely promise and declare, that I will submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof; and that I will observe

uniformity of worship, and of the administration of all public ordinances within this Church, as the same are at present performed and allowed.

II. PROBATIONERS.

1. *Questions put to Probationers before they are licensed to preach the Gospel.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approved by the General Assemblies of this Church, to be the truths of God, contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?

3. Do you sincerely own the purity of worship presently authorized and practised in this Church, and also own the Presbyterian government and discipline; and are you persuaded that the said doctrine, worship, discipline, and church government, are founded upon the Holy Scriptures, and agreeable thereto?

4. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain, and defend the said doctrine, worship, and discipline, and the government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?

5. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and shall never endeavour, directly or indirectly, the prejudice or subversion of the same?

6. Do you promise that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this church?

7. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?

8. Do you promise that you shall subject yourself to the several judicatories of this Church? Are you willing to subscribe to those things?

2. *Formula to be signed by Probationers before License.*

I, _____ do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church, to be the truths of God; and I do own the same as the confession of my faith; as likewise, I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian government and discipline, which doctrine, worship, and church government, I am persuaded, are founded on the word of God and agreeable thereto: and I promise that, through the grace of God, I shall firmly and constantly adhere to the same; and to the utmost of my power shall in my station assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and never endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, and government of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, or government of the same.

III. PROBATIONERS AFTER BEING CALLED BY A CONGREGATION.

1. *Questions put to Probationers before Ordination.*

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrines contained in the Confession of Faith, approved by former General Assemblies of this Church, to be founded upon the word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?

4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life?

5. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries, and superior judicatories of this Church, where God in his providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

6. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

7. Have you used any undue methods, either by yourself or others, in procuring this call?

8. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Do you accept of and close with the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the gospel among this people?

2. *Formula to be Subscribed at Ordination.*

I do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church, to be the truths of God; and I do own the same as the confession of my faith; as likewise, I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian government and discipline, which doctrine, worship, and church government, I am persuaded, are founded upon the word of God, and agreeable thereto: and I promise that through the grace of God I shall firmly and constantly adhere to the same; and, to the utmost of my power, shall in my station assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall in my practice conform myself to the said worship, and to submit to the said discipline and government, and never endeavour, directly or indirectly, the prejudice or subversion of the same: and I promise that I shall follow no divisive course from the doctrine, worship, discipline, and government of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said doctrine, worship, discipline, or government, of this Church.

ACT ANENT SYNODICAL ARRANGEMENTS.

GLASGOW, 24th October 1843. Sess. 13.

The General Assembly of the Free Church of Scotland, on the report of a Subcommittee of the Acting Committee of the Special Commission, appointed to recommend an arrangement in respect to the formation and appointment of Synods, &c., in terms of the remit of last Assembly, did and hereby do enact and appoint as follow, viz. :—

I. THE SYNOD OF LOTHIAN AND TWEEDALE—to consist of the following Presbyteries :—Edinburgh, Linlithgow, Biggar and Peebles, Dalkeith, Haddington and Dunbar.—*To meet on the first Tuesday of May and November. First meeting to be in Edinburgh in May 1844.*

This Synod to hold their ordinary meetings in Edinburgh, and the Synods of Merse and Teviotdale, Dumfries, Glasgow and Ayr, Stirling and Fife, to correspond with the said Synod of Lothian and Tweedale, by sending each one Minister and one Elder.—Humbie, annexed by last Assembly to the Presbytery of Dalkeith, to continue to be connected with the Presbytery of Haddington and Dunbar.

II. SYNOD OF MERSE AND TEVIOTDALE—to consist of the following Presbyteries :—Dunse and Chirnside, Kelso and Lauder, Jedburgh, Selkirk.—*To meet on the fourth Tuesday of April and October. First at Melrose in April 1844.*

This Synod to have power to hold their ordinary meetings at Melrose, Jedburgh, Kelso, and Dunse, according to such rules as the Synod itself may fix. And in respect that the members within these bounds are at present few in number, the Synods of Lothian and Tweedale, and Dumfries, shall in the mean time send each two ministers and two elders as correspondents to the Synod of Merse and Teviotdale.

