

a Synod, the relations and designation of which we believed so to connect and associate us, through existing circumstances, with the establishment of Scotland, as to make us responsible for the views which she holds, and for the line of conduct which she has pursued, and by which, as we think, she has sinfully conceded to encroachments made upon her constitutional rights—affecting vital and fundamental doctrines of her Faith—and upon the christian privileges of her people: a connection, the retaining of which would, at the same time, preclude our free intercourse and fellowship with that Church, which we believe to have nobly testified for the truth, and our holding back from joining in that testimony to the fullest extent, would imply a mean and cowardly suppression of our principles, on the ground of a mere worldly expediency, and for the sake of temporal advantages. And painful, my friends, as the severance of long-formed ties of intimacy, and of brotherly and ministerial intercourse and fellowship, which had to be broken asunder, may be, and distressing as were all the prospective evils of disruption in a feeble and infant Church,—the bitterness and ill feeling which might be engendered, as well as the probable loss of the temporal advantages we enjoyed in the endowments derived from the state, and the endangering of our church property—we were by divine grace enabled to bear our feeble testimony to the truth—the followers afar off of those who had set us so noble an example—and to remain steadfast in the day of trial. I confess it, Fathers and Brethren, for my own part, and I doubt not you sympathized with me in the feeling, that the struggle was a severe and a painful one, and that the anticipated consequences could not be looked forward to with indifference. Many of these are only now beginning to be felt, and through many long years will our hearts be pained by the recurrence of the conviction, that brethren in the Lord and in the ministry of His gospel have been separated from each other in their work, and by instances, perhaps, even of a spirit of jealousy and antagonism among those previously bound together by the ties of brotherly love and kindred sympathy in their united calling, and by the breaking up of old and cherished associations, and the withering and searing of recollections dear to our inmosts and to our hearts—the many residences of Scotland with their familiar and revered faces, which bring back to our minds our early impressions of all that is peaceful and holy: the parish schools, where we may have been first taught to hie the rudiments of knowledge—where our earliest and dearest friendships may have been formed: the stately and revered halls, in which we learnt the elements of classic lore and of sacred knowledge, and the hallowed edifices in which we were accustomed, with those we loved to keep holy our Sabbaths—in hymns our songs of praise—to bow in united prayer at a throne of grace, and hear the sweet and soothing words of consolation to our souls, from the well-known and beloved voices of those who had long, perhaps, been to us as ambassadors of Christ—all these things are to us as things that were. The struggle, my friends, was severe to flesh and blood, to think that these associations must henceforth be broken up—that the remembrance of these things could in future only bring a pang to the heart, and must through many a day embitter the recollection of the past. But why, on the other hand, should these things cast us down, why should they cloud our peace—or it is the peace of an approving conscience. It is true the venerable Establishment of Scotland is rent asunder, and we are no more of her children—that we are come forth from her, and have no more the endeared associations connected with her which we once had—that these are blasted as it were by a withering blight. But have we not in the Free Church of Scotland the spirit, the living principles of the Church of Scotland as it once was, yet enhanced and blazing forth in simpler purity, and in livelier action than before. And though she has no longer the homestead, she has still most

of the cherished faces, where death hath spared them, which shed over these the light of cheerful piety; and though she has no longer either the lowly embowered "line" of our parish schools, seats indeed of humble learning, but of a full and religious instruction—nor the more imposing libraries of her universities, yet has she still the most zealous and faithful of her parish teachers, and the most venerated and respected of her learned and devoted professors. And though she has no longer the churches of our fond recollections, yet has she the still more revered and cherished ministers, who proclaimed there the word of life, proclaiming it still. We have, above all, in that movement with which we have cast in our lot, remarkable tokens of the presence and favor of the Great Head of the Church, in the unanticipated number of ministers, probationers, students, and parochial teachers who have had their hearts strengthened to forsake all, and adhere to the cause, and in the yet larger proportion of the Eldership, and of the people, who have extended to these a cordial and affectionate approbation and support. In the sympathy of other churches, and in the vast resources which have, within so short a period been, beyond the utmost expectation, placed at the disposal of the Church, for the reconstruction of her external fabric, and the completing and maintaining of her organization, and, more than all these, in the increased and increasing power and efficacy of the preaching of the Gospel, and the awakening and reviving of men to a deeper and more earnest concern about divine things, and a turning of the hearts of multitudes to an interest in the growth and extension of the Redeemer's cause and Kingdom, who, heretofore gave no symptoms of religion, beyond the mere formal, routine performance of its prescribed duties, who seemed to want that fire from the Heavenly Altar, which alone gives spirit and life to a religious profession and inspires into it that expansive character which will not rest passive and insufficient, while any thing is to be done, or can be done for the glory of God, or the good of souls.

