

flattering to the Church. Testimony was borne there by one who was no friend of the Church, to the growing liberality and the increasing numbers of the Church. These were facts that even the enemies of the Church could not ignore or deny, and though an argument was not based on it for the maintenance or extension of the National Church, but rather its destruction; though it was argued that a Church so growing and increasing in liberality was a Church manifesting its ability and willingness to maintain its ministers and ordinances by means of voluntary contributions, yet the testimony thus borne was very valuable, and ought to make members of the Church resolve to stand by it. He mentioned that about £3, 000, 000 had been expended in connection with the erection and endowment of churches since the endowment scheme was first launched by one whose name must always be honored in the city of Aberdeen, and was honored, and would be honored as long as the history of the Church of Scotland continued to be recorded—he referred to the late Professor Robertson, to whose foresightedness and trust in God the success of the scheme which he had the courage to launch when the Church had been shattered and the hopes of his friends were being disappointed was a marvellous monument. It was a striking fact that they had as many churches erected by voluntary contributions as existed in the U. P. Church altogether, and he would say to their friends of that denomination, that instead of trying to bring the Church of Scotland to an end, it would be far better for them if they would only join it, and find within its pale a field for the exercise of that voluntary liberality of which they made so much in ecclesiastical and civil politics. But he was sorry that while their worst enemies, or at least their most loud-voiced enemies, were not of their own household, they had enemies within. English gold had been freely spent, and English lecturers had been itinerating the country, stating facts which they had distorted and striving to instil into the minds of the people dissatisfaction with the Established Church. Very little support had been given to these lecturers by Scotland. Thousands of pounds had come from across the border, but even hun-

dredshad not been raised in Scotland and he could testify that when these errant lecturers appeared in Glasgow, they could not succeed in finding followers getting up even a respectable meeting. The great apostle of Liberation, Dr. Hutton, of Paisley, was quite a weak man in his town, as Mr. Mitchell could testify. When he spoke there he spoke to empty benches. It was only when he came to places remote from the ordinary scene of his work that he got a hearing or following. A couple of years ago Mr. Tait Innes had come to Glasgow to lecture on the subject of disestablishment. He made his appearance in the Queen's Rooms, there never was a greater failure; he spoke to about a score of people, although the city had been placarded, the meeting widely advertised, and the greatest effort made to secure a large assembly. He did not think much evil would come of the efforts of those who thus labored in opposition to the Church, but he was afraid of those within their own pale who were not resolute and determined in their attachment to the Church of their country. They had some weak-kneed members among them. He had known one upon the committee for the selection of a minister of a vacant parish who had appeared and supported motions at a Liberator meeting. He did not think it was as it ought to be. He would rather that a man who went to Liberator meetings and supported motions there would go over to the Volunteers altogether. He would that all men in connection with the Church should recognise that a National Church was one of the greatest blessings that a country could enjoy. They ought to bind themselves together and whether Conservative or Liberator should resolve that no vote of theirs should be given to any man unless it was clear that he would stand by the Church of Scotland. He thought their people should be better informed than they generally were as to the history and constitution of the Church. He had heard people say that it was hard for Dissenters to have to pay the ministers of the National Church. It was quite a fallacy to say that. They were not taxed for it. He knew that the old City Churches in Glasgow had given far more property to the town than the town ever gave to