

Essex, J. Clugston, D. Black, Ministers. Messrs.
J. Leslie, J. Hill, J. Hetterick, Elders.

DAYS OF MEETING.

Toronto,..... 16th Oct., 1844.
Hamilton,..... 15th Jan., 1845.
Toronto,..... 14th May, 1845.
Cobourg,..... 3rd June, 1845.

XVIII. Act appointing a Committee on Home Missions.

The Synod appointed the following members a General Home Mission Committee, for the whole bounds of the Church, viz:—

Mr. A. Gale, *Convenor*.

Messrs. John Bayne, M. Y. Stark, G. Cheyne, Wm. Rintoul, Thos. Alexander, Wm. Reid, Robt. Boyd, H. Gordon, Thos. Henry, James Harris, Angus Mackintosh, George Smellie, Ministers; Messrs. James Webster, Wm. Dixon, Isaac Wylie, J. F. Westland, A. Milne, J. Colville, Elders.

And it was agreed that the Committee be instructed to prepare a scheme of regulations for the guidance of Presbyteries, and report the same to the Commission for their sanction. It was also agreed that while it is left to Presbyteries to direct Missionaries within their own bounds, and to provide for their maintenance, the committee be empowered to determine to what Presbyteries Missionaries shall be sent, and that Presbyteries be instructed to make reports of the Missions within their bounds to the Convenor of the Committee, on or before the 1st day of May next.

N. B. The next Meeting of the Committee is to be held at Hamilton, on Thursday, 15th inst.

XIX. Thanks voted by the Synod to the Ministers and Trustees of Secession and Congregational Churches, &c.

On motion made and seconded, it was unanimously resolved, that the thanks of the Synod be tendered to the Ministers and Trustees of the Secession Church and of the Congregational Church respectively, for the comfortable accommodation enjoyed by the Synod for their meetings in these Churches; also that the Synod do record its grateful sense of the cheerful hospitality manifested to the members, by many Christian families in Toronto, during the recent sessions of Synod:—and that this resolution be published in the *Record*.

XX. Act appointing next ordinary meeting of Synod.

The Synod, after deliberation, agreed that the next ordinary meeting shall be held at Cobourg, on the first Wednesday of June next, and that in respect that the Moderator preached at the opening of the present meeting, Mr. Essex be requested to preach at the opening of the next meeting: on the day aforesaid, and at the hour of 7, P. M.—Mr. Essex consented to this request.

The Moderator having stated that from the solemn addresses made last evening, and the urgency there was for the closing of the Synod, he felt that he was not called upon to make a closing address. A Psalm was sung, Prayer offered up, and the Synod was dismissed with the apostolical blessing.

Attested by

WM. RINTOUL.

Synod Clerk.

Statement of a conference between certain members of the Committee of the Synod of the Presbyterian Church of Canada, and of the Synod in connection with the Scottish Establishment, on the re-union of these Synods.

The undersigned, members of the committee appointed by the Synod of the Presbyterian Church of Canada, to confer with a committee of the Synod of the Presbyterian Church of Canada, in connection with the Established Church of Scotland, in regard to the re-union of these Synods—met at Toronto on the 26th day of November, according to previous arrangement between the conveners of

the two Committees, and had a lengthened conference with the Rev. Robert McGill of Niagara, and the Hon. Justice McLean, the only members of the last mentioned committee, who were present.

No joint minute of the conference having been drawn up, the undersigned retired and unanimously agreed to record the following preamble and resolutions as conveying a true and faithful statement of the result of the conference, and of the views maintained and argued by them respecting the great cause of separation, and the removal thereof viz:—

The undersigned, having seriously and maturely considered the whole course of the conference in which they have just been engaged, and on which they entered with an honest and earnest desire to promote the re-union of the Synods, on any ground that might appear to them tenable without the dereliction of principle, and consistent with their deep and conscientious convictions of duty to the cause of Christ, and with their former reiterated testimonies—and having found that the parties appearing in this conference on behalf of the Synod in connexion with the Scotch Establishment, while laying great stress on the acts declaring the spiritual independence of that Synod, and professing their willingness to recommend to their Synod similar modifications of these acts—could yet give no definite or satisfactory assurance respecting the disposition of their Synod even to alter its designation; and pointedly and peremptorily refused to entertain, or promote any measure for dissolving their connection with the Scotch Establishment, on the special ground of the usual procedure of said establishment in the matters which occasioned the recent disruption thereof, wherefore the undersigned

