

coming combat should be of as simple and un-mixed a character as possible. Let them be purely Protestant tactics, and we shall be able to act in harmonious concert with the *battle* on either side; for let us mix it up either with the defence of Establishments as they are, or with a declaration of war against the existing Establishments, and we shall to a certainty alienate the *battle* either on our right or our left, and place at least two-thirds of the entire front—both the alienated *battle* and our own—in a false position. There is another consideration, too, to which we attach scarce less weight. The age has become weary of polemic controversy of the semi-circular cast; but it has not become weary of the great scriptural truths of Protestantism. Let us so simplify the rising controversy, that even our best and most conscientious ministers may be able to bring it with them to the pulpit, and the advantage gained will be incalculable. And it is well to know, that by rendering it purely Protestant, it can be so purified and elevated in its tone, as to be consistently mixed up with the most sacred truths of revelation. We would ill like to see either the defence or the demolition of ecclesiastical Establishment made a subject of Sunday discussion; but the war against Popery is of a more sacred and Sabbath-day character; the Spirit of God has given us many a precedent for its prosecution; and we know that never were the Churches of the Reformation more thoroughly spiritual than when jealously engaged in carrying it on. There is yet another consideration to which we may cursorily refer. The Establishment war, while it divided some of the best men in the country, gave them as auxiliaries and fellow-soldiers in the contest some of the worst. The class who loved Establishments for their evil and their abuses, made common cause with the one side; and the class who hated Establishments in exactly the degree in which they were estimable and religious, made common cause with the other. The Church and the world came to be mingled up in the controversy on both sides, and its effects, in consequence were of a singularly reactive and secularizing character. The good differed with the good and came to blows; and, as if to add to the mischief, they formed friendly leagues, offensive and defensive, with the evil. We have no wish to see a similar state of things induced now; it would be a state as unwise in its policy as unwise in its principles. It is all-important that the good men in the Protestant army should not, with the enemy fall in front of them, quarrel among themselves.—*Edinburgh Witness.*

THE REV. ANDREW GRAY,

OF PERTH, ON PUBLIC RELIGIOUS INTERCOURSE:
WITH THE OFFICE-BEARERS OF THE
ESTABLISHMENT.

The Rev. Andrew Gray at a recent meeting of the Presbytery of Perth, said—Moderator, recent occurrences in this town have rendered it necessary that some public explanation should be given in regard to religious intercourse with the office-bearers of the Established Church. We have been blamed for not appearing with them on the same missionary platform, and for hesitating to join them in co-operating for the support of Christian institutions, whose objects we approve of, whose labours we admire, and over whose usefulness we rejoice. The conduct of dissenting brethren, who have acted a different part, has been contrasted with ours, and attempts have been made to represent us as deficient in the charity of the gospel, and as cherishing feelings of jealousy and ill-will unworthy of the character of disciples of the Lord. I think, therefore, that the time is come, at least in this part of the country, when something should be said to explain and vindicate our behaviour. The obstacles in the way of the Free Church of Scotland, when religious fellowship with the ministers and elders of the Establishment is proposed to us, are, in my judgment, of three—a large proportion of these gentlemen have been guilty; the grievances which our Church has suffered, and is still suffering, at the hands of the Establishment; and the injury that might be done to our testimony for the headship

of Christ. First, there is the abandonment of their professed principles by a large number of the office-bearers of the Establishment. The fact is known to all the world. A numerous section of those by whom the offices of the Established Church are now held did, at one time, as ministers, probationers, students, or clerics, profess, along with us, the principles of Scottish evangelism concerning the headship of Christ, and the liberty and jurisdiction of the Church, with its freedom from secular supremacy. Not a few of them went farther, in the language they employed, than many who are now in the Free Church of Scotland. In those days we and they were united in our counsels, our prayers and endeavours, for a holy and venerable cause, which had been baptized of old with our forefathers' blood, and which all seemed to feel to be worthy of being baptized with our own. But the trial came. The alternative was presented of renouncing that cause, or of losing the favour of the great, and along with it the advantages and emoluments derived from the State; and they made their choice,—a choice which separated them from their brethren, but not from their livings,—which cost them no sacrifice but that of the principles which all of them had said, and many of them had vowed, they would never surrender. Generally speaking, it is these very men,—the very section of the Established ministry and eldership which has now been described,—with whom we are urged to have a platform fellowship in the work of our Lord, and to co-operate for the diffusion of the gospel. In many instances they have been pecuniary gainers by what they have done,—ministers with small livings have exchanged them for large ones,—and the benefices which we were compelled to abandon are actually to a great extent occupied by them. The livings which, in justice, and by the ancient and solemnly guaranteed constitution of the country, we believe still to be ours, are in their hands; while the ministers whom these men have supplanted are, in numerous cases, dependent for the support of their families on uncertain incomes of one-half and one-third the amount of what they used to enjoy. The mere circumstance that what was once possessed by us is now possessed by them would not, I trust, prevent us from confederating with them in the service of our Master; but the way in which that has been brought about, and the whole moral aspect of their conduct, have deprived them of our respect. Others, who have not been obliged to mark so narrowly what they have done, may regard them with respect enough for the purposes of a close and hearty Christian fellowship. But it is not so with us. In our case the feeling has been destroyed which is necessary for a cordial and honest co-operation in matters of a spiritual nature. In the second place, I must mention the grievances which our Church has suffered, and is still suffering, at the hands of the Establishment. We have grievances both past and present to complain of. I say nothing of a host of minor ones, such as seizing upon our sessional schools and congregational libraries at the time of the Disruption, and our mission buildings in India, on the legal pretext that they belonged to the Establishment, although they would not have existed but for the efforts and contributions of ourselves and our friends. There are more serious grievances. Availing themselves of the power with which they are armed, they have expelled from the parochial school establishment of the kingdom every teacher who adhered to our Church. Not more than one-third, at the utmost, of the population of Scotland is connected with them, and we have fully as many children to educate as they; yet have they converted the public schools of the country to their own party ends, and no instruction can be had now in these institutions except from teachers who are of their communion, and under their control. Let it not be said that the law obliged them to depose the teachers who could not take their Formula. It gave them power, indeed, but it no more obliged them, than it obliges the Crown, as visitor of the Universities, to remove Episcopalian and Free Church professors. In the Highlands, there are many schools belonging to the Society for Promoting Christian Knowledge. The great body of the teachers, like nine-tenths of the Gaelic inhabitants, adhered to us. The Directors of the Sec-

