

as "The Canada Presbyterian Church." It seems to me proper that the consideration should be put in this form. And put thus, it naturally divides itself into two parts:—The one part has to do with church polity, the other with christian doctrine:—The one with the government of the church as a denomination; the other with the faith and practice of the members as christians.

There are churches which adopt the Presbyterian form of church polity which are Unitarian, Socinian, &c., in doctrine, and there are christian congregations, which are pure in doctrine, but which do not recognise our Presbyterian government. It is necessary, therefore, to keep the two things distinct, and treat them separately. For many are known by the name Presbyterian who are not sound in the faith; and many not known by it are true christians. Notwithstanding, it may still be shewn to be the best form of church government. We will endeavour to place before you a brief statement of the prominent features of the government, and a brief statement of the fundamental doctrines which constitute our profession of faith; as opposed to those from whom we in all candour of judgment, and charity of christian feeling, are bound to differ.

First. What is our profession of faith as Presbyterians? In opposition to all churches controlled by secular power and subjected to state interference; and lorded over by different orders of ecclesiastics; we believe that though the church is in the world, she is not of the world, and should not be controlled by any power or come under any authority but that of King Jesus: that it is the duty and privilege of the members and adherents of the church, by their resources and free-will offerings, to maintain and extend the church: that all regularly organised christian congregations should have the free choice of their own pastors, and election of their own office bearers: that one is our Master, even Christ, and that all we are brethren.

On the other hand, in opposition to all these who have no systematized and consolidated church polity, the disadvantages of which condition are becoming more and more apparent, we have regularly constituted church courts for the transaction of ecclesiastical business; the spiritual oversight of the members, congregations, and church as such; for discipline and for carrying out the great mission of the church, the extension of Christ's kingdom in the world. We believe that these courts, in their functions, are in harmony with the teaching of the New Testament, and the practice of early christians. They are three in number. Each congregation has its Session. All the congregations in a certain locality form a Presbytery, in which each is represented by its minister and one elder or member of session. All the Presbyteries in a country form a Synod; and not unfrequently a higher court still—a general assembly, composed of delegates from the several Presbyteries.

The rights of each individual member, and of every minister office bearer respectively are secured to them and by the most impartial adjudication. Every or any member of the church has a right to carry any grievance, of which he complains, before the Session of the congregation to which he belongs. If not satisfied with the decision of the Session, he has the right of appeal to the Presbytery: if still dissatisfied, he has the right of appeal to the Synod; and even further, where a general assembly has been constituted. His case is thus carried beyond local influences and prejudices, where these may be supposed to exist, and is adjudicated upon by all the ministers and an elder from each of all the congregations in the country.

The discipline of members, ministers, and office bearers is thus effected too, in the most authoritative and satisfactory manner. And as was said