

of eternal life, and to be the slaves of sin, therefore we, the people of God, assembled together for his cause, and I, as their mouth, in the name of the eternal God and his Son, the Lord Jesus Christ, according to the direction of the Assembly do excommunicate the said eight persons from a participation in the sacraments, from the communion of the visible Church, and from the prayers of the Church; and so long as they continue obstinate; and I discharge you all, as you would not be partakers of their vengeance, from keeping any religious fellowship with them, and thus giving them over into the hands of the Devil, assuring you in the name of the Lord Jesus, that, except their repentance be evident, the fearful vengeance of the God of Heaven shall overtake them, even in this life, and, after this world, everlasting vengeance."

Now, without enquiring into the power of the Assembly, we would ask was there no assumption here of Ecclesiastical authority beyond what the Associationists intimate the simple existence of the word of God in the Church? And these were no Ritualists, but men who thought it a heresy to represent to a congregation that Christ died for the sins of the whole world.

The fanaticism which accompanied this excommunication of the Bishops taught the populace to look for the infliction of the judgment denounced by Henderson against those prelates, as a

matter of indubitable certainty; and all the sufferings which they subsequently underwent for their principles, were interpreted as the effect of that awful sentence.

Thus when these holy Bishops were suffering for their adherence to the truth of God's word, and Christ's institutions, having been spoiled of their goods, robbed of their inheritance, and driven from their native land, rather than be disloyal to Christ, the very persons who were their persecutors, and who brought all these sufferings upon them, had the effrontery to tell the world, and perhaps the presumption to persuade themselves that it was the doing of the Lord in favor of the sectarians. Had they lived in the times of which the Apostle speaks in his epistle to the Hebrews, they would have judged very differently from him of the sufferings of the people of God; when he says: "Some were tortured, none accepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts and in mountains, and in dens, and in caves of the earth." These men it appears suffered as much as the Scottish Bishops, and that without any sentence of excom-