principal grounds of the separation of Professor Bruce and Dr M'Crie from the Antiburgher Synod ; and the refusal of the Burgher Synod to reverse the act which made this sub­ject a matter of forbearance, was the sole reason why Messrs Willis, Hyslop, and others, renounced their connection with that body. The controversy slumbered during a period of about thirty years from this date ; but about the year 1829 it was again resumed, and since that time has increased to such a degree, that the harmony between churchmen and dissenters has been broken up, and the hopes which were formerly cherished of a re-union between the Secession and the Establishment have, for the present at least, been com­pletely extinguished. Proposals were made in 1834, for a union between the Secession and the Synod of Relief, and the measure is still under the consideration of both churches. In the mean time the most friendly intercourse is maintained between them, and, from the harmonious feeling manifested on the subject, in all probability the union will ere long be consummated.

The exposition of ecclesiastical polity, which is given un­der the article Presbyterian, applies to the constitution of the United Associate Synod. They have lay-elders, kirk- sessions, and presbyteries ; but instead of a General Assem­bly, they meet in synod once a year, the synod being their supreme court. They have the same standards and the same confession as the Established Church. They believe that the Holy Scriptures are the sole criterion of truth, and the only rule of faith and manners ; and that “ the Supreme Judge by which all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scriptures.” They are fully persuaded, however, that the standards of the Church of Scotland exhibit a just and consistent view of the meaning and design of the Holy Scriptures with regard to doctrine, worship, government, and discipline. They therefore hold the Westminster Confession of Faith, the Larger and Shorter Catechisms, as expressive of the sense in which they under­stand the Scriptures ; and they so far differ from the dis­senters in England, that they hold these standards to be not only articles of peace, and a test of orthodoxy, but as a bond of union and fellowship. They consider a simple de­claration of adherence to the Scriptures as too equivocal a proof of unity in sentiment, because Arians, Socinians, and Arminians make such a confession of their faith, while they retain sentiments which, they (the Seceders) apprehend, are subversive of the great doctrines of the gospel. They be­lieve that Jesus Christ is the only King and Head of the Church, which is his body ; that it is his sole prerogative to enact laws for the government of his kingdom, which is not of this world ; and that the church is not possessed of a legislative, but only of an executive power, to be exercised in explaining and applying to their proper objects and ends those laws which Christ has published in the Scriptures. Those doctrines which they teach relative to faith and prac­tice are exhibited at great length in an explanation of the Westminster Assembly’s Shorter Catechism, by way of question and answer, composed chiefly by the late Mr Fisher of Glasgow, and published by desire of the synod. They catechise their hearers publicly, and visit them from house to house once every year.

In many of their congregations they celebrate the Lord’s Supper four times, in the remainder twice in the year ; and they examine their young people strictly concerning their knowledge of the principles of religion previously to their admission to that sacrament. They will permit none to partake of the ordinance of the Lord’s Supper who are ig­norant of the principles of the gospel, or who are scanda­lous and immoral in their lives. They condemn private baptism, nor will they admit those who are grossly ignorant

and profane to be sponsors for their children. They never accept a sum of money as a commutation for any offence ; and those of the delinquents who do not submit to adequate censure are publicly declared to be fugitives from disci­pline, and are expelled the society. They condemn all clandestine and irregular marriages, nor will they marry any person unless the banns of marriage have been regularly proclaimed in the parish church.

Believing that the people have a natural right to choose their own pastors, the settlement of their ministers always proceeds upon a popular election, and the candidate who is elected by the majority of the communicants is ordained among them. Convinced that a charge of souls is a trust of the greatest importance, they carefully watch over the morals of their students, and direct them to such a course of reading and study as they judge most proper to qua­lify them for the profitable discharge of the pastoral duties. At the ordination of their ministers, they use a formula nearly of the same kind with that of the Established Church, which their ministers are bound to subscribe when called to it ; and if any of them teach doctrines contrary to the Scriptures or the Westminster Confession of Faith, they are sure to be expelled from their communion. It must be noticed, however, that they are not required to approve of any thing in the standards of the church which teaches compulsory or persecuting and intolerant principles in re­ligion.

The education of candidates for the ministry has always been reckoned a matter of the gτeatest importance by the Secession Church. The course of study is very nearly the same as that adopted by the Establishment. Students, before being admitted to the Theological Hall, must attend at least three years at one of the universities ; and the course of preparatory study required of them includes Latin, Greek, Logic, Moral Philosophy, and Mathematics ; a knowledge of Hebrew is also required, so that they may be enabled to enter on the critical study of the Old Testa­ment Scriptures as soon as they commence their course of theology. The study of natural philosophy may be defer­red till after commencing the study of divinity ; but students must produce the certificate of the professor of that science, and be examined as to their proficiency in it, either before admission to the Divinity Hall, or immediately after their first session in it. And it is strongly recommended to them to attend also such classes as they may have access to for the study of geology, chemistry, and other branches of phy­sical science. Students who have a view to the Christian ministry are examined by the presbyteries at the close of each session, that their proficiency may be ascertained, and that they may be prevented from advancing to the higher branches of study till they have acquired a competent knowledge of those which precede them. During the whole course of the student’s education, his improvement in per­sonal religion is kept steadily in view. Before he is en­couraged to prosecute preparatory studies, strict inquiry is made into his piety, as well as his talents and capability of acquirement ; his progress in personal religion as well as in literature is constantly watched over ; and he cannot be ad­mitted into the Divinity Hall till he is a member in full com­munion with the Secession Church.

The Secession has four professors of divinity, each giving instruction in one great department of theological science, or explanatory of the duties of the Christian ministry. I. The professor of biblical literature, whose duty it is to give a course of lectures on the history, evidence, and interpre­tation of the sacred books ; to direct the reading of the stu­dents, and to examine them on these subjects ; to read to them portions of the original Scriptures critically, and to require from them explicatory and critical exercises. 2. The professor of exegetical theology, who gives lectures and conducts examinations on one or more of the books of the