

gumentative paper which he had prepared, and in which, whilst he declared his dissent from all the judicatories of the Established Church, he expressed his willingness to hold communion with all ministers and people, within her pale, who were sound in the faith and consistent in their practice.

The Presbytery still refused to loose Mr. Boston's connexion with the Parish of Oxnam, and they endeavoured to persuade him to return to the prosecution of his duties among the people of his charge. But all this was quite unnecessary. He left his demission and the Parish of Oxnam, in the hands of the Presbytery, and considered himself free, and at liberty to follow out the arrangements which were already made for his settlement in Jedburgh over those who, with himself, were resolved to stand forth in defence of the liberties of the Church.

"It is impossible," says Dr. Struthers, "to read this recital of facts, connected with the demission of Boston, and not to approve of the charity, magnanimity, and zeal for religion, which it displays. The thing was done calmly, deliberately, nobly. There had always been things about the National Church which he disliked, but during the last twenty years, or in other words, from the time of the Secession of the Erskines, it had become so corrupt and tyrannical that he could no longer remain within it, and therefore, he felt it his duty to give up his connexion with it."

Two days after this, on the 9th December, 1757, the induction of Mr. Boston took place, and was conducted "with as much order as the circumstances of the case would permit." It might indeed have been expected, from the similarity of the position in which Mr. Boston was now placed, to that of Mr. Gillespie, that the latter would have been brought to give his countenance and experience in forming the connection between pastor and people at Jedburgh. But this was not done, and there must have been some preventing causes, for we cannot doubt but that it would be thought of both by Mr. Boston and his people. He was inducted into his new charge by Mr. McKenzie, an Independent minister from England. An *ad hunc effectum* Presbytery was constituted for the occasion. The bells were rung, the magistrates and council, in the insignia of their office, walked in procession to the new church. At least two thousand people were collected. The usual formula of questions, with variations necessary from the existing circumstances, were put to Mr. Boston, and the people were called on to receive him as their minister, and with him to assent to the grand principles of the Westminster Confession. All this was done in the most solemn manner.

On the Sabbath following, Mr. McKenzie introduced Mr. Boston to his new charge, by preaching from that text, "Trust ye in the Lord for ever, for in the Lord Jehovah, is everlasting strength!" And Mr. Boston preached in the afternoon from these words of the apostle Paul,—"Praying always, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the gospel." On the first sacramental occasion of Mr. Boston at Jedburgh, which was in 1758, he conducted the whole work alone. His eloquence, which was of the highest order, and his peculiar situation as an advocate of the rights and privileges of the christian people, brought multitudes from the surrounding country, and many strangers from Edinburgh, and even from Fife, mingled in the exercises of this communion Sabbath. The ordinance, as was then common, was dispensed in the open air; and such was the impressive solemnity of this occasion, that it has been beautifully remarked that "children then unborn have learned to talk of it with rapture, and the stranger is still taken to the spot where Boston and his people first pledged their love to each other, over the memorials of a bleeding Saviour."

At the next dispensation of the Supper Mr. Boston invited Mr. Gillespie to assist with him. The invitation was accepted. But it was more difficult then than now to travel from Dunfermline to Jedburgh, and having been unexpectedly retarded in his journey, the services of the Sabbath were commenced before he appeared. "During the morning prayer," says Dr. Struthers, "Mr. Boston heard the pulpit door open, and a foot come gently in behind him. It was then the custom for the assistant minister to go to the pulpit during the action-sermon. He could scarcely be deceived as to his visitant. His prayer was speedily brought to a close. Turning round it was Mr. Gillespie. In the face

of the whole congregation, whose feelings were wound up to the highest pitch of excitement, he gave him a most cordial welcome. A rush of tender feelings came over the heart of Mr. Gillespie, as he received the hand of his friend. To his father, under God, he owed his spiritual birth. For six years he had stood alone, without one he could call his brother. The same rigorous authority which had cast him out had given him a Boston as his first clerical friend in his anomalous condition. He was completely overcome. The droppings of inward sorrows, which had been gathering for years in the recesses of his heart, now burst forth in tears of joy. All the time Mr. Boston preached the opening sermon he sat behind weeping like a child. A friendship begun and nursed in these circumstances, must have had a strength and warmth to which common friendships are entire strangers. From this time forward they followed joint measures for promoting the liberty of the christian people, and affording relief to oppressed parishes, though they did not constitute themselves into a regular Presbytery, till three years afterwards."

In the year 1759, the parish of Kilsconquhar, in Fife, was threatened with a violent settlement. The great body of the people resisted, and in this they were supported both by the Presbytery of St Andrews, and the Synod of Fife. But an appeal was taken from their judgment to the Commission of Assembly to meet in November, and afterwards the case was taken to the Assembly itself, in May, 1760. There, however, the preseneco was sustained, and the Presbytery were instructed to carry the translation into effect. The great body of the people now determined to build a church for themselves in Colingsburgh, a populous village in that parish, that they might have the choice of their own minister. They seem not to have determined on the nature of the church to be erected, for they expected and sought the countenance of the ministers in the neighbouring parishes. When this was refused, they applied to Mr. Gillespie for advice and supply. This he declined repeatedly; but when all the ministers of the Establishment refused to aid them, he gave his consent to pay them a visit. By the advice of Mr. Gillespie and Mr. Boston, who were consulted, they turned their thoughts to Mr. Colier, a native of Fife, but who was settled in England, in connection with the Nonconformists. He preached to them two Sabbaths, after which a call was made out and subscribed by many hundreds of names. He accepted their call, and made arrangements to leave his people in England to take the charge of this new congregation. The time of his induction was fixed to be in October, 1761, and Mr. Gillespie and Mr. Boston agreed to be present, and to take part in the solemn work.

It was immediately after this interesting occasion that the Relief Presbytery was first constituted: and these three ministers, with elders who were present, united in this important step. But we reserve particulars till our next communication.

(To be continued.)

TRANSLATION OF CALVIN'S COMMENTARY ON 1. PETER.

CHAPTER I.

3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.
4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5. Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

3. *Blessed be the God.* We have said that the chief object of the epistle is to prepare and encourage us who are raised above the world, for bearing the conflicts of our spiritual warfare. Of no small avail for this purpose, is the recognition of the divine goodness. For whenever we allow to it its own value, all other things immediately become worthless; especially when we reflect on the great value of Christ and his benefits, every thing else will seem to us but dross. The Apostle here exalts exceedingly the great grace of God in Christ, that we may not be grieved to renounce ourselves and the world, in order to obtain the inestimable treasure of life to come; and that we may not be discouraged by our present afflictions, but bear them patiently, humbly relying on eternal happiness. Moreover, when he gives thanks to God, he invites the faithful to spiritual joy, which swallows up all the opposite feelings of the flesh.

And Father of our Lord. By the words—and the Father—we are to understand even the Father—who is the Father of our Lord Jesus Christ.