

intend—God willing—to issue a testimony ere long, appropriate to our present circumstances, and explanatory of the principles which we have seceded to maintain.

As to our relations with other Churches, we are, and intend to be, a thoroughly independent Church. We shall bind ourselves to friendly communion with no Church upon earth. We shall receive and hold no endowments at the good will of any Church, which shall make our friendly connection a condition of the permanence of the grant. In the establishment of our voluntary and discretionary relations with other Churches, we shall give our friendship to the pure and withhold it from the impure. With the Free Protestant Church of Scotland and with the Presbyterian Church of Ireland we shall immediately establish relations of friendship, and apply to them for a supply of Ministers to meet our pressing wants; but from all quarters we shall be ready to receive men sound in the faith, and otherwise qualified for the work of the Ministry.

With respect to our prospects, we are happy to inform you, that they are such as are well fitted to cheer us. Our own congregations have generally approved of our procedure and stood by us faithfully. In other quarters a warm and zealous feeling has been manifested in our favour. Toronto in particular has taken the lead, and acted with a spirit and energy worthy of the character and wealth of its Presbyterian population. God seems, in a word, to be witnessing for us, as we have been endeavouring to witness for Him, and when our plans have been matured, and our agencies set at work, and our appeals for aid from Britain responded to, we trust that through His blessing our cause will still more abundantly prosper. Our chief hindrance and source of difficulty at present, is the small number of Ministerial labourers, whose services we can command. Of the number of Ministers and Preachers who have joined with us, we are as yet unable to inform you, but at the best, the number will be greatly below our wants. But we are not without hope that a considerable accession to our numbers, will reach us both from Britain and from the States—and meantime our prayer is, that the Lord of the Harvest would send forth labourers into His Harvest. Our enemies have taunted us with the evils that would follow disruption, the desolation that would overtake congregations, the heartburnings and animosities that would be awakened betwixt Brethren, and the serious injury that would be done to the cause of Presbyterianism as to the cause of religion itself throughout the Province. As yet we have seen no evils of this kind, such as ought in any way to discourage us; and believing that our cause is the cause of God, we shall, at all events, not be deterred from its prosecution, by the judgments which our own sins or the sins of others may bring upon the land. Responsibility for the evils which may follow the disruption, must rest on the heads of those by whom that disruption was rendered inevitable.

And now, Dearly Beloved Brethren, having laid before you the great work in which we are engaged, let us beseech you to consider, what is the call which God in His Providence is thus addressing to you. The language of that call, it appears to us, is not to be mistaken. A great battle is being waged throughout the world. The powers of light and the powers of darkness, ever engaged in striving against each other, are now marshalling their forces for a still deadlier and more extended conflict. On the one hand Erastianism, Puseyism, and Popery, are uniting with infidelity in corrupting the doctrines of the Gospel, or in spoiling the people of the Lord of that blood-bought liberty wherewith Christ hath made them free. On the other hand the pure Churches of Christ are contending, in the face of difficulty and opposition, for the simplicity of the truth as it is in Jesus, struggling to assert their freedom against the encroachments of civil and ecclesiastical tyranny, and witnessing before principalities and powers for the Crown rights of the Redeemer. It is manifestly a time of sifting

and of trial, and issues of stupendous magnitude will in all probability result. He "whose fan is in his hand" is separating his people from the world, either as a means of preserving His truth, during some coming season of darkness and trouble, or as a preparation for the victory which is to put his saints in possession of the Kingdom. And now, Brethren, the tide of battle has reached even unto you, and God is manifestly calling upon you to decide on whose side and for whose cause you will stand.

Our beloved Scotland has long been the chosen battle ground on which the people of the Lord have been sent forth to contend for this great truth—that the nation which would honour Christ as King of Kings, must also honour him as King of Saints. And now to a share in the struggle so long maintained by your fathers, and whose recent eventful progress has centred upon Scotland the interest and the admiration of the Christian world, you are honored of God to be called. The question set before you for decision, is plainly a branch of the great general question on which that struggle has turned. Is, you are called to say, is the full and fearless practical assertion of the doctrine of Christ's Supreme Headship over His Church, essential to purity of faith and doctrine, and to fidelity and efficiency of Government in a Church? We have decided that it is, and we have founded a Church which now claims your support as a witness for this sacred truth.

