

CHURCH OF SCOTLAND.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.

GREAT PUBLIC MEETING.

On Thursday evening, January 8th, a public meeting of the members and friends of the Church of Scotland was held in the City Hall for the purpose of hearing addresses on the Endowment Scheme of the Church. Notwithstanding the unpropitious state of the weather, the hall, the most spacious room in Scotland, both in its area and galleries, was crowded to excess by a highly respectable, influential, and enthusiastic auditory, including a large number of ladies. The Chair was occupied by the Duke of Argyll, who was supported on the platform by the Lord Provost, Sir James Campbell of Stracathro, Sir Archibald Campbell of Succoth, Bart., M. P., Wm. Lockhart, Esq. of Milton Lockhart, M. P., Wm. Forbes, Esq. of Callander, M. P.; Rev. Drs. Hill, Runciman, Macleod, Boyd, Napier, Barr, Muir, Craik, Jamieson, Paton, Storie of Roseneath; Rev. Messrs. Gillan, Macleod, Watson, Scott, Pollock, Johnstone of Maryhill, Cochrane, Alexander of Renfrew, Hill of Kilsyth, Leckie of Shettleston, Monro of Campsie, Gray of Dumbaron, Orr of St. Stephen's, Stewart of St. Mark's, &c. &c. &c.; the Lord Dean of Guild, Robert Findlay, Esq. of Easterhill, John Gordon, Esq. of Aikenhead; Bailies Watson and Whyte, Major Campbell, Professor Weir, Andrew Wingate, Esq., John King, Esq., William Johnston, Esq., John Pollok, Esq., Andrew Galbraith, Esq., Alex. Morrison, Esq., Andrew Maugeorge, Esq., Robert Strang, Esq., C. H. Murray, Esq., John Wilson, Esq., of Auchinaden; William Brown, jun., Esq.; Dr. Macfarlane, D. A. D. Anderson, Esq.; Dr. Lawrie; Robert Baird, Esq., of Gartsherrie, Robert Lamond, Esq., James Ritchie, Esq., Thomas Watson, Esq., William Aitken, Esq., John Mitchell, Esq., Robert Salmond, Esq., Alex. Abercromby, Esq., George Young, Esq., Adam Paton, Esq., James Richardson, Esq., of Ralston, John Gilmour, Esq., Charles Hutcheson, Esq., James Jamieson, Esq.

The Meeting was opened with prayer by the Rev. Dr. Hill.

His GRACE, who, on rising, was greeted with much enthusiastic cheering, said;—Ladies and Gentlemen,—Before proceeding with the business of the meeting, I have been requested to mention the names of a few individuals who have been unable themselves to attend upon this occasion, but who have desired that an apology should be made for their non-appearance, and who are anxious to express their concurrence in the great object which has called us together. Notes have been received to this effect from His Grace the Duke of Montrose, Lord Belhaven, Lord Blantyre, Sir J. Colquhoun, and Mr. James Baird, M. P. I may also add that the most venerable minister in the city, Principal Macfarlan, has just himself personally expressed to me that the burden of his fourscore years may well excuse his presence at this meeting. (Cheers). On the last occasion, on which I had the honour of appearing in this hall, it was on behalf of an object in which all the citizens of Glasgow could unite without any distinction of party or of church; and, although I cannot exactly and precisely say the same thing of the object in behalf of which we have here assembled, yet the satisfaction, with which I appear before you, would be very greatly diminished did I not feel that there is nothing whatever, either in the object for which we are met to-night, or in the principles on which it is founded and must be explained, which is of a sectarian character. (Cheers). On the contrary the arguments and the principles, on which we recommend this object, are arguments and principles which ought to be and which must be sympathized in by all the great religious denominations into which this country is divided. (Cheers). The truth is, that the position of Scotland in this respect is one al-

the evening sacrifice, and makes the walls of the closet bear witness against the absent suppliant, is not only unbecoming persons professing Godliness, but also unworthy of those who have the least regard for their immortal souls and eternity. The society of the gay and ungodly drowns reflection, banishes serious thought, and hardens the heart, until at last the terrors of death and the horrors of eternity come upon them like an armed man.

As one possessing the tenderest concern for the welfare of your souls, and for your present peace and everlasting happiness, I would most earnestly entreat you to abstain from every appearance of evil; and consider that this admonition will be re-heard at another day, when the secrets of all hearts shall be disclosed. It is not they who talk most about Religion, who have it only in their head and on their tongue, that will be accepted with God; but they who do the will of our Heavenly Father, and who evidence the reality of their faith by the fruits which they bear. "For every tree is known by its fruit."

