

whatever day is observed, that a Sabbath is to be observed, is abundantly obvious.

REMARKS

ON THE

"*Reply of the Synod of the Presbyterian Church of Nova Scotia, to the Letter of the Free Church Synod declining the Union.*"

BY THE REV. PROFESSOR KING.

EIGHTH ARTICLE

It says little for the principles of the brethren of the Presbyterian Synod that, with a case before them such as has been described in the preceding Articles, they seem incapable of observing any thing but mere feeling to account for the separation that was effected at the Disruption. According to them, the grand manifestation in the Disruption, and in the continuance of the separation which was then accomplished, is that of a hearty dislike to the Established Church; and they seem willing to take some credit to themselves or not sympathising in the feeling. Referring to what they would wish the public to believe to be the real differences between the Free Synod and themselves, they say, "when cleared of extraneous matter, the amount of them is, that we do not dislike the Established Church of Scotland so heartily as they do, and that we are more favourably disposed toward the United Presbyterian Church. They do not object to our faith or practice, but only to our *feelings* toward third parties, with whom we are not connected, and for whose acts we are not responsible." The case of the United Presbyterian Church will be considered in its own place. In the meantime, with respect to the Established Church of Scotland, the principle of the above extract seems entirely to correspond with the sentiment embodied in the following sentence extracted from Mr. Trotter's Letter which appeared in the "*Guardian*" of September 7th, 1849, "Our own separation from the Church of Scotland having been a distant event, time had closed the wound it had occasioned, and permitted the return of a kinder feeling, than at first existed between the two bodies; and we perhaps did not make sufficient allowance in our calculation on the subject, for the influence on your minds, of the severe contest in which you had been so recently engaged." And do these brethren really wish it to be

understood that it was a matter not of principle but of feeling which induced their "fathers of the Secession" to withdraw from the moderate majorities of their day? Do they wish it to be understood that it was a matter not of principle but of feeling that kept themselves and their predecessors in this Province aloof from a connexion with the Established Church of Scotland, but that now when these *feelings* have had time to cool, now when certain wounds have been closed up—and simply through lapse of time—they have no objection to an incorporation? If this is not the import of the language just quoted, it is difficult to see what can be its meaning; and, if it is, then, whether it represents themselves in a correct light or not, it is most unquestionably a grievous misrepresentation of their "fathers of the Secession." They did indeed contemplate, and hope for, and pray for, a return to the Establishment. That return, however, they regarded as a thing that would be either practicable or lawful not when time might have closed their wounds or soothed their irritated feelings, but when, and only when, the grievances which had driven them from the Establishment might have been redressed.

In as far as the Free Church is concerned, there is no need to maintain that her supporters were altogether raised above the ordinary workings of human feeling. There was much to call forth the expression of feeling, and of strong feeling too: and as, on the one hand, it may not be very easy even for the most advanced christian, when contending earnestly for the truth in opposition to mean trickery, or base treachery, or ruthless oppression, to guard against the exhibition of some emotion which he might afterwards wish had been suppressed; so neither, on the other hand, is it greatly to be desired that, in such a struggle, his movements and feelings should be adjusted to suit the taste of those who have no sympathy for the cause in which he is engaged. The noble spirits, however, who really bore the heat and the burden of the day, whatever confessions their own ingenuous minds may have prompted them occasionally to make, were not the parties who expended their strength in the mere expression of feeling. An investigation of the facts of the case may show that the strongest expressions of feeling, on the side of the Free Church, came from some who, when the decisive step was to be taken, found it convenient