Resolved,
That as it is the chief end of a Christian church "to bear witness unto the truth" of which she is appointed under God, to be the depositary and guardian, as well as the Herald, and as in failing to fulfil this her first and Supreme duty, she forfeits all just title to the character and even name of a church,—the Synod of the Presbyterian Church of Canada, felt themselves constrained on this high ground, to separate from those brethren who, in maintaining a *bona fide* adherence to, or at least, in not renouncing all connection real or nominal with those who, in their apprehension, had betrayed the great principles in behalf of which had previously borne a united and most solemn testimony, gave thereby a most decided, because a practical, contradiction of that testimony; and on the same high ground, it is demonstrably impossible for the Synod of the Presbyterian Church of Canada, without being guilty of treason against the God of truth, and the Great Head of the Church, to entertain any overtures of reunion, not based upon an absolute and unequivocal renunciation, either of *bona fide* adherence, or even of nominal connection with a body, which, as they believe, has sacrificed to the continuance of its alliance with the state, the fundamental doctrines of the Headship of the Lord Jesus Christ, the spiritual independence of His Church, as well as the dear bought rights and liberties of the people of Scotland, and thereby become the occasion of the extrusion of those who have faithfully maintained the principles of our common solemn and reiterated testimony,—principles of universal, vital and paramount importance to the glory of Christ, and the well being of the Church.

ALEX. GALE, HENRY ESSON,
WM. RINTOUL, MARK Y. STARK,
JAMES F. WESTLAND.

[A pamphlet of eight pages purporting to be an account of the above conference, has been issued by the convenor of the other Committee. It is ostensibly "addressed privately to the members of the Synod," but has somehow reached parties who are not members of that venerable body—and is calculated in many respects, to convey very incorrect impressions of the matters to which it refers. I shall say nothing of the imputations which it in-

volves against myself, as having been culpably negligent or indifferent in regard to re-union,—not choosing to trouble myself or others with such discussions unnecessarily, and believing, that all who know me, and are likely to take any interest in the matter, will attach but little weight to the imputations referred to. I can say without hesitation, that they are utterly groundless; and I am persuaded they would have found no place in the pamphlet, had it not been for the awkward result of "the unbusiness like anticipation," of fixing day and place of meeting for two Committees, one of which, was not appointed until the day so fixed—the place of meeting being two hundred miles distant, and I remaining in utter ignorance of the arrangement, until several weeks after.

In regard to the view given in the pamphlet of the recent conference, I must say that it is, in my view, extremely inaccurate and partial. The foregoing statement was agreed upon immediately after the termination of it—it exhibits a perfectly just and candid account of it: and I need only notice two or three points especially, in the way of further explanation. 1st. Let it be observed that there was no joint minute of the conference drawn up or even proposed. Mr. McGill was the only person who took any notes, and these were shaped of course according to his own views of the points of difficulty, but never admitted by us as conveying a full or just exhibition of the matter in controversy. The very reverse of such admission was made manifest throughout the whole proceeding.

2. The cloud of vague generalities in which, according to the pamphlet, the subject of the conference was lost sight of in the end, arose out of nothing more vague or cloudy than the question of connection or no connection with the Scottish Establishment—with the subsidiary question, as to what was the honest, straight-forward, consistent course for the Synod to have pursued in that matter so as to maintain its own integrity and purity, and be a faithful witness for truth and against error. This, on our part, was from first to last the great point to be settled, and it was not lost sight of in any way or at any period of the conference. It was however staved off as long as possible by the other party, being manifestly the aspect of the question at which they were unwilling to look, while on our part everything else was comparatively unimportant. It may be safely left with any intelligent Christian to say, whether the special connexion and fellowship between churches, is to be regarded as a vague generality, or a matter of mere indifference in regard to the interests of truth and righteousness in the world. It may also be safely left to a similar decision, whether, as is represented in the pamphlet, (a representation which, after all that has been said and done on this painful question, greatly amazes me) the rejection of such special connexion and fellowship, on the part of one church towards another, is equivalent to the casting of the erring or seceding church "without the Christian pale" or a ceasing "in all sort of correspondence" with her. The confusion of terms and of ideas is so remarkable in the passage of the pamphlet now referred to that it seems not superfluous to state, that in regard to churches and in ordinary Ecclesiastical parlance, *fellowship and connexion* are not equivalent to *intercourse and correspondence*, and that the *refusal of fellowship and connexion* is not equivalent to *excommunication*. If the readers of the pamphlet will keep this in view, they may be able to penetrate the cloud and reach a candid and fair view of our meaning. I only add that the thing we wished to guard against approving or countenancing in the Scottish establishment, was her conduct in the matters which caused the disruption of 1843, conduct which we regard as a virtual renunciation of the supremacy of the Redeemer over his church. This, which was urged again and again in the conference, finds no place in the pamphlet at all, and yet it is manifestly essential to a candid and fair statement of our views.

3. As to the concluding taunt respecting our want of freedom, and dependence "on foreign influence