

to preserve the temporalities of the Church. He seconded Dr. Cook's motion.

Professor Brown of Aberdeen supported the first motion. The effects of carrying out the arguments of the Rev. Doctor on the other side, would be to deprive the Church of all spiritual power whatever. The Rev. Doctor had told them what apprehensions he entertained from the Church coming into collision with the State. Did he not know that a Church based upon the State, and nothing else, was baseless? Was he not aware how much the Church had profited from the confidence and affection with which she had ever been regarded by the people? And that if any thing went out from this House derogatory to her independence, that confidence and esteem to which they owed so much would be weakened and impaired? And after losing the power of public opinion, which they had heard so eloquently spoken of yesterday, as the great means for influencing the Government in behalf of the extension of the Church, how could they hope to succeed in securing that important end? He counselled the Church to adhere to principle let the consequence be what it might; and if she fell, she would fall in the defence of that cause for which their forefathers shed their blood.

Mr. Carment said there was no great danger of losing their emoluments, as their friends opposite seemed to think; but if this were the alternative, give him the principles, and let the emoluments be flung to the winds. He was surprised to learn from the Rev. Doctor, that they were acting on the principles of the Church of Rome. The Doctor seemed to think that his side of the House were arrogating to themselves a kind of Popish infallibility; but while he did so, he attributed the very same thing to the Court of Session, whose dictum he would not once allow us to call in question. What would the holy men of the Glasgow Assembly of 1638 think, could they look up and see any one of their descendants standing up on the second centenary anniversary of that memorable Assembly, and handing over even the least of their blood-bought privileges to the Court of Session or any Court on earth? (Hear, hear, hear.) Let them, like the great men of that Assembly dare to assert their rights, in the face of all assaults, from whatever source they might come. Were they to barter the independence of the Church, and surrender the dearest rights of the people of Scotland to any class or order of men?

Mr. Cook of Laurencekirk, referring to the various enactments on the settlement of ministers, said there was not a period in the history of our Church, from the Reformation downwards, in which they did not find the State, with the concurrence of the Church, thus interfering, as it might be called, in things spiritual. They were standing in the place of their fathers when they held the same opinions as to the settlement of ministers which they held. The settlement of ministers was not, therefore, a purely spiritual matter. If they refused any longer to permit such interference, then there was an end of the compact between the Church and the State. The Church might declare anything to be spiritual, and they would not permit the State to declare anything to be civil; what result could they expect from such a perilous course? They were told that they were vindicating the rights of the people—but the people were not to be deluded with such a declaration. The people know that it is the Church's power those on the other side were seeking to vindicate. He was not yet prepared to deprive the people of this country of the privileges they had derived from an Established Church, but which could not long be secured to them when the covenant between the Church and the State had been broken.

Dr. Forbes denied that the State had ever, in its communications with this Church, through its recognised organs, addressed sentiments to them such as those which had been uttered in the present discussion by the gentlemen on the opposite side. He went on to argue for the necessity of resisting the encroachments on their spiritual privileges, and recommended that the great principles of the question should be considered irrespective of such apprehensions as were entertained by the gentlemen opposite.

Mr. Loudon of Inverarity observed that the State had given no declaration of its opinions, for no one would affirm that a decision of the Court of Session was the opinion of the State. A decision of the Court of Session by a majority of two was certainly not a thing to frighten them from asserting their independence. He regretted the apparent collision, for it was no more, that had taken place; but he would not regret it after the delightful expression of independent feeling he had heard this day.

DIVISION.

Mr. Buchanan's motion, ..... 183  
 Dr. Cook's amendment, ..... 142

Majority, ..... 41

MISCELLANIES.

THE AUSTRALIAN COLLEGE—SYDNEY.—We are happy to learn, that this infant institution, so creditable to the zeal and perseverance of Dr. Lang, is in a state of rising prosperity. From January 1835, up to the latest accounts, there has been a steady and gradual increase of scholars at the end of every successive quarter. It is now attended by 80 pupils, and upwards of 20 boarders, and 9 other boarders are engaged to begin their studies after the vacation. In a pecuniary point of view, the Institution is also in a prosperous state, its present income considerably exceeds its expenditure. (From the *True Colonist*, June 1, 1837.) Besides the Principal, (Rev. J. D. Lang, D. D.) there are three Professors in this Institution—the Rev. Robert Wyldie, the Rev. David Mackenzie, and the Rev. Thomas Aitken, all gentlemen of talent and accomplishment.

PRAYER.—The laws of nature are "ordinances" of God establishing certain invariable connexions. It is a law in the material world that the loadstone should attract iron; it is equally a law in the spiritual world that prayer should attract to itself certain spiritual blessings. Why does the loadstone attract iron? Simply because God has decreed that it should. And God has no less decreed that prayer should secure certain definite blessings. When I attract iron towards myself by means of a loadstone, I take advantage of one of the laws of the universe; and it is only another law of the universe, of which I avail myself, when I secure to myself spiritual blessings by means of prayer.  
 —Nisbet.