III. SYNOD OF DUMFRIES—to consist of the following Presbyteries :—Penpont, Dumfries, Lockerby.—*To meet on the third Tuesday of April and October. First at Dumfries in April 1844.*

The two Presbyteries at present within the bounds of this Synod, to be erected into three, to be called as above. The united Presbytery of Annan, Langholm, and Lochmaben, to act under the new designation of the Presbytery of Lockerby, comprehending the following congregations, viz., Ruthwell, Lochmaben, Lockerby, Moffat, Kirkpatrick Fleming, Half-Morton, Annan, Ecclefechan, Langholm, Wamphray. The united Presbytery of Dumfries and Penpont, now to act as the Presbytery of Dumfries, and to include the two congregations in the town of Dumfries, and those of Kirkpatrick Irongray, Kirkpatrick Durham, and Dalbeattie. The remaining congregations of Sanguhar, Glencairn, Thornhill, Closeburn, Wanlockhead, and Dunscore, to be included in the Presbytery of Penpont, which the Assembly now erect and ordain to meet ordinarily at Thornhill, first on the first Wednesday of December next; and further, they appoint the said Presbytery of Penpont to be supplemented in the mean time by the minister of Irongray with his Presbytery elder. The Assembly also appoint the Presbytery of Dumfries to be supplemented by the minister at Dunscore with his Presbytery elder.—The Synods of Merse and Teviotdale, Lothian and Tweedale, and Galloway, for the present to send two ministers and two elders each, as corresponding members to the Dumfries, which shall hold its ordinary meetings in Dumfries.

IV. SYNOD OF GALLOWAY—to consist of the following Presbyteries :—Kirkeudbright, Wigton, Stranraer.—*To meet on the fourth Tuesday of April and October. First at Wigton in April 1844.*

Wigton to be the ordinary place of meeting, as being the most central town in the district.—The Synods of Dumfries, and Glasgow and Ayr, to send each, in the mean time, two ministers and two elders, as corresponding members to the Synod of Galloway.—The General Assembly understanding that Wigton and Stranraer, united

by last Assembly, have been constituted as separate Presbyteries, sanction this arrangement, and appoint the Synod of Galloway to consist of the foresaid Presbyteries of Kirkcudbright, Wigton, and Stranraer. Ballantrae and Colmonell are hereby disunited from Stranraer Presbytery, and connected with the Presbytery of Ayr, and Synod of Glasgow and Ayr.

V. SYNOD OF GLASGOW AND AYR—to consist of the following Presbyteries:—Ayr, Irvine, Lanark, Hamilton, Glasgow, Dumbarton, Greenock, Paisley.—*To meet on the second Tuesday of April and October. First at Glasgow in April 1844.*

This Synod to meet always in Glasgow, and the Synods of Argyll, Galloway, Dumfries, Lothian and Tweedale, and Stirling, to send each a corresponding minister and elder to the said Synod of Glasgow and Ayr.—Ballantrae and Colmonell, in the Presbytery of Stranraer, are united to the Presbytery of Ayr as aforesaid.—The Presbytery of Lanark to be in the mean time supplemented by Messrs Buchan and Clason, from the Presbytery of Hamilton, with their Presbytery elders.

VI. SYNOD OF ARGYLL—to consist of the following Presbyteries:—Dunoon and Inverary, Kintyre, Islay and Jura, Mull and Lorn.—*To meet on the first Wednesday of September. First at Lochgilphead in April 1844.*

This Synod to meet ordinarily at Lochgilphead, but with power to meet occasionally at Inverary and Campbelton.—The Synods of Glenelg, Perth, Stirling, Glasgow and Ayr, to send each a corresponding minister and elder to the Synod of Argyll.

