

fluences and events whose special purpose they do not at first perceive." (Life of the Rev. Thomas Gillespie, by the Rev. Dr. Lindsay, Glasgow.)

The news of Mr. Gillespie's deposition spread rapidly around the whole region, and the indignation of the public was excited to the very utmost. On the Sabbath morning an immense multitude assembled at Carnock, to witness what would take place, and to testify their respect to the Lord's servant. One who was well acquainted with all the circumstances expresses himself in the following language:—"He would not so much as preach last Lord's Day in the Church of Carnock, nor allow the bell to be rung, but repaired to the open fields, and having chosen for his text the words of the Apostle Paul, 1 Cor. ix. 16. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel," he told his hearers that though the Assembly had deposed him from being a minister in the Established Church, for not doing what he believed it was sinful for him to do; yet he hoped, through grace, no public dispute should be his theme, but Jesus and him crucified; and desired, at all seasons, to have it in his eye, that 'the wrath of man worketh not the righteousness of God;' and then went on to lay before them the great and important truths of the everlasting Gospel, without one reflecting word on all that had passed."

The triumph of the Moderate party in the Establishment seemed now to be complete, and the Church of Scotland was henceforward to be governed by Patronage, not only as the law of the land, but as the best and most expedient method of supplying the congregations with ministers. In the appendix to Stewart's life of Robertson, the two following principles are stated, as those which were to regulate procedure in this matter:—1 That as Patronage is the law of the land, the courts of a National Church, established and protected by law, and all the individual ministers of that Church, are bound, in as far as it depends upon exertion arising from the duties of their place, to give it effect. And 2. That Church Courts betrayed their duty to the constitution, when the spirit of their decisions, or negligence in enforcing obedience to their orders, created unnecessary obstacles to the exercise of the right of Patronage, and fostered in the minds of the people the false idea that they have a right to choose their own ministers, or even a negative upon the nomination of the Patron."

The Moderator of the Assembly (Professor Cuning) was so much overjoyed at their decision, in the case of Mr. Gillespie, as crushing the disobedience of the Dunfermline Presbytery, that he congratulated them in the most extravagant manner for following out the recommendation of the king's commissioner; and like Dr. Cook of St. Andrew's, in later times, who boasted that the Establishment was something more than a Church of Christ, he broke out in the following strain:—"We are the ministers of the Gospel of Christ, we are also ministers of a Church established by law, but a subordination of judicatories is established by law. If this is not preserved, we give up our constitution and the legal advantages of it—we, ourselves, abandon that right we have by the articles of the union. It was, therefore, necessary that something should be done to maintain the authority of the Church. I know it will be a prejudice against what the Assembly have done, that the argument was supported by several young members; but it was by young men in defence of our old constitution. The terms on which we became ministers of the Established Church, are fixed and known, are approved and subscribed by us. If the consciences of some cannot come up to these terms, which are thought essential to our constitution, they may be deprived of the legal advantages of the Church. God forbid that those who cannot come up to these terms are not good men, but this may be said, that they are not good Presbyterians."

How unseemly were such statements! Was Mr. Gillespie not a good Presbyterian? Unless Presbyterianism be contrary to reason and scripture, he was certainly much more one than any of his proud accusers. His whole deportment was in accordance with the laws of Christ.

How different from the Moderator's judgment was that of the celebrated Whitefield! When the deposition of Mr. Gillespie was reported to him, he made the following sarcastic remarks:—"I wish Mr. Gillespie much joy. The Pope has turned Presbyterian! How blind is Satan! What does he get by casting out Christ's servants? I expect great good will come out of these confusions. Mr. Gillespie will do more good in one week now, than before in a year."

We shall close this communication with a few extracts from a letter of the distinguished President Edwards, addressed to Mr. Gillespie in consequence of hearing of the Assembly's reckless procedure.

"Perhaps, if the truth were known, it would appear that some of your most strenuous persecutors hate you much more for something else than that you do for your not obeying the orders of the General Assembly. However, it is beyond doubt that this proceeding will stand on the records of future time, for the lasting reproach of your persecutors; and your conduct for which you have suffered, will be to your lasting honour in the Church of God. And what is much more, that which has been condemned in you by man, and for which you have suffered from him, is doubtless approved by God, and I trust will have a glorious reward from him, for the cause you are in is the cause of God; and if 'God be for us, who can be against us.' Above all, you have been enabled, through the whole of this affair, to conduct yourself with much christian meekness, decency, humility, proper deference to authority, and composure and fortitude of mind, which is an evident token that God will appear for you."

(To be continued.)

ON THE POLICY AND NECESSITY OF OUR CHURCH IN CANADA RECEIVING AID FROM THE CHURCH IN SCOTLAND.

A short preface, by way of a brief sketch of our Church in America, and particularly our own branch in Canada, may not be out of place in this connection.

During the latter part of the last century, and the early part of this, both the Burgher and Antiburgher Churches turned their attention to North America. In response to many calls from persons in the United States, both these Churches sent, at various times, ministers to that country; and these laid the foundations of the present Associate and Associate Reformed Synods, and which have congregations chiefly in the States of New York, Pennsylvania, and Ohio. For some years past, the Synods of these Churches in Ohio, have been attempting an union under the name of the United Presbyterian Church.

In 1790, the Antiburgher Church began the mission in Nova Scotia, by authorising the constituting of the Associate Presbytery of Nova Scotia, as soon as one or more ministers should arrive in the colony to join Mr. (late Dr.) McGregor, who had been laboring there for some years previous. A few ministers from the Burgher Synod were also sent; but distance from the scene of the battle ground of both Churches did much to soften the asperities of brethren, as well as their felt weakness when divided, and thus they were led to seek mutual aid and co-operation; and to their credit be it said, they were the first to form an union, and took the lead by three years of the Churches at home; for, in 1817, they, along with some other Presbyterians in the Province, constituted themselves into a Synod, under the designation of the "Presbyterian Church of Nova Scotia," and which is now much the largest of the Presbyterian denominations in that country. Unlike the Churches founded in the United States, this one has always considered itself a part of our Church in all its unions; and is, in reality, a true and vigorous branch of the United Presbyterian Church family.

In 1802-3 the Burgher Synod sent seven ministers to "preach the Gospel in America"—rather a wide commission, and almost apostolic—two of whom came to Canada, viz: Mr. Easton to Montreal, and Mr. Burns to Niagara. After this period a few more ministers arrived in the country, who either were sent by the Churches in Scotland and Ireland, or came on their adventure; and in 1818 were erected, by the Burgher Synod, into "the Presbytery of Upper Canada." Their names were Messrs. Robert Easton, Montreal, Wm. Smart, Brockville, Wm. Taylor, Osnaburgh and Williamsburgh, and William Bell, Perth.

After this period, that Presbytery was annulled by a coalition of Canadian Presbyterian ministers, under the name of the United Synod of Upper Canada, which continued till 1841, when it formally merged itself into the Church of Scotland. Mr. Smart of Brockville, (now in the Free Church,) and Mr. Bell of Perth, (now in the Church of Scotland,) are the only ministers now living in Canada who, ever, officially and in Presbytery relation, represented any branch of our Church in this land.

*The first Burgher was "The Presbytery of the Burghers" Easton, Smart & Taylor about 1802-3. It was independent of any Scotch Church. Mr. Bell joined it at 22nd year meeting July 18. Smart never represented any branch of Church in Scotland, in the country. But even so two numbers for connection have*

*From correspondence in many respects which can only be a sentence account at*