

proval of them. We are descended from her, and under many obligations to her, but we are still independent of her, and in no respect under her control." The Presbyterian Church in Ireland is an independent Church; she is not under the control of any other portion of the visible Church; and her commissioners, in that step of which the Church subsequently approved, exercised their own independent judgment when, having witnessed the Disruption, and having considered the position in which the Ecclesiastical Establishment and the Free Church of Scotland then respectively stood, they presented their Commission to the General Assembly of the Free Church, declaring that it was in that body that they found the proper representation of the Church of their fathers. In acknowledging the Free Church as their parent Church, they did not place themselves under her control, nor did they in the slightest degree compromise their independence; but they certainly thereby declared that they regarded the Free Church as maintaining the principles of the Church of Scotland from which they were an offshoot, they declared that they held by the same principles for which the Free Church had been contending, that they fully sympathized with her as suffering in defence of their common faith, and that they desired to maintain with her the communion which they had hitherto held with the Church of Scotland. Nothing less than this can be understood as implied in acknowledging the Free Church as their parent Church; and assuredly all this is implied in the relation in which the Free Church of this Province stands to the Free Church of Scotland. Now, Mr. Trotter, the Convener of the Committee on the Union, in forwarding the communication from the Presbyterian Synod to the Free Synod, in June 1849, accompanied it with a letter in which he says expressly, "that in case of uniting, our correspondence with our respective mother Churches, must be placed on the same footing." It is true, the bodies are not named who are here spoken of as mother Churches; but as it is well enough known that the Free Synod is in correspondence with the Free Church of Scotland as its parent church, so it is presumed that they judged correctly, when they understood the reference to be made to the United Presbyterian Church in Scotland, as the parent church of the Presbyterian Synod. They un-

derstood the condition thus intimated to be, that, in case of uniting, the correspondence of the United body with the Free Church and with the United Presbyterian Church of Scotland should be placed on precisely the same footing. The brethren of the Presbyterian Synod, in their reply, seem willing to keep this condition out of view. In a publication also which professes to be the correspondence between the two bodies in reference to the Union, both Mr Trotter's Letter and the Letter from the Presbyterian Synod, to which the Letter from the Free Synod was an Answer, are wanting; the reason of which may be best explained by those who issued that publication. However, when this condition, laid down by the Presbyterian Synod, is considered, it will be seen that the Free Synod had no reason to suppose that they were making an ultroneous reference to the United Presbyterian Church of Scotland. They had no wish to speak of that body at all; but when it was proposed, as they understood it, that they should be as closely connected with the United Presbyterian Church as with the Free Church of Scotland, they felt that they were laid under an obligation to give a reason why they could not go into a Union upon any such condition. The writer of these Remarks ventures to think that they were quite right in this view of the case; and, notwithstanding the disclaimer of the brethren, in their Reply, as they have not thought proper to name any other body which was meant as their mother church, he cannot help still believing that they are connected with the United Presbyterian Church, that they are of course implicated in her proceedings, and that the Free Church were warranted in referring to the proposed connexion with that body, as an insuperable obstacle to the proposed Union. He readily admits, however, that the following Remarks in defence of this particular part of the Free Synod's Answer are quite inapplicable, if the brethren of the Presbyterian Synod can show that the church to which they referred as their mother church was not the United Presbyterian Church, but a totally different body, and one which, as provided for in the Basis of Union, holds fairly and honestly by the Westminster Confession of Faith, as it was received by the General Assembly of 1647.

In speaking of the correspondence with the Free Church and the United Presbyterian Church of Scotland as to