But yet my friends, amid all this appearance of prosperity, and these manifold and manifold tokens of the presence and blessing of the Lord, the warning of our text had need to be urgent, and has been repeatedly, and most faithfully urged upon the Free Church of Scotland, "take heed to yourself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy sons and thy sons' sons." For nothing is so apt as prosperity, through the snare of the devil, to pull up the heart with pride, and when pride enters the Spirit of God withdraws—therefore is it truly said, that pride goeth before destruction, and a haughty spirit before a fall. Where there is not sincere and entire dependence upon God there can be no blessing from Him, and without this, no true success. But we believe the trials which they have gone through have humbled them before God, and taught them submission to His will, and the prayerful spirit which has characterized all their proceedings and all their deliberations, and the spirit of resigning themselves to the divine purposes in patient waiting for His directing grace, gives us assurance that they are not forgetting either their past warnings or their present and prospective duties, but are "taking heed to themselves to keep their souls diligently, lest they should forget the things which their eyes have seen."

But, my Fathers and Brethren, if such warnings and admonitions be needful for those whose example we have sought to follow, how much more must they be needful in us, amid all the snares and temptations to which we are exposed. We have seen a noble testimony borne by the Church of our fathers to the truth, and as children sprung from her, we are naturally proud of the triumph she has gained. We claim, as it were, a share of her glory, and in a certain measure the reflection of it casts its lustre over all who have sprung from her. But it is dangerous and fascinating, Fathers and

Brethren, as you well know, to pride one's self on the glory or renown of another: the man who does so, or the Church which does so, will be very apt to rest satisfied with it. It is a more favorable symptom when self humiliation, on account of our own sins and short comings, is excited, by regarding the attainments of others, and where admiration and reverence urges on and stimulates to follow in the path of duty. Now, Fathers and Brethren, let me ask, with all deference, are we not exposed to temptation and to danger from this cause? May not we in the feeble, backward, and too hesitating testimony which we have been enabled to bear to the principles for which the Free Church contended, be apt, from the reflected lustre of their testimony, to obtain, and too readily to receive, a higher measure of praise than is due to us; while in thus receiving honour from our relation to others, it may not have been sufficiently brought home to our experience, nor so truly and deeply felt and realized as it ought to be in the process of discipline and of trial to which we have been subjected, how utterly unworthy we have been of such grace being shown us, how entirely the work is of God, and how justly the glory and the praise is due to him alone. And amid such vain-glorious if we take not heed to ourselves we may lose sight both of our dependence and of our duties. The privilege we have enjoyed of witnessing so noble a testimony in others, places us under the strongest obligations to supplement their testimony on our part to the utmost,—to give no timid, no uncertain sound in deriving for the Lord and His cause, and calls upon us also not to stand still in the work, not to be satisfied with words and with professions, but to be up and doing, to show the world that we are in earnest, that it is indeed the honour of Christ and the well-being of His Church and cause for which we contend, and no narrow, selfish interests of a sect or party, no mere outward name or distinction, no mere honour from men, but that we are impelled by the power of principle, by the calls of conscience and of duty: and that even amid sacrifices, and reproach, and persecution, we are prepared, for these objects, to follow the example and to strengthen the hands of those who have gone before us, by all the weight and influence which we can throw into the scale, feeling it to be the cause not of any one section of the Church, but the cause of pure and undefiled religion throughout the world,—in a word, the cause of Christ and the cause of souls. And not only, Fathers and Brethren, does the privilege of having witnessed the testimony which has been borne by others, but also the testimony which we ourselves have raised, feeble though it may be, bind us by the most powerful obligations to take heed to ourselves in our future course. The struggle being over, (and it is easier to make an effort than to sustain it,) the excitement will be apt to subside under the natural slothfulness of the heart, while the annoyances and inconveniences will only begin to be practically felt, and the temptations to relax or draw back will, in many cases, increase in number and in strength as we advance. And thus, Fathers and Brethren, I am inclined to think that our day of trial is but beginning. We have made it an effort, the decisive step has been taken, and has been taken, I would fain hope, on the firm basis of principle, of a deep conviction of what the Word of God and our regard to the honour of the Saviour demanded of us: but this has to be followed up by steadfast perseverance in the cause in despite of all opposition, of every annoyance, and at every sacrifice, and I trust we have all made up our minds to do so. But let us beware of too great confidence—let us beware, because we have been valiant in the first struggle lest we be so flushed with victory and the plaudits of victory, as to undervalue or disregard the hardships, the endurance, and privations of the campaign, and to forget the only source whence strength can be derived and obtained. It is, my friends, a matter of serious concern for us all to enquire, on such occasions, whether worldly motives, such as the