

opposition to the civil enactments by which they were bound. And this, as we shall find, by bringing them into collision with the laws of the land, led on to what would never have been heard of but for the Voluntary controversy,—the organization and powerful operations of the Free Church,—out of which we trust God intends something far more valuable to christendom than has ever yet transpired.

Dr. Heugh was well aware that this controversy would break some ties of friendship between ministers of his own Church, as well as other dissenting bodies, and ministers of the Establishment. For he makes the following observations at the close of a speech on this question:—"A cry is up against us—you will excite bad feeling—you will awaken angry passions—you will break up christian intercourse by your society. But what great question can you discuss, without stirring unhappily the bad feelings of our nature, in some quarter or another? What great question would have been carried, had these timid suggestions given law? Did the Reform question excite no bad feelings? Did the abolition of the slave trade excite none? Are there none awakened at this hour by the virtuous determination of the great mass of our people, to break every yoke, and to complete the emancipation of our fellow subjects? Bad temper! Angry feelings! No man is at liberty to permit these to disturb the peace of his own breast, much less to let them loose to the annoyance of his neighbors. But if, in the present question, any excuse could be devised for an undue excitement of feeling, I know who have a claim to the benefit of that excuse. The people who have been so long subjected to undeserved discountenance and disqualification—who, bearing the same burdens of the state, and the same allegiance to the state, as other men, have been taxed for a religious system which they disown—who, besides these injuries, have been treated with contumely and derision, and stigmatized by the very diction of the laws themselves—who are told publicly, up to this hour, that so little principle is among them, that the only reason why they continue to exist in any considerable numbers, is the want of what is called *church accommodation*—these men may be supposed to have some excuse for indignation. But let us suppress, let us extinguish it."

"Strange as it may seem," says the Biographer, "not only was his espousing the cause the immediate occasion of hostile, and in some instances, abusive statements, but he had scarcely entered on the public advocacy of its principles, when he found that, in some circles of his friends connected with the National Church, this advocacy seemed to be accepted as the signal of alienation. The sacrifices in this form which he was called to make, to what he deemed a great scriptural enactment, were numerous and painful.

"Writing to Dr. Brown, he refers to a discourse of Dr. Wardlaw, 'quite worthy of its author. clear, argumentative, scriptural, very powerful, and very beautiful,' and adds these words, 'It will not tend to allay the excited feelings of our Church friends. Indeed, this is not to be looked for even from the hand of time itself. The breach, I suspect, is irreparable.' It deserves, however, to be recorded, that some years previous to his death, some of the most painful alienations of this kind, with which he had personally to do, were done away, and nothing gave him more sincere joy than when he saw, in instances not a few, the temporary estrangement yielding to the power of christian principle and brotherly love."