

finally the Session as a Session, and sent a copy of such my last letter to each of the members thereof; but although several of them made public such my letter, and thereby were guilty of a breach of one of the duties of their office, namely secrecy, (the Session being a private court, not a public one, as the Presbytery and Synod are,) they have not deigned to inform me what action they took in the matter. No doubt, I am one of those very unfortunate persons whom the Free Church styles "adherents," a class who are permitted to enjoy the privilege to have pockets to be fleeced, and also of not being allowed to enquire what becomes of their money—(I consider it, however, a pleasing tribute to us, that we of that class, in the midst of such gross abandonments of the standards of our church by members thereof, are admitted to be "adherents," certainly we should be thankful, *pro tanto*)—and as the Rev. D. Inglis holds that all "adherents" are children of the devil—a most heretical and atrocious doctrine, (as proof that he so holds, read the following extract from his letter to the *Globe* newspaper, of date 8th May, 1856, published in the *Globe* of June 6th, 1856, written in defence of an overture prepared by him, and no doubt cautiously so, and introduced by him into the Synod, "to declare the law of the Presbyterian Church, in reference to the right of suffrage and management in the secular affairs of the church;" and which extract is: "It is not for a moment contemplated to place the temporalities of every congregation under the entire control of the superior church courts; but rather to place them in the hands of the people—the *communicants* in each congregation. The question is not between Ministers or Elders and people, nor between the Church Courts and the Congregations, *but between those who are in communion with the church, and those who are not.* To whom should the affairs of the congregation be entrusted? *To the church as represented by her members, or to the church and the world mingled.*" This extract which I have given at length, that I may not be accused of citing a part by which his meaning might be obscured, is too clear to admit of a doubt: he places the "communicants," or members in full communion, on the one hand, and all others, called by him "the world," on the other. And to determine the true meaning of the expression he thus uses, namely, "the world," let us read the address of our Saviour to the children of the world, in the Gospel according to John, cap. viii., v.