

nod attended the Secession Synod to present for their acceptance an official document on the subject. On that occasion, Mr. McDougall of Paisley, one of the deputation, as reported in the Scottish Guardian of Oct. 16th, 1846, said "The first thing which struck him during these discussions was that there was sincerity on all hands in the desire for union; and this remark he founded on the fact that at the very first there was a little *coming and going* on both sides. The Relief Synod being very well aware of the circumstances in which the United Secession Church stood in regard to the Larger and Shorter Catechisms, came to the conclusion of allowing these Catechisms to occupy the place which they had hitherto occupied—feeling that it was better for them to receive than for the Secession Church to reject them; *believing at the same time that these books, along with the Confession of Faith, would yet be* ABRIDGED AND REVISED by those who came after them. On the other hand, they felt assured that the United Secession, in agreeing to receive the doctrine of free communion, had conceded a little to the views of the Relief body." Do the brethren of the Presbyterian Synod really profess to know to what extent these men hold by the Catechisms and Confession of Faith which they mean to revise and abridge?

Dr. Marshall and a majority of his congregation having, in the course of these proceedings, renounced their connection with the Synod, in consequence of what they considered the disregard of sound doctrine manifested in the terms on which it was proposed that the union should be effected, a process was raised before the Court of Session to secure the property of the church to the United Presbyterian Synod. Judgment was given in favour of the congregation. In delivering his opinion on the case, the Lord Justice Clerk said, "He considered the argument as unworthy of observation, that this was not a union with another sect, but a mere extension of the same sect. If this had been so, there would have been no need for a union or basis of union. Not only however, were there negotiations about matters of difference before the union, but, curiously enough, there were stipulations for matters of difference after the union—a thing unknown in ecclesiastical history." There is a strong tendency at present to effect coalitions of this kind. But although multitudes, and too many even of high name in the Church, may be ready, for the sake of such coalitions—miscalled unions—to hold in abeyance, as something which they are better without, truth to which the Head of the Church has attached so much importance that, in order to make it known, he sent his Holy Spirit miraculously to reveal it through his inspired servants; it is nevertheless true that it involves unfaithfulness and backsliding in the case of all,

whether individuals or Churches, who, having once received this truth, deny it, or act inconsistently with its requirements, or fail in maintaining it as a part of their testimony for Christ. The conclusion therefore to which the Free Synod is shut up by the authority of God's word is, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

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