You will readily perceive that there can be no true religion without a change of heart and life. Without holiness no man shall see the Lord; and, where there is true and vital religion, it makes its possessor better in every relation in life. It makes better husbands, better wives, better children, better servants and better neighbours. It makes them humble, forgiving and gentle, for that wisdom, which cometh from above, "is first pure, then peaceable and gentle, full of mercy and good fruits, without partiality and without hypocrisy." Let this Heavenly wisdom greatly abound, and you will then adorn the doctrine of our God and Saviour in all things. "Let your light so shine before men that others, seeing your good works, may glorify your Father in Heaven."

I am aware that in every Assembly, and in every Church, you will find both saints and sinners, and that I am at present addressing some, who are perhaps yet strangers to vital godliness; to such I say, it is high time to awake and consider your danger before it be too late. Have the soul-cheering beams of the Gospel shone into the hearts of many around you? And do you still remain in darkness and in the region and shadow of death? How exceedingly painful the consideration, that to many others the Gospel has become the power of God unto salvation, and that it is likely to prove to you the savour of death! How painful the reflection in a future day, that you had mercy and salvation in your offer, and that you despised and neglected them! How pungent the anguish such a reflection when you come to die! A death-bed will be a very disadvantageous situation for commencing a Christian course, when all your powers are enfeebled, your strength debilitated, your spirits exhausted and your whole attention absorbed in the pains and wants of your dying bodies. Remember, if your attention to Religion be deferred to a dying hour, you have no real ground to hope or expect that it shall be then realized, but reason to fear that you shall be undone for ever.

But you are not to despair of Divine mercy although you may have long rebelled against Him. Jesus is able to save to the uttermost all that come unto God by Him. It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. "God so loved the world that He gave His Only Begotten Son that whosoever believeth on Him should not perish, but have Eternal Life." "Behold now is the accepted time, behold now is the day of Salvation." "To-day if you will hear His voice, harden not your hearts, &c., &c." "To you is the word of this Salvation sent." "May this short address be accompanied with a Divine blessing.—Amen.

most altogether peculiar in the history of the world. I am not sure that in proportion to our population we are not more divided and split into different branches and sections of the Church of Christ than any other country in the world; but there is this great peculiarity amidst all our divisions, with the exception of course of some extremes on either side, that, if any member of any given church in this country were to find himself, either by his will or by accident, in a place of worship belonging to another communion, he might listen to the praises, and to the prayers, and to the sermon, and from year's end to year's end he would hear nothing in point of faith or of discipline, with which his own body could disagree. (Cheers). I mention this as a fact, I do not draw any inference; but, whatever may be the reflections which in calm moments this fact may raise in our minds as to those peculiarities in our national temperament, and in our national history, which have led to so many various and disastrous divisions upon questions that by the confession of this fact do not belong to the domain of religious faith, hardly to the domain of religious duty, there is at least that great satisfaction, which I have already expressed to this meeting, that we may advocate the objects and purposes of our own Church, feeling that we do so upon principles which will be approved of and coincided in by a vast majority of our countrymen. (Cheers). I shall not long detain this great meeting in putting before it the facts upon which I feel thoroughly convinced that a vigorous exertion for the extension of our Religious Establishment is absolutely necessary in the present condition of the country. We are accustomed to speak with some feelings of pride and satisfaction of the progress in arts, civilisation, and wealth which Scotland has made among the nations of the world. (Cheers). But, if we look back a short time, we shall see that that advance has been made under somewhat peculiar circumstances. For more than 120 years after the Reformation we were a country greatly divided and distracted, struggling in defence of our religious liberties. (Cheers). But, the moment that by a long course of successful and triumphant resistance our own civil and religious liberties were secured, Scotland advanced with prodigious steps in the path of social, moral, and physical improvement. From 1688, for the next hundred years, although during a portion of that time it was distracted by civil wars and rebellions, nevertheless its progress was rapid and continuous. But undoubtedly the greatest progress, which Scotland has made, has been during the last fifty or sixty years. Since the beginning of this century Scotland has added no less than 1,262,000 to her population. I believe that there are persons present in this hall, not greatly advanced beyond the period of man's natural existence, within whose lifetime Scotland has actually doubled her population. (Cheers). You may see this increase in almost every part of the country; it has been accompanied to a certain extent by a re-distribution of the population. Towns, which a few years ago were the most considerable in the country, are now only third, fourth, or fifth-rate as compared with the great manufacturing cities which have grown up beside them. The great cities of Scotland, and Glasgow in particular have advanced in a manner which is almost incredible. At the beginning of this century Glasgow did not number much more than about 80,000 souls, while by the last census it numbers 333,000. Although in one point of view we have much to satisfy us in this retrospect of the history of Scotland, although we have seen that those virtues, those traits of our national character, which shone so brightly during a long period of adversity, were also capable of standing the test of the more trying times of prosperity, yet I am afraid we cannot congratulate ourselves upon this advance in one respect, namely—that our moral condition has been somewhat outgrown by our physical prosperity. (Cheers). I am sure no one in this hall will think that I have any other feelings than those of great dissatisfaction in stating the facts which do appear on the face of the Returns in regard to