

quiring stated contributions from congregations, and the best mode of raising the same.

On the subject of union amongst orthodox Presbyterians, it was agreed that such union, which is attainable without compromising truth, is of the highest importance, as being most conducive to the interest of the Redeemer's Kingdom; and that, while it is to be prayed for, it is the special duty of the office-bearers and judicatories of the Church, as they have opportunity, to confer with those of other round Presbyterian Churches in the Province, on the subject of union, for the purpose of mutual explanations, and a more perfect understanding of their views in the matters which keep them at a distance from one another.

Presbyteries were recommended to have their bounds visited, without delay, by such deputations as they may see fit, for expounding fully the reasons of our casting off a connexion with the Established Church of Scotland, and assuming an independent position; and, also, for receiving the adherence of those who approve of our conduct, and forming new congregations where necessary, and recommending the support of the Sustentation Fund.

Mr. Rintoul, Mr. Gale, and Mr. Westland, were appointed a Committee for making arrangements for the meeting of Synod in Toronto: as respects the place of meeting; general order of business, and devotional services; and to nominate ministers to give addresses on subjects appointed by them.

The Clerk was instructed to issue a Circular, calling for information from Ministers on several points.

Mr. Bayne and Mr. Smellie were appointed a Committee to prepare drafts:—1, of a supplementary testimony to the constitution and principles of our Church.—2, of formulae for the ordination of Ministers and Elders, to be submitted to the Synod.

Adjourned to meet in Toronto on the 3d. October, at 3 o'clock, P. M.

ADDRESS

OF THE FREE PROTESTANT CHURCH OF SCOTLAND, TO SCOTCHMEN AND OTHERS, RESIDING IN THE BRITISH COLONIES, ATTACHED TO THE CHURCH OF SCOTLAND.

[The object of this Address is to inform Presbyterian Colonists of the nature and results of the great struggle in the Church of Scotland, in behalf of the Headship of Christ and the rights of His people. We can only find room for the concluding paragraphs of it, including those which refer to Lord Aberdeen's Bill.]

"You may be inclined, however, to ask whether, since the disruption, the evils complained of have not been remedied by the Scotch Benefices Act, commonly called Lord Aberdeen's Act—and whether, on the ground of that enactment, the door has not been opened for our return to the Establishment.

"In answer to this inquiry, we think it scarcely necessary to do more than quote a description which one of our number has given of the enactment referred to:—'It gives,' said our Reverend Brother, 'as much power to the people as the Presbytery chooses to grant, and as much power to the Presbytery as the Court of Session will allow.' The Act of Lord Aberdeen has sealed the fate of the Established Church—it has extinguished at once the Non-intrusion principle, and the doctrine of the Supremacy of Christ. Far from remedying the mischief occasioned by the illegal judgments of the Civil Courts, it has confirmed them by the greater power of an Act of the Legislature. It mocks the people by professing to give them a right of objecting for reasons assigned; whilst it renders the possession of that right altogether nugatory by the nature of the evidence required in proof of the objections. It gives them nothing—it has taken every thing away.

We wish it to be particularly observed, that in bringing forward the Bill, it was not professed by Lord Aberdeen, or any of his conductors in Parlia-

ment, that it was their intention to restore the spiritual jurisdiction of which the judgments in the Auchenlister case had deprived us. On the contrary, every one of them repudiated in the strongest language that great and essential principle, and our determined adherence to it has been the cause of the dissolving of our connexion with the Established Church, and Sir Robert Peel, referring to this subject in his speech on the Irish question, has expressed himself in language so strong as to leave not the shadow of a doubt respecting the meaning and intention of the Act. The Civil Courts have, under form of law, done that in our day which the Sovereign did, in a more arbitrary manner, in the 16th and 17th centuries. The liberties, in defence of which our forefathers shed their blood are no more—at least they no longer exist in the Established Church. Hereof the freedom which was its chief glory—despoiled and deserted by the people, it stands forth the miserable fragment of a once noble edifice, about to be razed to its foundation by the first popular commotion, or by the powerful hand of a strong hostile Administration.

