

sel of God which has been made known to them, and which they must not shun to declare. Nor is the maintenance of these doctrines by individual ministers to supercede the duty of their being held forth by the church. The Free Church, as a church, at present proclaims them to the world. She would cease to do so, were she to go into this union on the terms proposed by the Presbyterian Synod: for these articles would not form a part of the creed of the united body: and feeling that the omission of them would be a dereliction of duty—that it would be, on her part, a shunning to declare the whole counsel of God—she feels her obligation to look to her perfect rule, and, holding fast that which she has, to say, “Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing.”

But it may be asked, If there is such a determination to abide by all the articles of the Westminster Confession of Faith, why was it not made known at an earlier stage of the negotiations? The Presbyterian Synod, in their Reply, say, “We had been negotiating with our brethren respecting a union for a period of five or six years, and by making concessions to which we never would have submitted for any less important object, had apparently come to the very verge of an agreement. No contested point remained to be adjusted, but the name to be assumed by the united body, and upon this neither of us seemed to have taken a stand.” Mr. Trotter also, in the First of his Letters already referred to, in an insolence of tone which may be very characteristic of the man, but which is very unbecoming, especially in one who professes to be a great advocate of peace and unity, says “You knew every thing about us long ago that you now know, except that we have borne with you more than you might have anticipated; and why then did you maintain a negotiation so long which you must have foreseen you would be compelled to terminate in some way or other at last, and perchance not in the most creditable manner.” A representation is thus given to the public which would imply that, while every thing has been “straightforward and conciliatory” on the part of the Presbyterian Synod, insincerity and double dealing must have characterized the whole proceedings of the Free Church. These proceedings, with the exception of the final step of terminating the negotiation, had taken place before the wi-

ter of these Remarks became a member of the Free Synod here; but the official documents in the case are sufficient to enable him to do justice to the character of the Synod of which he has the honour to be a member, and to shew that the misunderstandings which have certainly taken place in the course of these proceedings, have their proper explanation in the discreditable and unaccountable ignorance of the members of the Presbyterian Synod, and especially of Mr. Trotter, who seems to assume something of the character of an oracle among them.

On the 29th of June, 1849, the Committee on Union laid before the Free Synod a Report which states “That immediately after the meeting of Synod last year, the two Committees met, at New Glasgow, and the basis of Union, previously agreed to by both Synods, was recognized as a Doctrinal Basis. The Committee then proceeded to discuss the subject of external relations, and found that the Committee of the Presbyterian Church made no distinction between the present Establishment and the Free Church, which, in the mind of this Committee, precluded a Union with them while holding such views. The only other point which came under the consideration of the Committee, was the designation of the united body, and on this no agreement was come to.” This shews that the negotiations had not advanced quite so far as the brethren, in their Reply, seem to have supposed. But what is the Basis of Union that had been agreed to? It is printed in the Minutes of Synod 1846; and the Third Article, which is all that requires at present to be considered, is as follows:

“III. That the Standard of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th of August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

“1st That the United Body disclaim, as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his