

repay a careful personal. It shows fully the course which his gifted mind and sound heart are taking in the vexed question of the National Establishment of Churches. The meeting was an Union Assembly of the several Presbyterian denominations of Scotland.

The CHAIRMAN then addressed the meeting in reference to the speeches which had just been delivered. He was rejoiced to find that there was no real difference of sentiment among the different denominations. There might be a complexional, but assuredly there was no substantial difference. In reference to the sentiment which had been so often quoted, co-operation without incorporation, it had in many cases been fathered upon himself; but it was not a motto which he would choose to emblazon on his family escutcheon. He would rather say co-operation now, with a view to incorporation afterwards. Let him give some illustrations of his meaning. The Presbyterians of Ireland were not similar, but identical in sentiments with the Free Church of Scotland. Yet there was an obstacle to their incorporation, not in the difference of their sentiments, but in the distance of their locality from each other. Then take another illustration, in the case of the Independents, all of whom were evangelical, as far as he knew. (Cheers.) Between the Independents and them there was not the difference of a straw, and yet, because of the difference of government between them, they would not yet find their way to an incorporation. The next illustration he would take, was the various Presbyterian churches in this country, all of whom come nearly to the views of each other, though they were split into different parties. There was, therefore, no inseparable barrier—he would not say to an immediate, but certainly none to an eventual, and he trusted a speedy union. (Loud cheers.) At all events, he trusted the suggestions thrown out by his friend Dr. Balmer would be immediately adopted, of having a joint committee composed of members of all denominations, that amongst them they might christianise the immense masses which were now going to no place of worship whatever. (Cheers.) He continued—Before I sit down, though some may think I am extremely adventurous, I wish to make an experiment. I feel desirous to bring aboveboard a matter which I think might operate as a bar in the way of a cordial and good understanding, so long as it remains an object of sensitive and fearful reliance. I have no sympathy with the care and caution of those people who look so alarmed and wary, and tell us that nothing should be said about voluntarism. (Great cheering and laughter.) I confess that my anxiety is to say something about it, and that because of the conviction which I labour under, that while it is suffered to abide within the cells of one's own thoughts, the very irksomeness of its confinement will trouble us in the form of an unexplained grudge, and that, if suffered to remain in that position, it will operate injuriously to prevent that full union of soul with soul, which is so indispensable to co-operation between those who are met to accomplish a purpose where they may see eye to eye. (Hear, hear.) On the contrary, I wish to proclaim, openly and without reserve, that there is a difference of opinion between us

on this question; and this not with the design of creating discord, or of casting up a barrier between the union of the different parties, but with the opposite design of pointing out the egregious folly of suffering such difference to stand in the way of our mutual helpfulness and encouragement in the common cause. I therefore bring it aboveboard, and place in the sight of all men, not only that we may recognise the real topic of difference, but that we may at once discover it as a topic of Christian discussion. How does the matter stand? Here are two parties, honestly bent on the adoption of such measures as will conduce to the religious welfare of their fellow-men, but the one party thinks that the State ought to endow the Church, without interfering in her internal constitution, and the other party thinks the opposite. I ask, then, in the name of common sense, if these two parties are to suspend a duty which is common to both, because they choose to differ as to the duty of a third party, which has no connection with either. (Loud cheers.) We of the Free Church stand hopelessly dis severed from the party in question—(Great laughter)—and we have as little hope of restoring the connection as if there had sprung up between us an immovable wall of brass a thousand cubits high. (Laughter and cheers.) We can enter into no terms with a Government which thinks, because it endows us, it has therefore a claim to govern. On this subject I agree perfectly with d'Aubigne; and I think, if I had five minutes' conversation with him, he and I would be perfectly at one—at least if I put a right interpretation on a letter which recently appeared in the columns of one of your periodicals—(looking over to Dr. Brown). We can enter, as I said, into no terms with a Government which claims to govern because she chooses to endow; and they, on the other hand, have allowed that Erastian resolution to get such a hold on their imagination as if they would never let it go; nor do I believe they will ever let it go till the kingdoms of this world become the kingdoms of our Lord and of his Christ. (Hear, hear.) Let us look, then, at the question in another form. The question resolves itself into this—Will there, or will there not, be religious Establishments at the time of the Millennium? Several pamphlets I have seen, written with extraordinary ability—(laughter)—to show that the Millennium will put an end to that (Hear, and laughter)—while others, also with great ability, say no, as the kingdoms of the world are then to become the kingdoms of Christ, the Church will then have a connection with the State. Very well then; let others fight out this question as they may, it seems to me clear that the path of wisdom and of duty is to leave this question to the Millennium itself—(Loud continued cheering)—leave the question of religious Establishments in the Millennium to be settled when the Millennium comes, and in the meantime to do all we can to speed forward the Millennial days, when the din of controversy shall be no longer heard, and the charity of the gospel shall shed its dewy influence over the whole earth, which shall then be turned into a harmonious and a universal Christendom. (Universal cheers.) I am so delighted with this question that I take a kind of scientific interest in it—I am quite on edge about it. (Laughter.) Voluntarism is now about its trial; and I want