

"always believed and asserted, that it is the duty of the civil magistrate in every Christian land, to employ the influence of his station and office, in maintaining and extending the true faith, according to his ability and within his own sphere; because every civil ruler, whatever be his designation and degree, is under law to Christ, as the Supreme and Sovereign Ruler of nations, and is bound to extend His Gospel, which is the surest bulwark of the order and prosperity of nations, even as it is the source of improvement and spiritual wellbeing to every individual believer."

"4. *That, ever since the formation of this Synod, our ecclesiastical relation-ship has been acknowledged by the Parent Church in every way conformable to the Constitution and our own ecclesiastical independence; and on this ground our ministers and people have, for the last thirty years, asserted their right to all the benefits of a connection with her as one of the Established Churches of the British Empire.*"

The Resolutions close with these words:—

"And in this, our Annual Synodical Assembly, we Resolve and Declare, that the duty is laid upon us to appeal to the Legislature for protection, and to exhort and admonish our people to vindicate their rights in this matter, in conformity with the principles which, as a Church, we hold. The present ministers of this Synod have only a very transient personal interest in the question; but it belongs to them to teach and to witness, that the Church of Christ, though a spiritual body, has legal rights and temporal possessions, which she ought to defend, and, as she best may, to transmit, not only undiminished but enlarged to her perpetual posterity."

Yet we are told by those who have seceded, that "No substantive or material connection, or any connection involving property rights or jurisdiction has ever existed between said Church and the Church of Scotland."

We shall resume the subject in our next, taking up other points at issue.

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THE REV. D. J. MACDONNELL.

In previous numbers we referred to the utterances of the Rev. D. J. Macdonnell on the subject of Eternal Punishment. The question has now been before the Presbytery so largely composed of his new brethren, and apparently, will come up before the General Assembly of the Church with which he has so recently connected himself. We have no intention of entering at length into the merits of this vexed question. The Confession of Faith utters no uncertain sound upon the subject; yet we can scarcely forbear pointing out the extreme rigour with which the examination appears to have been conducted and the determination that existed, so far as may be judged by the reports of the proceedings, to drive Mr. Macdonnell into a corner, to use an expressive colloquial phrase.

The subject is one which must be approached and discussed with all the gravity which its importance deserves and requires. On the one hand, it must be recognized that no attacks can be permitted on the Standards by which the Church has formulated her views of the interpretation to be placed on the revealed will of God. No man has a right, on slight and insufficient