Brethren, are we, yea or nay, on the side of Christ in this great cause? If, as we believe, we are, then no pitiful plea of our distance from Scotland—no aversion to controversy—no love of peace—no charitable construction of the motives of our opponents—no hope that the Church from which we have separated may still be blessed as an instrument for the salvation of sinners—can free you from the guilt of strengthening the enemies of the Headship of Christ, if you refuse to witness for that Headship in this great cause. There is grievous sin, and there are grievous judgments, connected with the refusal to witness for Christ in witnessing times. Remember, we beseech you, the curse uttered upon Meroz, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Remember, too, the curse of those who are cowards or laggards in the battles of the Lord, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." And may the great Head of the Church give you grace to do, as you shall wish to have done, when He shall come in His glory, when He shall dash His enemies in pieces like a potter's vessel, and when He shall triumphantly vindicate all the rights of His Crown as King of Saints and King of Kings.

Our limits will only permit us to add a word or two of admonition to those who have espoused our cause.

Dearly Beloved Brethren, we are thankful for the grace which has disposed you to unite with us in witnessing for Christ, and we trust that He whom you are desiring to honour, will yet witness for you, by pouring down upon you his richest blessing.

Suffer us, however, with all affection, to remind you that your work is not yet done. You have begun well, but Christ will look for much more at your hands. He has entrusted to you a work as arduous as it is honourable—He has confided to you the work of carrying fully out the great spiritual ends for which He has raised up the "Presbyterian Church of Canada"—and if your testimony for Him is to be complete, it must be followed up by efforts proportioned to the magnitude and the importance of the work which He has given you to do.

Let us, in these circumstances, admonish you to be much at a throne of grace. Without the blessing of Christ you are well aware, neither individual Christians nor Churches can possibly prosper. Paul may plant and Apollos may water, but God alone giveth the increase. "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

See then that you are frequent and fervent in prayer for the outpouring of the Spirit from on High—and never forget that this is the most effectual service you can render to our cause.

Let us also admonish you to be diligent in the cultivation of personal piety. This is the foremost way in which you are called to witness for Christ in the world, and your testimony as a Church will be deprived of all its weight and value, if your spirit and temper and deportment be not such as becometh the Gospel. As you honour Christ as the Head of His Church, see then that you also honour Him as "the Head of every man."

Further, let us admonish you of the sacrifices and exertions which will be required of you in rearing up our Zion. The people of Canada have never yet given of their means or of their personal services as they ought to have done, for the support of the Gospel. Let us hope that a new era in this respect is about to commence amongst us. As you have imitated your brethren of the Free Protestant Church of Scotland in witnessing for the rights of Christ's crown, see at the same time that you imitate them in the abundant contributions and self-denying labours by which they are extending His cause throughout the world.

And finally, Brethren, let us exhort you in fulfilling the high end of your calling to cultivate meekness and forbearance towards them who differ, and especially towards those from whom you have recently separated. Our controversy, let it not be forgotten, is not with men but with their principles:—our Church seeks not to overthrow other Churches, but only to convince them and to purge them of their sins. And while you seek, therefore, with all the zeal which the occasion demands, to extend a cause which you conscientiously believe to be the cause of the Redeemer, let it be by means such as Christ himself will approve—by the faithful and fearless exhibition of the truth, conjoined with the display of that heavenly charity which will be the best illustration of the power of the truth over your own souls, and the surest recommendation of it to the acceptance of others.

Brethren, we commend you to God and to the word of His Grace. "And may the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work: to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. AMEN."

In name and by appointment of the Synod of the Presbyterian Church of Canada,

MARK Y. STARK,

*Moderator.*

Had our limits permitted we should have introduced, before the foregoing Pastoral Address, a summary of the proceedings of the recent Meeting of Synod at Kingston—which unhappily issued in the disruption of the Presbyterian Church. It is the more desirable that we had been able to do so, inasmuch as very gross misstatements of the proceedings have, in several particulars, been given to the public in the newspaper reports, especially those of the *Kingston Chronicle & Gazette*, and *Toronto Colonist*. The Address, however, will be found to embody the principal motions on which the vote was finally taken—and it is but justice to add that the report of the debate in the *Banner Newspaper* is characterized by ability, diligence, and impartiality. We notice, moreover, with satisfaction, an announcement, by the Rev. Henry Esson, of Montreal, of his intention to publish immediately a digest of the whole proceedings, exhibiting the arguments of the several speakers in their bearing on the various points under discussion. Still there is and must remain a large and important deficiency in the materials thus furnished to guide the public judgment in regard to the spirit and conduct of the parties concerned on this painful occasion. The public, formal discussion, which alone could be reported, was scarcely entered upon till the fourth day of the Synod's Session—and not