

spirit of party, or the love of notoriety, or the love of praise, have in any measure entered into our hearts, and dictated the course we have pursued; and whether we may not have been principally sustained by the excitement caused by the love of these, to make the sacrifices which we have done. It ought to be a solemn thought with us in testifying for the honour of God before men, that we are testifying before One, and for One, who searcheth the heart, and knoweth what is in man. How diligently ought we, therefore, to search our hearts, and pray that the Lord himself would search us and try us, and divest us of every unworthy motive and object in so honourable a profession, that we may know that it is the Lord who hath sustained us hitherto, and that we may look to the Lord for future steadfastness and consistency, if we be ever pressing on to the filling up of the measure of our testimony in all to which it calls us. And our testimony also, while it enhances our obligations to the sight of God to faithfulness, places our conduct more before the world, and calls upon us to take heed to ourselves, lest our short-comings should bring a reproach, not only upon our own characters, but upon the cause which we espouse; for the malice of the world is ever ready to lay hold upon the inconsistencies of professors, in order to defame the cause of truth. The eyes of the world are upon us, watching with jealousy our every act, and ready to rejoice with malicious pleasure at every shadow of a reproach against us. The Church is regarding us with lively interest, and joying with unfeigned delight in every token of steadfastness which we are enabled to display, and mourning over every instance of halting or backsliding.—And Christ himself is waiting on us with more than brotherly concern, supplying strength for the victory, and holding out the Crown for the reward.

And Fathers and Brethren, the testimony we have witnessed, and the testimony we have been privileged to bear, call upon us not only for sacrifices and for endurance in the cause of Christ, but, as we have said, for active duties. What will our testimony for the Headship of Christ and the rights of His Crown avail—who will believe—who will regard it, unless it be found urging us on to new and increased efforts to obtain for Him honour, and to advance His Kingdom—if we preach not Christ crucified more assiduously and more faithfully—resolved to know nothing but this among our people: if we be not more urgent in preaching against sin and in exhorting to duty—in beseeching to flee the wrath to come and take refuge in Christ—to abandon trust in human efforts and seek the grace of God: if we be not more instant in our labours among our respective flocks—dealing with them individually—reproving the sinful, entreating the perverse, rousing the indifferent, encouraging the desponding, supporting the weak, comforting the afflicted, and affording an example of Christian consistency to all; if we be not more zealous and devoted in our labours for the Church—for its purity, for its efficiency, for its extension, and more earnest and persevering in every good work, and in the promotion of every benevolent and useful object. To such things ought the testimony we have borne to stimulate us, in dependence upon divine grace: for it most emphatically lays upon us obligations and responsibilities of the most serious nature in regard to them. Oh! let it be our earnest, our prayerful endeavour, so to fulfil these obligations, that we may be enabled to render the account of our stewardship at last with joy, and hear the sentence of approval, and receive the recompense of reward.

And not only to my Fathers and Brethren of the Ministry, and of the Eldership, would I address the exhortation of the text, but to our people who have adhered to us, and who have had their struggle to encounter—their cherished feelings and associations to tear from their hearts, and who have to make farther sacrifices for the support and advancement of the cause—for the maintenance of

