

sally recognized, that it is altogether unnecessary to dwell upon it. The Apostolical simplicity of the mode of worship observed in the Church of Scotland, though it may have little that is calculated to attract the attention and engage the fancy of those who are attached to gorgeous ceremonies and a splendid ritual, is yet dear to the hearts of the great body of our fellow countrymen. These same forms of worship are still observed by our Ministers and people in this Province, and here is another reason why we claim to be in connexion with the Church of Scotland.

4th The Church of Scotland has always manifested a parental care towards those who adhere to her in this Province.

We look upon her as our Parent Church, and she has uniformly cherished for us the affection and the kind interest of a parent. Three several times, within the last twelve years, have deputations of the ablest, most pious, and eloquent among her Ministers, paid us a visit, passing through the length and breadth of the land, preaching in our pulpits, enquiring into our wants, and cheering us by their countenance and advice. A friendly correspondence is constantly maintained between us and the Church in our father-land; and a majority of our congregations are aided in supporting their Ministers, and not a few of them in building their Churches, by liberal grants from the Colonial Committee of the General Assembly, out of funds contributed by our brethren at home. Our warmest gratitude is due to the Parent Church for this continued liberality, for the parental feeling which she has never ceased to cherish towards us, and for the generous aid, pecuniary and otherwise, which she has so long afforded us, and which, so far from being diminished, has of late been greatly increased. On these accounts, again, we claim to be, and esteem it our duty and privilege to remain, in connexion with her.

But, while we are united with the Church of Scotland on so many grounds, there are some things which our connexion with her does not imply.

#### 1st. It does not imply dependence.

It has been maintained that we cannot possibly be an independent body, for the very reason that we claim connexion with the Church of Scotland, which, it is asserted, is herself dependent upon the civil power, and controlled by secular laws. But those who advance such a statement ought to remember that though the Church of Scotland is established by law, and a legal provision made for the support of her Ministry, she yet acknowledges no temporal head. She has always maintained, and continues to maintain, that the Lord Jesus Christ is the only King and Head of the Church, and that, in spiritual things, the civil Magistrate has no power over her. All her ecclesiastical affairs are regulated by her own Church Courts, and, so long as they do not overstep the proper limits of their authority, the Courts of Civil Law have no power to interfere.

And be it observed, also, that our Church in this Province is not only free from all control, on the part of the Civil Courts, but she is free from all interference on the part of the Parent Church.

Our Church Courts here claim, exercise, and are secured in the most complete freedom, in deciding upon all matters that come under their jurisdiction. The Church at home neither claims nor exercises any control over us. We

are as free in the exercise of all our rights as if we stood alone, and unconnected with any other body corporate, either ecclesiastical or civil. We enact our own laws in matters ecclesiastical, and by them our Ministers and people are bound, we administer our own discipline, and, as a Church, act with the most perfect independence, subject to the review of no Court whatever, and under the control of none. The Parent Church says to us, in effect—“Manage your affairs as may seem to you most expedient, we will not seek to counteract you. We are ready to assist you by our counsel, when you desire it, to send Ministers and Missionaries to aid you, as fellow-laborers in the work of the Lord, when it is in our power, and to sustain you by our means, as far as we are able, but we leave you in the enjoyment of independence, in the fullest and most comprehensive sense of the term. You surrender no right by your connexion with us, which you could have possessed had no such connexion existed.”

2nd Our connexion with the Church of Scotland does not confer on us a right to receive any Government aid.

It is sufficiently well known that our Church here, though in connexion with the Church of Scotland, which is established by law, is not of itself so established. In that respect, indeed, she stands on precisely the same footing as other religious denominations in the Province. She neither possesses nor desires any legal superiority over others—she lays claim only to an equality with them. The bond of union between her and those who adhere to her, is entirely voluntary, and is founded upon their conviction of her purity of doctrine and her Scriptural mode of worship, and, should any think proper to withdraw from her ministrations, they are no longer under any obligations to contribute to uphold her places of worship, or to support those who officiate in her pulpits.

