

minations were found to mingle and co-operate for the vastly important object of sending the Book of life into the dark places of the earth.

This denomination, which had all along distinguished itself for Missionary zeal and effort, and which had already sent, at its own expense, probably more than fifty ministers, to labour on this American continent, where there was as great necessity for Missionaries as in heathen lands, could not hesitate about the duty itself of making efforts for the dark places of the earth. Their scruples referred only to the manner in which this should be done. But finding as much zeal in this labour of love among other denominations as in their own, they very soon found themselves called on to co-operate harmoniously for the interests of christianity all over the world. Their meetings with brethren of other denominations on these occasions may be considered as one leading cause of that enlightened wisdom by which they were at length influenced, and which led on the union with those from whom at that period they were separated.

It was in 1795 that this denomination extended its influence to the islands of Orkney. A few individuals in Kirkwall formed the purpose of erecting a place of worship, and applying to the General Associate Synod for supply of sermon. The undertaking appeared to many to be Utopian. But it had the blessing of God, and proved the means of a large accession to the Church. For now, in all the principal islands there are Congregations, and these form a numerous and influential Presbytery.

At this period, too, the denomination was much extended in the States of America, reaching to Kentucky, Tennessee, and the Carolinas; and from this time onward, not only in the States, but in Nova Scotia, the Synod's missions were greatly multiplied, and their success seemed to keep pace with their growing numbers. Into the details of these movements it would be unreasonable for us to enter.

Not long after the beginning of the present century an attempt was made in Ireland to get the two branches of the Secession united. A conjoint meeting of representatives of the bodies had taken place, and two propositions were agreed to namely—

“I. That the *status ante litem*, or the state of the Secession Church immediately before the controversy about the Burgess Oath, is a proper ground of coalescence; and that we declare our adherence to the covenanted principles of uniformity contained in the Confession of Faith, Catechisms Larger and Shorter, Directory for Worship and Presbyterian Government, as agreeable unto and founded on the Word of God: That we declare our approbation of the Act and Testimony emitted by the Associate Presbytery, in 1736, of the Declination, Act for the Doctrine of Grace, Act for Renewing the Covenants, and Answers by the said Presbytery to the Reasons of Dissent by Mr. Nairn.

“II. The Associate Synod of Ireland determined by a vote to substitute the following proposition in the room of the Article transmitted to them by the Committee:—That with respect to the religious clause in some Burgess Oaths in Scotland, we do not conceive it necessary either to approve or disapprove; and we are of opinion that it should not be made a term of communion in this kingdom.”

These propositions were agreed to by the Burgher Synod in Ireland; but the Antiburgher Synod approved only of the first, and unanimously disapproved of the second. They, however, appointed a committee to consider what should be substituted in its place. The Synod at length agreed to give the following answer to the Burgher Synod:—

1. That we are willing to form one Church with our Burgher brethren on the first proposition, namely, *status ante litem*.

2. That a testimony be drawn up by both parties, in uniformity to the *status ante litem*, and adapted to our present circumstances in Ireland.