ety were of opinion that the teachers should have the liberty they claimed, and might be members of the Free Church if they pleased. But the Establishment stepped in, raised a law against the Directors, and obtained a decree that all the teachers of the Society in our fellowship must be dismissed. Last summer, accordingly the dismissal took place. This is equally a grievance with the former, because the Christian Knowledge Society is a national corporation, whose funds are derived from ancient endowments. Grand Sacred churches and chapels, to the erection of which we largely contributed, have in all parts of the country been torn from the congregations that worshipped in them, when these congregations preferred the communion of the Free Church of Scotland. In this town of Perth, two such chapels are now and have for years been locked up. The Establishment did not need them; but it had the power to take them from the congregations who did need them, and to whom they belonged; and it was not wanting in will. One of these chapels (Kinross Street) was purchased for the congregation about a year before the Disruption, and by means of funds which the ministers, namely, Mr. Walker, and myself were chiefly instrumental in procuring; and it is only the other day that several individuals in humble life, who are members of that congregation, and trustees for the property, were dragged before the Supreme Civil Court by one of the Established Kirk-Sessions of Perth, because, while ready to make over the chapel to the trustees appointed by the Establishment, they demurred to the payment of expenses which they have no funds to meet, and which they believe their prosecutors to have most gratuitously incurred. In several instances, where there was a chapel debt, the attempt has been made, incredible as it seems, to take the chapel, without taking the debt. I will specify a case. Woodside chapel, Aberdeen, had a debt of £1300. The minister and congregation left the Establishment; but they had no desire to leave their chapel. The Establishment said to them, You must leave it. They said, Then be it so; we shall leave the debt as well. The Establishment said, No; you shall leave the chapel, but you shall not leave the debt; there must be a division between us; you take the debt, and we take the chapel! And the Establishment did take the chapel, and kept it for six months, and only left it at the end of that period to let the congregation back, because the Civil Court decided that the debt and the chapel must go together! But the sorest by far of all our grievances relates to sites for churches, manse, and schools. The extent of this grievance is but little known. It consists not merely in those instances, numerous and affecting as they are, where sites have not been obtained, or only obtained after years of unspeakable hardship and suffering to ministers and their flocks; it extends also to a greatly larger class of cases, whereof our own and almost every Presbytery in the church have their share,—cases in which we have been obliged to take sites in inconvenient localities, and on very unreasonable terms. This is an evil under which the church must suffer for generations to come. A great part of the blame of our whole grievance as to sites I am constrained to impute to the office-bearers of the Establishment. True it is that the burden of refusing the means of enjoying the toleration to which the British constitution entitle us, is borne by landed proprietors; but the Established clergy have often been the urgent and too successful prompters of the refusals we have received. The fact is well ascertained, that their influence has been a common cause why proprietor after proprietor has denied us the spot of ground we required, till we have been compelled to accept what was ill-suited for the accommodation of our people, or till we have been driven to the wayside, the unsheltered moor, and the sea beach within the tide mark, for the celebration of our worship! I am sorry to say it, but I cannot acquit them of the blood of our members and ministers who have been hurried to their graves by the hardships that they have thus endured. I will not, indeed, do the injustice of supposing that any of them has deliberately contemplated these sad catastrophes as the probable issue of proceedings which they have too often countenanced and urged, nor can I doubt that there are some of their body who do