

ed of it. But he had half-a crown, his whole treasure, and with that he had travelled forty miles to buy Dr. Chalmers' Scripture References with the text in full. He had the book in figures—but he lost so much time in searching for the texts, that he determined to have it not by reference, but full quotation. But alas! the price was three shillings and sixpence, and he came to borrow the shilling to make up the deficiency. I had no means of testing his truth but by taking down an Irish Testament. He read, translated, and explained fluently and intelligently. I did not lend him the shilling, but I furnished him with a book. This, however, was not enough; he wanted a book on baptism. He was often posed with the doctrine of baptism as removing original sin. He was tried by other controversies on the subject, and he wished for information. He wished for another book on the Lord's Supper. I gave him a Catechism on Baptism, and another on the Lord's Supper, the work of one who often shone as a star in this Venerable Assembly, but who now shines brighter in the assembly of the saints of glory. He poured out an Irishman's thanks warm from the heart; he left home a Roman Catholic, but returned to his mountains and his teaching, I verily believe, on the fair way to the knowledge and profession of Protestant truth. For advancing and perpetuating this part of our work, the Synod has lately enacted, "that all her students must study the Irish language." You have, Sir, yourself witnessed our first fruits, and I am happy to tell you the prospect of our harvest is still improving. And I trust you may yet be spared to see the day when, on visiting the Synod of Ulster, you may adopt the tongue of your native hills in addressing us, and not be necessitated to inquire at any of us, *an leabhran tu gealig*? Such, Moderator, Fathers, and Brethren of our mother Church of Scotland, such are a few facts of the past history, present state, and future objects of your daughter church in Ireland. We derive our origin from

your bosom; we have adopted fully your doctrine, government, and worship. We have partaken in other days of your weal and woe. Our fathers have found with you an asylum when the storm fell upon Ireland, & they have furnished an asylum when the storm fell upon you. When the comprehension by common faith was superseded by the act of uniformity, our fathers, like the non-conformists in England, retired from the churches and endowments, but retained their principles and good consciences. They clung to Presbyterianism, because they believed it to be scriptural, and because they found it to possess within itself all the elements of Church power which was wanting in other forms. They did not think it incapable of sustaining injury or of falling into error; but they saw it possessed within itself that *vis medicatrix nature* by which, under the divine blessing, it was capable of working out its own cure; and we stand at your bar to-day, a Church so restored, demonstrating by experience the practical blessings of Presbyterian organization. In returning our thanks to this Assembly, I dare not confine myself to say they have conferred a *favour* upon us; I should rather say they have done a *duty* to themselves. "I dare not give flattering titles to men, else the Lord would take me away." The Assembly, as our parent, have done their duty to-day, as they did to our fathers in days gone by. But this Venerable Assembly owe still farther duties to Ireland. The education going forward in Ireland—it may be partly of good will, and partly of envy—partly to enlighten the people, and partly to secure them from being enlightened—that education, I must say, is scarcely producing light, but sure I am it is preparing for light. The state of Ireland may be compared to the approaching state of your own city. When we look upon it in the evening, its mid-day splendours are gone. Your noble streets appear in dim and dusky indistinctness, and the battlements of your citadel seem to rest as a rude and uninhabited mountain-mass against