

passage. Through the kindness of J. Smith, Esq., yest., and the Rev. Dr. Fleming, Professor of Oriental Languages in our University, we have at this moment before us a MS. copy of the minutes of this illustrious Assembly, belonging to the Maitland Club. These minutes sufficiently show what arts were employed by the Commissioner and his council to frustrate the grand objects for which the Assembly was professedly convened: while at the same time they record with equal fidelity the manly resolution and clear-sighted wisdom with which these insidious devices were promptly met and exposed. It is well known how the Commissioner, when he found the Assembly firm—that its members, guided and animated by the powerful mind and heroic courage of their Moderator, the distinguished Alexander Henderson, knew their rights and were prepared to assert them—attempted to deter them from their duty by declaring the Assembly dissolved, and withdrawing from the place. With that calmness and self-possession which, in the moment of danger, marks out true greatness of mind, no sooner had the bustle and confusion occasioned by the Commissioner's leaving the church ceased, than the Moderator called for candles, and proceeded with the business of the Assembly, after a suitable address to the members, as if no such interruption had occurred. Our limits forbid us, at present at least, from entering into the details of this eventful Assembly, which continued its sittings during a period of thirty days, in the course of which they abolished Prelacy, deposed the bishops, condemned the Liturgy and Book of Canons, re-established the Presbyterian judicatories, and enacted many most important laws for maintaining the true interests of the Church, the welfare of religion, and the promoting of godliness throughout the land. The Assembly of 1639 was the *second Reformation*, scarcely less necessary or less glorious than the *first*. In the language of Dr. McCre, it “levelled with the ground that ill-omened fabric, the rearing of which had cost the labour of so many years, and the expense of so much principle and conscience.”

Ought not such an Assembly to be held in everlasting remembrance? Will it be honourable to the Church of Scotland if the 21st of November, 1839, be allowed to pass by without something being done to testify the reverence with which it is regarded, and to acknowledge our thankfulness to Almighty God for the blessings and privileges which were then restored, and which, under his good and gracious providence, have been handed down to these present times? In order to give weight and importance to any such act of commemoration the attendance at the Commission must be large. Not only the members of last Assembly, but ministers and elders in general, ought to make a point of mustering under the roof of St. Giles on so interesting an occasion. We know that there is a strong feeling on the subject, not only in this quarter but over the whole country. And we are therefore the more confident that very many, even from distant places, will cheerfully repair to Edinburgh to take part in the services, in which we trust the Commission will resolve to engage. We have heard on authority that may be trusted, that it is intended to move in the Commission that the occasion be improved by public prayer and thanksgiving, on the evening of the 21st, in the High Church. We cannot doubt that the pious, talented, and universally esteemed Moderator of last Assembly—if we may be forgiven for presuming so to speak, it is our veneration for the Church of our fathers which alone prompts us to use this freedom—will confer fresh favours on the Church by conducting such solemn and appropriate services as these. The present day is pre-eminently a time that calls on us to testify for great principles, like those which are associated with the memory of the Great Glasgow Assem-

bly. And both Scripture and reason powerfully sanction the devout and grateful commemoration of so signal a deliverance as God then wrought for this land.—*Scottish Guardian*, Nov. 8.

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A DISCOURSE BY THE REV. JOHN FAIRBAIRN OF RAMSAY.

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Our privileges greater than those of the heathen:—They shall rise up in judgment with many, and condemn them.—*Math. xii. 41.*

These words of the Lord Jesus Christ although addressed to the men of his own generation, are also particularly applicable to us. Jonah was a prophet who lived between eight and nine hundred years before Christ. He was commissioned by God to go to Nineveh, the capital of Assyria, and one of the largest cities in the world, and to “cry against it; for their wickedness had gone up to heaven before the Lord.” He at first refused to obey this command, and fled to Joppa, where he embarked on board a ship bound for Tarshish. During a “mighty tempest” which soon after arose “in the sea,” he was thrown over board by the sailors, and swallowed up by a large fish, prepared by the Lord for that purpose, which on the third day afterwards “vomited him out again upon the dry land.” After this he proceeded to Nineveh, and proclaimed in the midst of it, that in forty days it should be destroyed on account of its great wickedness. When the people of Nineveh heard this, “they believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.” Such is the account that is given of the repentance of the Ninevites. They listened to the preaching of the prophet, and sought and found mercy from the Lord.—But Jesus Christ was a messenger of far greater dignity than Jonah.