

be placed on precisely the same footing, it is to be remembered that the correspondence meant, is not that of some individual ministers in this Province who might at one time have been connected with one or other of these bodies; but the correspondence of the United Church, which it was proposed should be formed of the Free and the Presbyterian Synods. Now it by no means follows, as a matter of course, that the Free Church of Scotland would acknowledge as a kindred church the body that might have been thus formed. Unquestionably, if the Union had been gone into upon the principles which it now appears the brethren of the Presbyterian Synod have been contemplating, it would be inconsistent with the hitherto recognized principles of the Free Church to acknowledge such a body. They cannot unite with the United Presbyterian Church in Scotland; and it is not extremely probable that they would unite with the same body thus represented in the Province of Nova Scotia. But whatever the Free Church of Scotland might be inclined to do, the Free Synod of Nova Scotia, acting under a sense of their own responsibility to God, felt that they could not without a dereliction of duty, consent to be placed in the proposed relationship to a body which they could not regard as having faithfully maintained the principles and the testimony to which they themselves are pledged. This was a delicate and unpleasant topic to handle; and, having no wish to refer unnecessarily to those of whom a regard to truth might require them to speak in such terms, they stated just as little as they possibly could, in consistency with the duty which they had to discharge of presenting a justification of their own conduct, in declining to be associated with another Christian body. The little that was stated, was not stated in a way that was intended, or that seem fitted, to give offence. A simple reference was made to certain matters of fact, which are notorious to all who know any thing of that body. The Presbyterian Synod have thought fit not merely to question the correctness of the statements of facts, but to give their contradictions in a style which sets all pretensions to courtesy aside. The writer will not so far forget what is due either to himself or to the Synod of which he has the honour to be a member, as to imitate the example which has thus been set before him; but the reader, in considering what must now be submitted to

him, may have an opportunity of judging whether the Presbyterian Synod have acted with much wisdom, in giving their unceremonious contradictions to statements which must now, in consequence, be substantiated at some length.

The United Presbyterian Church in Scotland is constituted of two bodies which, previous to the union which took place a few years ago, were known as the United Secession, and the Relief Churches. The first remark in the Free Synod's Letter with respect to the United Secession was made in the following terms, "The United Secession was itself formed by the union of two bodies who had embraced what has been called the New Light with regard to the duties of the civil magistrate—which duties every church is bound to proclaim—and, influenced by these views, they did not receive the entire doctrine of the Confession of Faith, their subscription of it being with a qualification." It has been seen, in former Articles, that the Associate Presbytery of Seceders was formed for the expressed purpose of maintaining the Reformation principles of the Church of Scotland, and these particularly as set forth in the Westminster standards. In 1747, after they had become sufficiently numerous to be formed into a Synod, they were split into two bodies, in consequence of a difference of opinion as to whether certain oaths which were required to be taken by Burgesses could be taken in consistency with Secession principles. Those who held that these oaths might be taken, were commonly called Burghers; and those who held that it was inconsistent with their principles to take them, were commonly called Anti-Burghers. A good many years after this division had taken place, certain individuals, in both of these bodies, began to give expression to what they themselves admitted to be, and what their opponents charged as being, new views with respect to certain duties which, according to the Confession of Faith, were incumbent upon the civil magistrate. The Church, as the pillar and ground of the truth, is bound to hold up to all ranks and classes of men the duties that devolve upon them in their various relations, and the Confession of Faith, accordingly, had made certain statements as to the duties of the civil magistrate. Those who had adopted the new views, or, as they were commonly called, the New Light, were dissatisfied with these statements in the Confession. After a