

ceeding joy. They love his praises, and the society of all those who are of a kindred spirit. They are certainly ripening for heaven. Heaven will be but the perfection of what they have really a desire for on earth. When they arrive in the heavenly temple, it will be no new thing to string the harp to the praises of God: they will be already familiar with its songs. They will instantly take their place among the choir around the throne of God. They have been redeemed by the blood of the Lamb, and they will joyfully unite in the chorus: "Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion, for ever and ever." They have been made priests unto God, and they will serve him day and night in his temple.

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.

TENTH ARTICLE.

Betwixt two and three years after the presentation of the petition which was given in full in the immediately preceding Article, the Rev. William Willis, at that time Burgher minister in Greenock, afterwards translated to Stirling, and father of Dr. Willis of Toronto, published a Synod sermon entitled "Ministerial faithfulness recommended," with several Letters on the subject of the petition, some of which were addressed to the Rev. George Lawson, Professor of Divinity, to the body, and some to the Rev. John Fraser of Auchtermuchty. In one of his Letters to Mr. Fraser, he says (page 72), "Your petition hath been the unhappy occasion of mourning, lamentation and woe to many of the genuine lovers of our Lord Jesus Christ in our connection. A voice of weeping hath been heard in the Secession: professed witness-bearers, for the doctrine, worship, discipline, and government of the covenanted church of Christ in these highly favoured lands, weeping for their principles, because these principles appear to be in danger; weeping, because some of their ministers are gone astray, and fallen into backsliding and apostacy; weeping for themselves, and their fellow Christians, because they are exposed to many and dan-

gerous temptations; and because our blessed Lord is much dishonoured in the house of his professed friends." Nor was it a false alarm which drew forth these expressions of grief. Those principles which, in days of greater faithfulness, the Burgher Synod had condemned when held by Mr Glass of Tealing, and for holding which Mr Scott of Dundee had been deposed by the Anti-burgher Synod, had now to a very considerable degree leavened the body, and were firmly embraced by men who had already shown themselves capable of employing their official standing, for the purpose of subverting that very faith which they were officially bound to preach.

The second question of the Burgher Formula was in the following terms: "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, Catechisms, Larger and Shorter, compiled by the Assembly of Divines that met at Westminster with Commissioners from the Church of Scotland, as the said Confession and Catechisms were received and approved by the Acts of the General Assembly, 1647 and 1648, to be founded on the Word of God? And do you acknowledge that said Confession and Catechisms are the confession of your faith, and that you resolve through divine grace firmly and constantly to adhere to the doctrine contained in said Confession of Faith and Catechisms, and to assert, maintain, and defend it to the utmost of your power against all errors and opinions contrary to it?" The following is the fourth question of the same Formula: "Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy, and the five Articles of Perth; and of the Solemn League and Covenant? And do you acknowledge, that public Covenanting is a moral duty under the New Testament dispensation, to be performed, when God in his providence calls to it?" Although many now who glory in being "Voluntaries" affect to speak of themselves as holding the same principles with the "fathers of the Secession," Mr. Fraser, and the members of the Burgher Synod in his day, knew well that, in giving an affirmative answer to the above questions, they had professed adherence to the doctrine of the Westminster Confession of Faith with respect to the power of the civil magistrate in regard to religion. They knew that the second question did not allow them, as the petition