

*Angus.*—Do you then waive any reflection upon the original ground of our reasoning?

*Bruce.*—I think it sufficient, in the mean time, to say that that correspondence pays itself; for, if the one letter is foolishly authoritative in its spirit, the other is keenly independent. A certain person of general credit for discretion and talent, after the perusal of the two copies, remarked that the first was more like a "Popish bull" than any thing of the kind ever read by him between Protestants, and that, as to the reply, he would make none, but return the "imperative mandate" inclosed to its authors. But perhaps, if he knew better all the circumstances of the case, he would think that measure very doubtful, if not very dangerous; for silence on that score would be triumphantly construed into a weakness of cause.

*Angus.*—Is it candid to infer from that "imperative mandate" that the rest of the authors' doctrine and conduct may not have been found agreeable to the standard of truth, notwithstanding that "Popish bull?"

*Bruce.*—Without change of mind by sincere penitence on their part, the inference supposed may not only have been, but must still be, during all their future life on earth, both just and reasonable. For they are manifestly far beyond the bounds of modesty in their ecclesiastical authority; which is quite agreeable to the rest of their administration.

*Angus.*—Whatever you say of their conduct, is not their doctrine orthodox and scriptural?

*Bruce.*—Not seldom the very reverse, even to merited ridicule; or which may be far worse, the consternation and confusion of silly and unsettled minds. For example, one of the chief instruments in our famous revival, in addressing upwards of a thousand hearers before their dismission at a late sacramental meeting, among other stuff of the same nature, expressed himself in the following strain:—"O people! you came out under the curse; but if you please, you may go home under the blessing." On another occasion, the same preacher said to some of his audience, "Fare ye well! you inhabitants of the 'Rhuichin,' (*i. e.* points or headlands) I see you bound and burning in hell;" &c. As the people thus addressed did not honor and humor his reverence, like the rest of his adherents, he wished to frighten them to submission; some of whom instantly fainted; and have not indeed to this day recovered their former sense or steadiness; especially some weak females. But you will observe all this must be named a revival! Deny the quotations, if you can; for the strength of the evidence is undeniable.

*Angus.*—Though I should wish otherwise, I believe it is needless to contradict you on that score. But these inadvertencies are indeed so harmless in my view, and likewise so solitary, that I really think any man stands a-tiptoe that makes such a bustle about them.

*Bruce.*—The points in question are neither so indifferent, nor so solitary as you choose to describe them. I can produce some more examples of the same kind, from a sermon of another of our preachers; who is also instrumental in our sounding revival; and for which I have