

not approve of the extremes of intolerance which have been resorted to against us. At the same time, the silence which has reigned in all our judicatories, from the lowest to the highest, respecting this matter, is not a little remarkable. No party in the State has combated the treatment we have received as to such a Political map of all opinions have severally demanded it. The heads of the late Government, not only hostile as they were to our Church, and prepared to back the Establishment to the uttermost, condemned that treatment on every occasion, and, in the face of Parliament and the country, deplored the intolerance of our adversaries. Yet the Established Church has said nothing. Year after year has passed away. The cry of the oppressed has again and again gone over the land, and the interests of the Establishment have ever been the sufferer's plea; but neither in Assembly, Synod, nor Presbytery of the Establishment, have we heard a solitary voice applied to express regret for the conduct of its friends, or to protest against the injustice and wickedness of supporting the interests of their Church by assaults upon the rights of conscience, and by practically destroying the liberty of religion. They have been deaf to the sufferings of the Free Church of Scotland, they have had eyes and ears of sympathy for our brethren, the victims of a like intolerance there, and their agents have hastened to carry to Switzerland the tokens of their regard. Let them not, however, imagine that this will atone for the estimation of impartial spectators of their doings, for their indifference to the case of those who suffer at their own door,—the storm-blasten congregations of Canobie, Waulockhead, Duffell, Applecross, Ardnamerchan, and the rest, with the ministers who are forced to dwell in uncomfortable hovels, or to make their home in crazy vessels on the sea! But there have been wrongs on both sides. Indeed! What wrongs have we done to the Establishment! What place of worship, what school, have we taken from that Church? They have deprived us of many. What teachers of their communion have we ejected? They have ejected hundreds of ours. How many sites for minsters, churches, and schools, have been refused to them through our intolerance? Their intolerance has caused, and is causing, the refusal of many sites to us. Which of their congregations have had to wince p among the snow, and to suffer the fury of the elements, because our interests stood in the way of their being allowed to put a roof over their heads? Many of our congregations have had all that hardship inflicted on them, and have it still, on their account, and not a whisper of remonstrance is come from them against it. Ah, but we have said, hard things of the established Church. Yes, to be sure; that is it. Harsh and cruel deeds are on their side, and bitter words are on ours! Smarting under injuries which ourselves, our families, our congregations, have received at their hand; through this means, on their account, we have sometimes uttered the cry of the oppressed, and sometimes, it may be, have forgotten so far as to speak unadvisedly with our lips! This is the head and front of our offending. But have we not spoken of pulling down the Establishment? If we have, we have not spoken, nor have we ever thought, of persecuting us adherents after it was away. We have never spoken of taking from them the churches and schools which had been reared through their own zeal, and by their own contributions. We have never spoken of expelling them from university chairs, or from the offices of parochial education. We have never spoken of denying them the spots of ground which are necessary for their worship, and to which the law of toleration entitles all. We have never spoken of reducing them to a worse condition than we ask for ourselves—which is that of being allowed, un molested, to support and enjoy our own ordinances, and to carry on the operations of our Church at our own expense. The last obstacle I shall mention, is in the way of that intimate religious fellowship which is called for, is the harm which it might do to our testimony for the Headship of Christ. Among the various devices which are practiced for alienating the people from the standard that the Free Church of Scotland has been privileged to raise, one is the assertion that there is no real difference between that Church

