

as established by law. Follow these dissentients now pursue a course in direct opposition to their own solemn vows, and indulge in the most bitter denunciations and revilings towards this Church, which had very recently received the highest commendation which their intelligence and talents could bestow. And, what was not least to be deplored and deprecated, was, that this system of the most rancorous abuse is pursued in distant lands, before English, Irish, French, &c., before papists, infidels and sundry, not only to the entire satisfaction of the enemies of all that is Scottish and Presbyterian, but to the saddening of her many attached and loving children. This course was pursued 'most religiously,' among the once happy, united and eminently attached friends of the Church of Scotland in Cape Breton, where they had nothing new to offer—no new constitution—no new form of Church government—no new doctrines to teach—no new form of admission to or administering the sacraments—no new places of worship to erect,—where, in reality, they had nothing to offer, different from what they had been taught from infancy, save a new name—"Free Church." And, after landing this new name for years, denouncing all who would not adopt it, and depreciating the privileges enjoyed in the parent Churches for ages, now, with one ecclesiastical and civil act, bury that name in the 'oblivion of the past.' Nowhere, in all Christendom, past or present, (and may there never be another of its kind), can an instance of such proceedings be found—so acrimonious, so causeless, so cruel and so rancorous, and, as a consequence, so injurious to all social and charitable feelings, in its beginning, its course, and in its continuance. And, truly, had the bitter spite created in families, in neighbourhoods, and in churches, for this new name, and the tyranny exercised while asserting its pre-eminent efficacy, been buried along with it, its funeral obsequies might have been observed in a more magnificent style.

On a calm review of the past, who can assign one sound reason which can serve, before the Judge of all, to justify the dissemination of such bitterness and such rapid strides for a mere name—a name, too, which can be renounced by its most zealous advocates, without any wailing, and without feeling that there is the least temporal or spiritual loss sustained thereby. Who can account for the ease with which men can renounce that to which they pledged themselves, by ecclesiastical and sacramental vows, as solemnly as they had formerly been pledged to sustain the Church of their fathers, but on the principle that when men can once make light of, and discard their vows to a noble and time-honoured Church, there is an easy and natural step in the same direction. But who can estimate the evils occasioned thereby to the children of the Church of Scotland in Cape Breton, and who can foresee the day when all

the bitter and uncharitable consequences shall be wiped away? Who can wonder, should there be many who could boldly resist being driven from their solemn vows with such rapid strides, unless they were prepared to be dealt with as mere Automotons, or with consciences which must have acquired indian rubber elasticity. Most assuredly, every good man must deplore the misgivings and mental agony which this state of things occasioned in many serious minds in Cape Breton.

To have had to endure, in the past, all the harsh railings that had been heaped upon us, was everything but pleasant: and now to review the past and the present, is far from being agreeable. We should willingly ignore their infantile revilings, and even overlook late attacks, could we see that our silence would serve to maintain anything but false peace and false friend-ship,—because, at the expense of truth and all true principles of honour. The evils already created by that unchristian bitterness, so zealously disseminated, are great and manifold. And how could that spirit, which is so opposed to the lessons of the Great Teacher and his inspired followers, prove otherwise. Were all who differ in opinion on matters of Church polity, within the bounds of Protestantism, to adopt a similar course of abuse and detraction towards one another, we should be reduced to a condition equal to the worst states of Romanism, or even Paganism.

And, when the heaviest storms would seem to have gone by, who, that wishes to hold the truth in love, can think of the recent bitter attacks on our Church, immediately after professions of friendship had been made, without experiencing unmingled sorrow? What can honest Presbyterians, of whatever distinctive name—what can any honest man think of ecclesiastical "greetings," if they are forthwith to be followed up with railery and abuse? For the sake of our common Christianity, it is most devoutly to be desired, that ample proof be given, that those professions were honest and sincere, on the part of the great bulk of those who made them. But a public disavowal of any sympathy with those who made these bitter attacks, is absolutely necessary, in vindication of their Christian integrity. But, if this system of railery be silently or openly countenanced, what can these expressions serve, but to encourage dishonesty of the worst kind—because practised where all that is fair and honourable should be inculcated, both by precept and example; whereas it is most desirable that honourable friendship should be maintained between us, on prudential, social and educational grounds, but "above all," for the manifestation of that "charity which is the bond of perfectness." But, if there is to be a course of clerical coquetry, playing "fast and loose" between churches, what can it serve, but to contaminate all who countenance or come under the sway of such proceedings. There may be some sincerity