

jealousies of the parties might be excited. After some discussion, the Presbytery unanimsously agreed to adopt the overture, and to transmit it to the Synod.

This overture was considered at the meeting of Synod, in April, 1835, when several Presbyteries had transmitted memorials respecting it. The following motion was agreed to:—"That this Synod, having heard the overture from the Presbytery of Dunfermline, and various petitions respecting Union with the Relief Church, shall express their cordial approbation of the spirit of these papers, as far as ultimate union with that esteemed body of our fellow-christians, on scriptural principles, is concerned; and shall agree to recommend to Presbyteries and Sessions to take this important subject into their deliberate and prayerful consideration, and that the above resolution shall be communicated to the Relief Synod, in a kind and respectful letter, by the clerk, addressed to the Moderator of that Synod."

The Relief Synod cordially responded to the proposal, by renewing a former resolution, as we have previously noticed, and, by addressing a respectful letter to the Moderator of the United Secession Synod.

By this proceeding, the correspondence between the two Synods was fairly begun. But events in Providence, both in the Churches themselves, and in the Church of Scotland, repeatedly interrupted this friendly intercourse, although they by no means cooled the zeal for Union, felt by many on both sides, but rather tended to promote its increase.

First of all, the evangelical party in the Established Church commenced, about this time, their clamorous and unseasonable agitation for additional endowments to the many chapels they had built, and to the many more they were projecting. Under a pretence of want of accommodation in the Parish Churches, and a groundless allegation that this led many of those who would adhere to them, to join Dissenting Churches, they petitioned the Government, as a measure indispensably necessary, to grant them endowments to their un-endowed places of worship; and these, as we have seen, they arrogantly proposed, should be as numerous as would suffice to accommodate all the people in Scotland. They made no account of the abundant supply of Churches which the Dissenters had built, and were sustaining in conscientious and voluntary separation from the National Church. The friends of Church extension in the Establishment had already their deputies sent to Parliament, and these were even meeting with encouragement from some of the leaders of Government, who were deceived as to the true state of things, by false representations, and at best but little acquainted with the real ecclesiastical condition of Scotland, as being already more than sufficiently supplied with Church accommodation.

All this awakened the zeal of Dissenters, and in particular, so engrossed the attention of the United Secession Synod, for several years, that they had little or no time to turn their thoughts to the cause of Union. But although in one way Union was thus retarded, the same causes otherwise operated in its favour. This stir in the Establishment brought the Secession and Relief Churches into general contact in defence of their common interests, which were now at stake, and thereby afforded evidence that these two Churches were one in sentiment on matters of ecclesiastical