VII. SYNOD OF STIRLING, to consist of the following Presbyteries:—Dunblane, Stirling, Dunfermline.—*To meet on the first Tuesday of April and October. First at Stirling in April 1844.*

The union of Stirling with Perth having been found to be an unsuitable arrangement, the Assembly erect the Presbyteries of Dunblane and Stirling, formerly attached to the Synod of Perth and Stirling, with the Presbytery of Dunfermline in the Synod of Fife, into a SYNOD OF STIRLING, to meet ordinarily at Stirling, and to be corresponded with by the Synods of Argyll, Perth, Fife, Lothian and Tweedale, and Glasgow and Ayr, each sending one minister and one elder.—In regard to Presbyterial arrangements within the bounds of the Synod of Stirling, the Assembly connect the united congregation of Dollar and Muckhart (presently belonging to the Presbytery of Auchterarder) with the Presbytery of Stirling. And they separate the congregation at Kincardine from Dunblane Presbytery, and unite it to the Presbytery of Dunfermline.—The congregations at Kinross, Milnathort, and Keltie, the Assembly disjoin from the Presbytery of Dunfermline, and with Blairingone and Fossaway in the Presbytery of Auchterarder, Portmoak in the Presbytery of Kirkcaldy, and Strathmiglo in the Presbytery of Cupar, erect into a new Presbytery, to be called the Presbytery of Kinross, to meet ordinarily at Kinross, first on the first Wednesday of December next, and to be connected with the Synod of Fife.

VIII. SYNOD OF PERTH—to consist of the following Presbyteries:—Perth, Auchterarder, Dunkeld, Weem, hereafter to be called Breadalbane.—*To meet on the third Thursday of April and October. First at Perth in April 1844.*

The corresponding Synods to be Argyll, Stirling, Fife, Angus and Mearns, and Aberdeen, each sending a minister and elder.—In regard to Presbyterial arrangements within the bounds, the Assembly separate the congregation at Rattray from Dunkeld Presbytery, and connect it with the Presbytery of Meikle, and Synod of Angus and Mearns. For the present, however, the minister of Rattray with his Presbytery elder, to continue also associated with the Presbytery of Dunkeld.—The united congregation of Muckhart and Dollar, with the congregations of Blairingone and Fossaway, to be disjoined from the Presbytery of Auchterarder as before mentioned. The Presbytery of Dunkeld is hereby empowered to meet at Meikleous on the last Tuesday of October current.

IX. SYNOD OF FIFE—to consist of the following Presbyteries:—Kirkaldy, Kinross, Cupar, St Andrews.—*To meet on the second Tuesday of April and October. First at Cupar in April 1844.*

This Synod to hold its ordinary meetings at Cupar, Kirkaldy, and St Andrews, according to such rule as the Synod may appoint. The corresponding members to be a minister and elder from each of the Synods of Lothian and Tweedale, Stirling, Perth, and Angus and Mearns.—The new Presbytery of Kinross to comprehend the congregations at Kinross, Milnathort, and Keltie in the Presbytery of Dunfermline, Blairingone and Fossaway in the Presbytery of Auchterarder, Portmoak in the Presbytery of Kirkaldy, and Strathmiglo in the Presbytery of Cupar, all as before mentioned.

X. SYNOD OF ANGUS AND MEARNS—to consist of the following Presbyteries:—Dundee, Meigle, Arbroath, Forfar, Brechin, Fordoun.—*To meet on the fourth Tuesday of April and October. First at Dundee in April 1844.*

The ordinary places of meeting of this Synod to be Brechin and Dundee, with power to meet also at Arbroath and Montrose as the Synod may see cause. The Synods of Aberdeen, Perth, and Fife, to send each a minister and elder as corresponding members to the Synod of Angus and Mearns.—The Presbytery of Meigle to have attached to it the congregation at Rattray as before mentioned.

