

of few immortal souls, that they are just what one can expect from the slight care, that want of ministers necessitates to take of them—how precious are these souls and what flourishing societies might proper ministerial labours collect in these places. Difficulties constitute the glory of a good cause; and I hope, that though in reality they may do much less than what many would represent, that no combination of them will deter a mind that has in appearance come to a fixed resolution from putting in execution the glorious purposes upon which it has resolved. Go, dear Gordon, and may the blessing of God attend you * * * Will I not see you again before you sail. I should be happy to see you, I will ride many miles to bid you farewell."

In the letter from Mr Bullions from which we have taken the last quotation, occurs the following. "At last Presbytery I read a paper on faith, which gave universal satisfaction. It seems my system of faith has at last got right. Dear man, it is a brave thing to deal with the like of you in dispute, who will calmly hear a body's arguments, besides with a number of folk, who are accustomed to rote over words after their fathers, and when one is used in a sense somewhat out of the common tract to cry out, "heresy," "a new system," "subversive of our holy religion." The matter about which the Presbytery have made so much ado, you and I settled to our mutual satisfaction long since. The Presbytery meets on Tuesday fortnight, at which time I am to deliver my sermon. If consonant to the analogy of faith, it will doubtless be my last."

This last paragraph touches upon a subject to which we are reluctant to advert, and to which we should not have referred, but that were we to avoid all allusion to it, some would accuse us of suppressing truth, so as to give an unfair representation of the subject of this memoir. From some of the extracts which we have given, some of our readers will have already concluded that Mr Gordon was characterized by independence of thought, and that he and some of his fellow students manifested something of that disposition to speculate on Theological subjects not uncommon among students of his standing. Were this all, the matter might have been passed without notice. But it would appear that the suspicions of the Presbytery were excited. At all events it is in the knowledge of a number still living, that after his arrival in this country the members of Presbytery here became doubtful of his orthodoxy and it has been broadly stated to us that had death not only early intervened the case would have been taken up by the Presbytery. We asked the late Dr Keir for information on the subject. He gave us the following statement of the case. About the time of their attendance at the Hall the case of Mr Inurie for several years occupied the attention of the General Associate Synod. Full details of the proceedings will be found in Mr Kerrow's history of the Secession. Mr Inurie was a man of an acute, if not a powerful mind and fond of making nice distinctions in Theology, and uttering paradoxical statements. Yet Dr K. informs us that he was remarkably popular among the students, and their sympathies ran strongly in his favour during the course of the proceedings against him before the Church courts. In this way the suspicions of the Presbytery were excited regarding the orthodoxy of several of the students. In regard to Mr Gordon, Dr Keir however expressed his entire confidence as to his soundness in the faith. When we consider the Doctor's opportunities of knowing the real state of the case, he and Mr Gordon have been for years both in Scotland and in this country on terms of the closest intimacy—for some time lodging together, we may accept his opinions as conclusive.

At the conclusion of the Session of the Hall for the year 1805, Mr Gordon was taken on trials for licence, by the Presbytery of Glasgow, and having