

most powerful speech in defence of the equal dividend principle, which he looked upon as the life of the fund, while the fund itself was characterized as the back bone of the Church. Truly the friends of the Gospel and of the Free Church have a right to guard with special care that precious organization. Under God the great success of the Free Church is very much owing to the Sustentation Fund. Its admirable provision brings the strong to bear the burden of the weak, gives the wealthy an opportunity to help the poor; and thus the rich are led to take a deeper interest in the poor, and the poor are knit by ties of gratitude to their kind benefactors. And still more by this means one great design of the Gospel is fulfilled—"the Gospel is preached to the poor." I believe this system of supporting the Gospel contributes greatly to make the Methodists so successful as evangelizers of the world. Some look on this with coldness and indifference. To me it is a wonder that all non-endowed Churches do not follow the system. True, it is surrounded with some difficulties, but its advantages are so great and palpable that they far move than overbalance the drawbacks peculiar to the system. The Presbyterian Church in the United States complains that it must be looked on as the Church of the rich and not of the poor, owing to the want of some such common or central store house as the Sustentation Fund. I fear that unless our Church fall soon on some such scheme, some of our ministers must leave their posts, which, shall soon have silent and unhallowed Sabbaths.

I spent the best part of one day in the Established Assembly. It was the day on which the DUNLOP CASE was discussed.—The Case was as follows:—The congregation became vacant. A Mr. Webster preached to the people for a while but was not yet settled as their pastor. The congregation became very much attached to him, and intimated to those that had the power of presentation their desire that Mr. Webster should be presented to the charge. They received a polite and hopeful answer to their suggestion. But shortly after they found out that that a Mr. Edgar, whom they did not know, had been presented to the charge,

and that the Presbytery was to settle him forthwith. In favour of this Mr. Edgar only 13 of the communicants of the congregation came out, while nine times as many of them were against him and would not sign his call nor go to hear him, but would insist on having Mr. Webster as their minister. Against nine-tenths of the congregation the Presbytery took steps to settle Mr. Edgar. The congregation appealed to the Synod against the decision of the Presbytery. In Synod the proceedings of the Presbytery were sustained, and the appeal of the congregation dismissed. The congregation again protested and appealed to the General Assembly that Mr. Edgar might not be settled over them and that they might have Mr. Webster, the man of their own choice as their pastor. This, then, is briefly the DUNLOP CASE.

The discussion occupied the best part of a day. There were present two gentlemen of the Law with powdered wigs, one for the Synod and one for the congregation to plead their cause. It was acknowledged on all hands that the congregation behaved admirably under the circumstances. They took all the steps in which they proceeded in the matter decently and in order. This was testified to in the Assembly. It was conceded to them that they deserved much credit for their orderly conduct. But, what is the result, you ask? The result is that the Assembly dismissed the appeal, sustained what the Synod and Presbytery did, and ordered the latter to proceed with all due speed to the settlement of Mr. Edgar! They confessed that they could not do otherwise.—They felt that it was hard for the congregation thus to submit. They even sympathized with them, but still found themselves obliged to do as they did.

This is the condition in which the Established Church finds herself! She has the loaves, but she has lost her liberty. Some ventured to express dissatisfaction with the law as it now stands on this point. But none ventured to deplore that they had brought the Church and her members into this disagreeable and slavish position—a position in which for fear of displeasing man she robs the people of God of their privilege