XI. SYNOD OF ABERDEEN—to consist of the following Presbyteries:—Aberdeen, Kincardine O'Neill, Alford, Garioch, Ellon, Deer, Turriff, Fordyce.—*To meet on the second Tuesday of April and October. First at Aberdeen in April 1844.*

This Synod to meet always at Aberdeen, and to be corresponded with by the Synods of Angus and Mearns, Moray, and Perth, each sending a minister and elder:—Alford, placed by last Assembly under the Presbytery of Aberdeen, to be erected into a separate Presbytery, to meet first at Kinnethmont on the last Tuesday of November next, and afterwards ordinarily at Leith Lumsden, and to have the congregation at Rhynie, Presbytery of Strathbogie, attached to it. Alford to be supplemented in the meantime by Mr William Emslie, minister at Insch, and his Presbytery elder, from the Presbytery of Garioch.

XII. SYNOD OF MORAY—to consist of the following Presbyteries:—Strathbogie, Elgin, Aberlour, Forres, Nairn, Abernethy, Inverness.—*To meet on the fourth Tuesday of April. First at Elgin in April 1844.*

This Synod to meet ordinarily at Elgin with power also to meet at Forres and Nairn; and to be corresponded with by the Synods of Aberdeen and Ross, each sending one minister and one elder. The congregation of Laggan to be disjoined from Abertarff, and connected with Abernethy Presbytery in this Synod.

XIII. SYNOD OF ROSS—to consist of the following Presbyteries:—Chanorly, Dingwall, Tain.—*To meet on the third Tuesday of April. First at Chanorly on the third Tuesday of April 1844.*

This Synod to meet alternately at Dingwall, Tain, and Chanorly, with power also to meet at Invergordon as they may see cause. The Synods of Moray, Glenelg, and Sutherland and Caithness, to send each two ministers and two elders as corresponding members.

XIV. SYNOD OF SUTHERLAND AND CAITHNESS—to consist of the following Presbyteries:—Dornoch, Tongue, Caithness.—*To meet on the last Wednesday of April. First at Thurso in April 1844.*

This Synod to meet at Thurso and Dornoch alternately, with power to meet at Golspie and Wick as they may see cause. The Synods of Glenelg and Ross, and the Presbytery of Orkney, to send each two ministers, and two elders as correspondents.

XV. SYNOD OF GLENELG—to consist of the following Presbyteries:—Lochc.

ron, Skye (including Uist), Lewis, Abertarff.—*To meet on the last Wednesday of July. First at Portree in April 1844.*

This Synod to meet at Portree and Broadford alternately, with power also to meet at Lochcarron as they may see cause, and to be corresponded with by the Synods of Moray, Ross, Sutherland and Caithness, and Argyll, each sending two ministers and two elders. Laggan to be disjoined from Abertarff, and connected with the Presbytery of Abernethy in the Synod of Moray, as before mentioned.

XVI. SYNOD OF ORKNEY.—The Presbytery of Orkney to have Synodical powers.

XVII. SYNOD OF ZETLAND —The Presbytery of Zetland to have Synodical powers.

The Assembly appoint the ordinary meeting of Synods to be opened with public worship, the sermon being preached by the Moderator of the former meeting; that of the first meeting to be preached by the minister within the bounds who shall last have been Moderator of the Synod.

The Assembly also appoint, that the Synods shall order to be recorded in the minute of their first diet the Protest of the 18th of May last, and the Act of Separation and Deed of Demission subsequently agreed upon and executed; and the same appointment is made on the newly erected Presbyteries of Penpont, Kinross, and Alford. And farther, the Assembly enjoin the several Presbyteries of the Church, to send up to their respective Synods their Presbytery records, that the same may be visited according to the former practice of the Church; and they enjoin Presbyteries regularly to call for and to examine the records of kirk-sessions.

