

party in it, an imperative duty, by the selfish folly—the unprincipled tergiversation—the flagrant disregard of what was due to the Headship of Christ—and the openly avowed determination to support the cause of His enemies—into which the majority of a Church may have recklessly and gratuitously plunged.

The way of deciding who was in the right in the present case, and on which side your duty to Christ calls you to stand, is not by harping, however gracefully or plaintively, on the one string, surely the disruption was uncalled for,—surely it might have been prevented,—surely all the members of the Synod might still have been united in peace and harmony,—but, by enquiring into all the circumstances of the case, and learning fully the grounds on which each party has acted. The case is one of facts, and of principles; and, by a careful reference to the proofs and arguments, illustrative of these, a right judgment upon its merits can alone be formed. In no other way can you be entitled to pronounce who has acted from principle, and in obedience to the dictates of conscience, and from a simple-hearted regard to the honour of Christ, and who, under the influence of some inferior and unworthy motives,—who is on the side of Christ, and who on the side of his enemies—or of those, at least, who wittingly or unwittingly are doing injury to His cause.

The question at issue, between us and the Synod, in connection with the Church of Scotland, is briefly this:—Has the Church of Scotland sinned in matters vital and fundamental; and was the Synod called on the ground of her having so sinned, to dissolve connection with her? And on the answer to be given to that question, must depend the answer to the other question, Which of us is in the right,—which on Christ's side,—and which the real and guilty cause of the disruption? We undertake to prove that the Church of Scotland has so sinned,—that the Synod was imperatively called upon to renounce connection with that sinning Church,—and that when wantonly and gratuitously the majority of the Synod resolved to stand by that Church,—to uphold and encourage her in her sin,—and to lend their influence to extend and perpetuate the dishonour she has cast on the cause of Christ, and the wrong she has done to the people of Scotland,—no alternative was left us but to separate from their communion, and to wash our hands of the guilt which we believed them to have incurred, and of the course of opposition to the interests of Christ's kingdom on which we considered them to have entered.

If we can establish these positions,—if we can prove to you that our