the honour of Christ and of Christ's Crown. You have, in so far, borne a faithful and a good testimony; but remember your work is not done. In order to prove your sincerity—to maintain your consistency—you must carry it out; you must not allow your principles to remain operative—you must exhibit them in practical operation. You must not allow your zeal to grow cold, your courage to abate, or your exertions to relax: but you must sustain the effort, and show the sincerity of your adherence to the cause, by an unreserved devotion to its interests: and by a hearty and willing aiding and co-operating with your ministers and elders in the work in which they are engaged for the more pure and effective ordering of Christ's visible Church, and ministration of word and ordinance. You have a glorious example before you in those of our Father-lands who have given their witness for Christ, and good encouragement in the manifest blessing of God, in the measure of success which has crowned their efforts. And Fathers and Brethren, great as is the work to be accomplished among us—great as are the difficulties attendant upon it— manifold as are the duties to which we are solemnly and imperatively called—and inadequate as the means and resources may appear, yet are all things in the hands of Him whom we believe to have called us to the work and who can cause the insufficiency of human means and of human strength to show forth the excellency and infinitude of his power. It is of consequence to our success, that we look our difficulties fairly in the face that we may not be taken unawares by them—that we may not enter upon the work without first counting the cost. And it is probable that much of the work which had to be done by the Free Church of Scotland will have to be gone through by us also, and under circumstances of much apparent discouragement. We shall have a sustentation fund to provide for ministers, which the probable withdrawal of government aid will render more onerous. We may have in many instances new places of worship to provide, while the debts of the old are scarcely liquidated. We shall have many weak and indigent congregations to foster and aid, while the whole number of our adhering organized congregations is but as a handful. We shall have missionaries to provide for, while the missionary field can yield but little, and the stated congregations have generally difficulty in supporting their own ministers. We shall have institutions for the education and training of youth—preparing as candidates for the Holy ministry, while the liberality of our supporters has almost been exhausted in behalf of an institution in which we have now no part, and from which we can derive little, if any, benefit. While these difficulties, however, press upon us, we have for our encouragement the awakening of the energies, enterprise, and liberality of the Christian people of Scotland, in the cause which they espoused, and in the gathering in of resources from fields hitherto barren, and in the increased harvest of good things from these fields heretofore but partially cultivated—the whole forming a result which has astonished no less than gratified the Christian world, and displayed the infinite resources of divine power and wisdom, so that—as in the miraculous feeding of the multitudes by our Lord from such inadequate supplies of provision—a large amount of fragments has remained, which being carefully gathered up, has been applied to the relief and nourishment of many who were not partakers of the feast. And so, my friends, if we have faith and perseverance (in the exercise of faith) in the duties to which we are called, will it be with us: we shall find supplies for ourselves, and there will be fragments also remaining—for in Christ all fulness dwells. Out of the fulness of a willing heart which he bestows upon his people, will be drawn the resources which are needful to the furtherance of his cause. And, Fathers and Brethren, although you know this, I am persuaded, from your own experience, permit me humbly to

exhort you ever to keep in mind, that it is not by anything we ourselves can do—that it is not by the most perfect external organization and by the most extended external machinery alone, that these things are to be attained, but by the simple and sincere casting of ourselves upon Christ, and upon his all-sufficient grace, and ordering our external efforts in entire submission to his will and reliance on his power. And there are comforting tokens in what our Church has already done in the cause of spiritual independence and spiritual faithfulness and consistency, that she is prepared to do more—that she is awakened to an interest in those momentous questions which so seriously affect her, and that she is prepared at all cost to abide the issue of obeying God rather than man—believing that he will eventually cause all things to work together for good to them who love him, and who are the called according to his purpose. But let her, according to the injunction of Moses to the Israelites, “take heed to herself, and not forget the things which she has seen,” the tokens and evidences of her own weakness and of the Lord's strength—of her own insufficiency and of the Saviour's fulness, and the need of increasing approaches to a throne of grace—not only by individuals for themselves, but by the Church for the Church. Oh that man could divest himself of his pride, and throw himself in all his extremities upon the Lord, who alone is able to uphold him. Without Him we can do nothing: with Him we can do all things consistent with His will. Let us seek to sur up within ourselves, Fathers and Brethren, and within others, by our exhortation and example, the spirit of prayer, that we may be incited to the constant practice of prayer—in the experience of it as the highest, the most delightful, and the most practically important privilege that we enjoy. Too little faith generally mingles with this duty; and too little of that simple feeling of dependence and of reliance upon God by which it ought to be dictated: too little trust that in asking, our prayers will really be heard and answered: too little of patient waiting for the Lord's good time, and of seeking to discern the answer given—the leading of the Lord—in the dispensations of providence and of grace, which he ordains for us.

Our obligations and our duties, Fathers and Brethren, become more important and responsible in so far as we are called upon not only to regard the existing position and interests of our Church and of the present generation, but its future character—the welfare of generations to come. After we shall have gone to render our account. It is true that we are not practically affected by the evils to which the Church in Scotland has been exposed, or now liable to the encroachments which have been made upon her spiritual rights and privileges: but we stand ready to testify for the principle itself, not only that we might give the support of our sympathy and the weight of our co-operation to those who were contending for principles,—principles of the utmost magnitude and importance in their practical operation—but that we might defend and protect our Church, in other circumstances and in future ages, from evils, which our acknowledgement or acquiescence in, or even our continuing in connection with a body which acquiesced in, the right of the civil power to encroach upon her spiritual functions and privileges, would be the readiest means of introducing among ourselves. And it is of the utmost importance, Fathers and Brethren, in the organization of our infant Church, that we deliberately and prayerfully examine into the tendency of all our measures, so as to exclude in so far as possible, every principle which, growing up and entwining itself with her constitution, may be productive of evils which in after times may affect her ministry, or impede her usefulness. And we have not only to guard against prospective evils, but to provide for future and extending usefulness: and one of those objects which from its important bearing upon the future efficiency—say,