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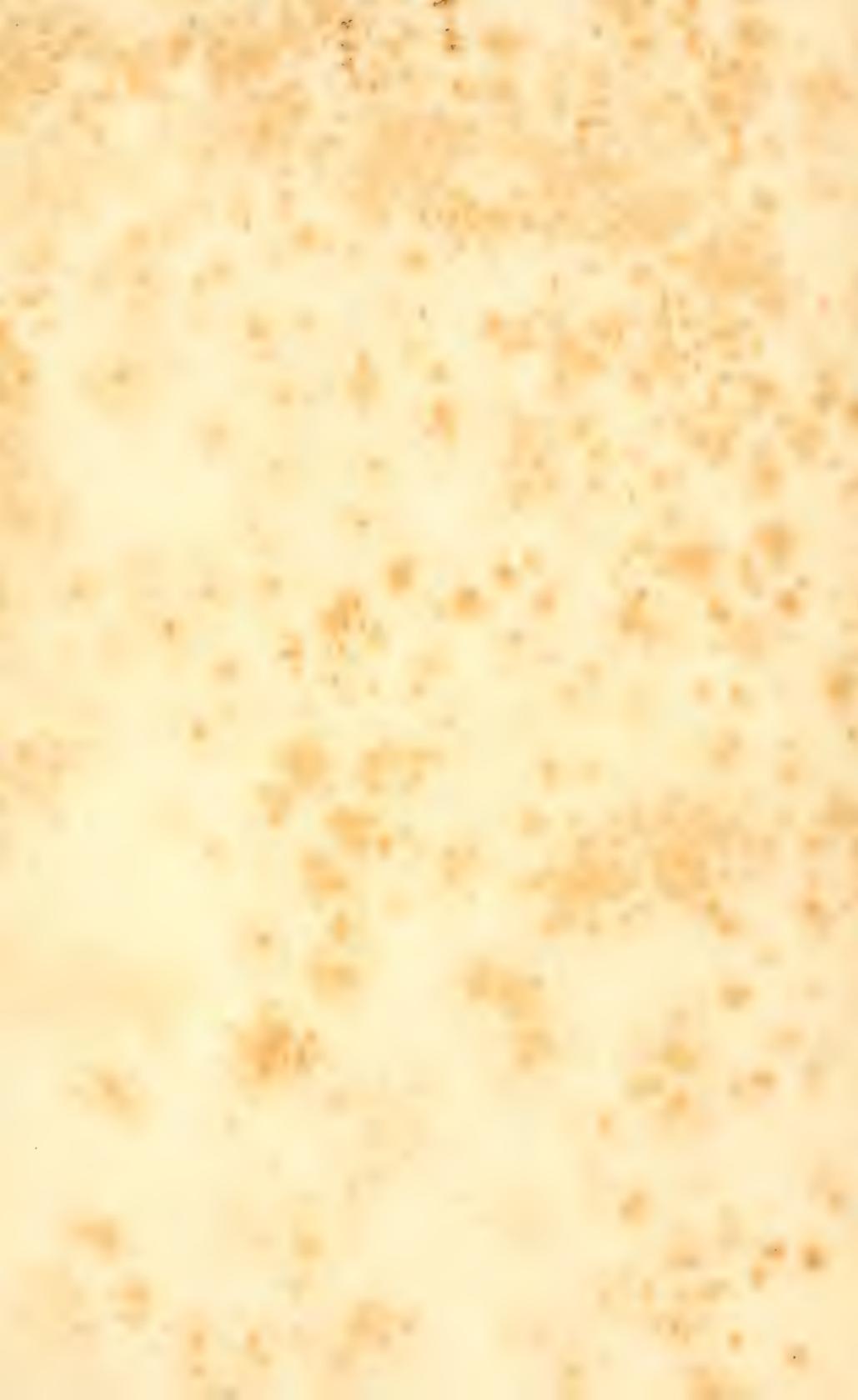
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