And as none are bound individually, farther than by their own voluntary engagement, to pay for the services of her Ministers, so neither has any public provision been made for their support, either by the Home Government or by the Government of this province. Your Committee are aware that some persons are under a misapprehension in regard to this fact; not a few being led to believe that our Ministers are paid, to some extent, by the Home Government. Nothing but a desire to counteract this very erroneous notion, should have caused us to introduce into this statement a truth so well known to all persons possessed of even the most moderate amount of information. With the exception of certain grants, already alluded to, received from the Colonial Committee of the General Assembly, our Ministers in this Province are supported entirely by the free contributions of their people.

Your Committee have now, to the best of their ability, performed the duty that was entrusted to them. They have used no elaborate train of reasoning. They have simply stated facts which are patent to all who will take the trouble candidly to enquire into them. Convinced that the great majority of Presbyterians in this Province love and reverence the Church of Scotland as the Church of their Fathers, they have pointed out some of the grounds on which she is still entitled to their regard. And whether we look at the benefits resulting from a connexion with her, or to those things not included in such connection, we think we have good reasons to call upon the Ministers,

and Congregations of our Church, throughout the length and breadth of the land, to cherish that connexion which they have hitherto maintained, as one from which nothing but good has ever resulted.

All which is respectfully submitted, in name of the Committee, by

JOHN M BROOKE, D. D., *Convener*

#### MISCELLANEOUS.

#### The State of Italy—The Pope's Government.

*Urbi et orbi*.—the Pontiff who from the balcony of St. Peter's, on Easter Sunday, casts forth his blessing upon the human race in terms so magnificent as these, is now upon a progress through the States which feel the blessings of his more immediate rule. What may the condition of these states be? It might have been supposed that the less fortunate inhabitants of other climes would have contended for admission to the honors of a Roman domicile. To be placed under the benignant auspices of the Chief Priest, and to be brought into daily contact with the Vicegerent of the Deity upon earth, were surely objects worthy of keen desire. The locality, too, for these Crown lands of the true Church was chosen with singular felicity. It was not the first time that there had been the seat of empire. The discoloured Tiber, which now slinks discredibly past the mournful walls of St. Angelo, had known at this very spot what it was to have the capital of a mighty people. In those old days of a false Pantheon, when the blind multitudes offered up daily prayers to idols graven by man's hand, far as the eye might extend the collected wealth of the world wearied the eye of the spectator with satiety of magnificence. Graceful pillars and proud monuments recorded the military triumphs of the conquering people who dwelt here. The gardens, the palaces, the baths, the circuses, the shrines, were a visible proof that the foundations of the imperial city had not been ill laid. And how beautiful, how richly-cultivated, was the country around! It required, in truth, no great effort on the part of the Roman husbandman to call forth the virtues of that fruitful soil. We, in these northern regions, upon which the original curse has fallen with sterner effect, can scarcely appreciate how little is expected of man under the blue skies of Central Italy. What, then, is the case now,—now that the High Priest of a false religion no longer ascends the Capitol,—now that the true Pontiff has taken us place, and scatters his benedictions round upon a grateful world? At least it might have been expected, if human pomp and luxury could not be carried to a higher point than under Papal rule, that the fertility of the soil should not have been turned into barrenness,—that ruins should not have taken the place of palaces,—that the hegemon of that sacred Prince should not have become a byword among the nations for their sufferings and their decay. The world has seen other examples of the union in the same person of the characters of priest and king. The subjects of the Incas at least enjoyed a sort of stagnant happiness. They might be slaves, but their chains were of gold; if they never felt the loftier emotions, at least they never knew the toils and anxieties of free men. But in the Roman States,—save in the Vatican, in the palaces of the cardinals and of the scanty nobility,—there can be found no trace of what Ruins and the Roman States once were. The condition of the Roman is the condition of the