"All our Missionaries, and almost all the Protestant Churches, in our own and foreign countries, have declared in the warmest manner their approval of our principles, and of the course which we have pursued. We earnestly invite you seriously and prayerfully to consider the statement which we have considered it our duty to lay before you, and to avow your adherence to those sacred principles for which we, after the example of our forefathers, have been required to contend and suffer. We need hardly say that we address this invitation to you, from no hope or desire of receiving any temporal advantage from your compliance with our request. It is not union (that is, incorporation with you), that we desire; we wish to see you as free and independent of us, and of every other Church in Britain, as our brethren in England have lately professed themselves to be. Our earnest wish and prayer is, that you may be one with us in principle. We would have you clear from the heinous sin of dishonouring your Divine Master, by denying the supremacy of His word, and virtually admitting the right of the Civil Ruler to come between your conscience and the commandments of the living God. The doctrine of Christ's supremacy is not peculiar to the Free Church. It is, or ought to be, the fundamental principle of every Church. The Church which disowns it, whether in its standards or in its practice, forfeits its title to be regarded as a Church of Christ. It matters not in what part of the world men live, or under what peculiar form of civil government, the obligation to maintain the principle of the spiritual jurisdiction is the same. In the performance of their religious duties, whether as private persons, or as spiritual rulers, they must obey their God rather than man.

It has grieved us exceedingly to learn that in some of the Colonies the Church Courts have issued a somewhat uncertain sound on this important and momentous question; and that, by the confession of some of their members, they have been induced to adopt this course by the fear of putting in peril their temporal interests. The Free Church Colonial Committee has already addressed your Church Courts on this subject, and we fondly hope that our expostulation has not been in vain. We rejoice to know that, as in Scotland the adherence to Free Church principles is greater in proportion on the part of the people than of the Ministers, so it is with you; and that some of your pastors are alive to the necessity of an unequivocal declaration of their attachment to the first principles of Protestantism, and of religious liberty. If the spirit which actuates Her Majesty's Government at home be felt in an equal degree in the Colonies, these faithful pastors may, and in all likelihood will, suffer for their fidelity. We are persuaded that you will not desert them in the hour of trial. By every act of kindness in your power, convince them that they have the sympathy of the people; and that you will, through God's Grace,

be ready to suffer with them, and to aid and encourage them in their suffering. Make it evident to them in these times of spiritual danger and alarm, that you will not be moved by any temporal consideration to desert the post of duty, and the spiritual leaders who continue faithful to Zion's King. The glory of your Divine Master, the very existence of Christianity, your own happiness, and the welfare of your children, and your adopted country, depend, under God, on your taking the Bible as your only rule of duty, and on your resolutely refusing to acknowledge the right of a fellow creature to overrule or restrain you in the discharge of your duty to God.

Finally, brethren, Farewell, be faithful unto death, and God will give you a crown of glory.

JOHN SYM,

Convener of the Colonial Committee of the Free Church of Scotland.

The following Ministers, Missionaries, and Students of Divinity, have withdrawn from connexion with the Scottish Establishment and joined the Presbyterian Church of Canada, since the disruption at Kingston:—

Rev. James Rogers, Demorestville.
Rev. Thomas Wightman, Camden.
Rev. Thomas Henry, Lachute.
Rev. Daniel W. Eastman, Lachute.
Rev. James Smith.
Rev. William Graham, Missionary (about to be settled at Tucker Smith).
Rev. Daniel Clark, Indian Lands, Glengary.
Rev. Robert Kingan, Missionary.
Rev. Alexander Steele, Missionary.
Rev. William Stark, Probationer.
Rev. James Macaulay, Probationer.
Mr. Angus McColl, Student.
Mr. John McKinnon, Student—employed as Catechist in Carleton, Erin, &c.
Mr. Robert Wallace, Student.
Mr. Lachlan McPherson, Student—employed as Catechist in Efrid, Nova, &c.
Mr. Peter Gray, Student.

EXTRACTS

FROM THE MINUTES OF THE COMMITTEE ON SYNODICAL ARRANGEMENTS—DATED 21st AUG., 1844.

The Committee recommended respecting the order of business. 1. The hours of meeting to be from 10 A. M. to 1 P. M.; from 3 to 6 P. M.; and from 7 to — P. M. The forenoon to be for Committees or the Synod in private Session, the afternoon for public business, and the evening for addresses and conference on special subjects. 2. The Exercises for the evening Services to be thus.—WEDNESDAY (9th October) Moderator's Sermon. THURSDAY, Conference on the present aspect of the Christian world,—the prominent features of the general Church,—Dangers and Duties. FRIDAY, on co-operation and union among Evangelical Churches. SATURDAY, on the present spiritual condition of our own Church, and the means for improving it.

The Committee, in accordance with the instructions of the Commission, have appointed certain Ministers and Elders to conduct these exercises.

PAYMENTS TO SYNOD FUND.

The Clerk has received contributions to the above fund, from the following Congregations:—Hamilton, Pusluch, Saltfleet and Binbrook; St. Gabriel-street Church, Montreal; Dundas, Picton, Prescott and Spenserville.

A splendid Chandelier has recently been presented to the congregation of St. Andrew's Church, Cobourg, through the Trustees, by W. Weller, Esquire.