

also favourably and extensively known to the religious world as the author of many religious works, and especially the "Religious Lectures," so universally admired. His powers of debate were characterised by clear and distinct definitions of the subject, by the general accuracy of his opinions, and his close adherence to the syllogistic mode of reasoning.

Robert Baillie was a man of extensive literary attainments; a distinguished linguist, and a profound theologian. He very seldom took a public part in the discussions. His principal assistance to the Assembly consisted in his penetrating sagacity in deliberation, the extensiveness of his literary and theological acquirements, and the facility with which he could compose. This latter acquirement enabled him to carry on almost a universal correspondence. He was a man of deep and sincere piety, and is popularly known by his "Letters and Journals." Such, then, is a very brief sketch of the Scottish divines, men, who, in intellect, learning and piety sustained a colossal proportion to all their compeers. It is reasonable to believe that such men would wield a powerful influence in the Assembly. And such was the fact. To them are we principally indebted for the justice done to Presbyterianism in the Assembly. Their advocacy of its principles was persuasive and successful, and the arguments which they adduced in its defence, crushing and irrefragable. They were perfect masters of the whole field of controversy, and could at any moment concentrate all their forces in defence of any assailable position, and successfully beat back the besiegers. They frequently turned the aggressive weapons of their assailants back upon themselves with destructive effect. Their unrivalled superiority in this department was acknowledged by friends and opponents, so that they remained undisputed masters of their position. The treatises which they published at this time in defence of Presbyterianism, remain still master-pieces of controversial writing, and may yet be consulted with profit. No one can rise after a candid perusal of these writings without the irresistible conviction that the ecclesiastical system which they advocated, of all systems approximates nearest the truth, and that its defenders acquitted themselves nobly and successfully.

When the Assembly first met it numbered several Episcopalians among its members, and at least one bishop; but after it had subscribed the "Solemn League and Covenant," and the King's public condemnation of that Act, all the decided Episcopalians, except a few, left the Assembly. He remained for some time a member. But being detected corresponding with Archbishop Usher and revealing the secret proceedings of the Assembly, he was expelled from its membership and committed to prison. From that time there were no direct supporters of prelacy in the Assembly. It is therefore be safely asserted that the Assembly was divided into the great leading parties. These were Presbyterians, Independents, and Erastians.

The Presbyterian party was the most numerous, but the influence of their numbers was counterbalanced on the part of the Independents, by their influence through Cromwell in Parliament and in the army; and on the part of the Erastians, though fewest in number, by the sympathy which the Government entertained for their party.