and the Church now established by law. In public and in private they are constantly said: in the halls and most preserving manner do the ministers of the Establishment go in to the houses of our members, and our very office-bearers, from one end of the country to the other, and tell their story that there is no difference between them and us. In many instances, they declare that they had the very principles for which we were obliged to separate from the State. They, too, are zealous for the Headship of Christ. They, too, maintain his supremacy in the Church, and acknowledge no master, in things ecclesiastical, but Him. And so they try to draw our people away. I believe that, with the less observant and less informed part of our adherents, it might promote their design, give some colour to their assertion, and help it to go down, if we were often to join them in evangelical and missionary fellowship. I believe, also, it would aid them in confirming the doubtful allegiance of some in their own flocks, who are only restrained by this very notion that there is no real difference, and that the Establishment has not swerved from the ancient faith of Scotland respecting the rights of Zion's King. How, it might well be argued, how could we heartily and bravely engage with them in the hardest undertakings, if we felt that these men were fresh from the sin of betraying one of the royal prerogatives of Christ, and surrendering to Caesar what belongs unto God? Thus our conduct would be quoted to the discredit of our testimony, and it would most surely become a stumbling-block in the path of the weak. It can not have failed to strike us as who observe such things, that there has been of late a much greater solicitude on the part of the Establishment, in this quarter at least, for co-operation with non-established denominations, than was shown for many years before the Disruption. The circumstance is curious, especially when we connect with it the repeal, in 1843, of the law permitting a free interchange of ministerial service with orthodox communions. I say nothing of the motives from which it proceeds; but the advantage which the Establishment, in its present condition, must gain from an intercourse which tends to throw into the shade the change of principle which has occurred, and to bury out of sight the religious distinction between it and other Christian bodies, is perfectly evident. It could not, of course, be so difficult to induce our people to frequent the churches of the Establishment, after they were familiarized with the spectacle of its ministers and ourselves engaged together in the most sacred enterprises of Christianity; and the hope might be entertained of gradually weaning in this way some of them from our communion, and gathering them again within the pale of the Establishment. Now, however, natural it may be for the Established clergy and their supporters to aim at this result, it would be culpable inconsistency and downright unfaithfulness in us to co-operate for any such end, or to join in a fellowship that was calculated to promote it in any degree. Already, from the feelings with which we are regarded by a large proportion of the aristocracy, and from the power which the Establishment, as such, must carry along with it, the temptations of our members to swerve from their principles are many; and we should be guilty of both folly and sin if we added to the number. But the Evangelical Alliance! Have not some of us approved of that movement, although office-bearers of the Scottish Established Church are embraced in it? We have approved of that movement, so far as it has gone. And we have not been repelled from great meetings in the sister kingdom of England, although a few of our own Established clergy have attended them. Our consistency in this has been questioned, and I shall not stop now to defend it. At the same time, the every-day religious fellowship in our own flocks, to which alone my present observations are directed, is something very different from an occasional attendance at the catholic assemblages in Liverpool and London. And I declare, for myself, I had much rather err by overleaping the obstacles which have been spoken of, when they really stand in the way, than keep aloof from the brotherhood of the followers of Christ, when there is reason to think that they do not demand it.

But are these obstacles never to be removed?

Time, and time alone, can, and it certainly will, remove the first. The Established Church can any day remove the most serious part of the second. Time, and a change of policy among the ministers of the Establishment, let us hope, will remove also the third. In the meanwhile, we refuse not to co-operate with our fellow-citizens, as such, of every name, so far as we have opportunity, and the interests of the town, or of the nation, or of the cause of general humanity, may be found to require of us; and I trust, through grace, we shall fail neither now nor hereafter in the duties of kindness and charity which man owes to his neighbour, and which society has a right to expect that all of us, be our individual or denominational grievances what they may, will diligently fulfil.

On the motion of the Rev. Mr. GIBSON, the Presbytery unanimously requested Mr. Gray to have his remarks on this subject published in the shape of a pamphlet.

AGAINST INSECURITY.—It is true, for the most part, there is an interposition of corrupt affections seducing the minds of men from the truth. With these are they tossed up and down, and so driven with the winds of temptations that beset them. But is it humanity to stand on the shore, and see every man in a storm at sea, wherein they are ready every moment to be cast away and perish, to storm at them ourselves, or to shoot them to death, or to cast fire into their vessel, because they are in danger of being drowned? Yet, so otherwise do we deal with them whom we persecute, because they miss the knowledge of the truth, and it may be raise a worse storm in ourselves, as to our own morals, than they suffer under in their intellectual, (June 22, 23.)—Dr. Oaten.

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