

Such, in a few words, is a correct statement of the facts which have led to the late schism in our body, and it is with pain that we trouble you, beloved brethren, with this recital of our trials, and of our efforts in behalf of the doctrines and discipline of our church; and were not such a recital necessary to a correct knowledge of our present condition, we would forbear to call your attention to this subject.

In a communication of this kind, we do not deem it necessary to make any comment on the conduct of our brethren who have separated themselves from us; yet it may be proper to say, that we sincerely believe that this schism has been permitted by the great head of the church, with the design of restoring our church to her original purity in doctrine, and to her primitive and purely Presbyterian order. Such is our belief, and such our confident expectation; and in view of these things, we desire to express to the God of Zion our most devout acknowledgments, for his kind interposition, and to request of you, respected brethren, your sympathies, and also your prayers, that our hopes may not be disappointed.

We trust that the church of our fathers will continue to enjoy the smiles of our God and Redeemer, and the rich influences of the holy and blessed spirit; and it is with gratitude to the head of the church, that we make known to you the cheering fact, that amidst our struggles and contentions for the truth and order of the gospel, we have been encouraged by the special manifestations of God's grace and mercy to many of our churches in reviving in them his work, and in bringing large numbers to a saving knowledge of the truth.

We have now the prospect of being a united body, having one faith, and one form of discipline.

We have, moreover, complete ecclesiastical arrangements for conducting domestic and foreign missions, for educating pious youth for the gospel ministry, and for publishing religious tracts and Sabbath school books.

We have 274 missionaries, under the direction of our Domestic Missionary Board; 83 missionaries under the direction of our Board for foreign missions; and 386 youth under the care of our Board of Education.

We need scarcely assure you, that we shall be much gratified to hear from your venerable body, and of the condition of the churches confided to your care, as often as it may suit your convenience, to address the General Assembly of our church.

With sentiments of the highest respect and esteem, we are, respected fathers and brethren, your

fellow labourers in the gospel of our Lord and Saviour Jesus Christ,

Signed by order of the General Assembly of the Presbyterian Church in the United States of America.

Philadelphia, June, 1838.

WM. S. PLUMER, Moderator.

JOHN M. KREBS, Permanent Clerk.

Attest.

JOHN McDOWELL,

Stated Clerk,

Philadelphia, Sept. 14, 1838.

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TO THE CONGREGATIONS OF THE SYNOD OF THE PRESBYTERIAN CHURCH IN CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND.

DEARLY BELOVED BRETHREN,

I have been enjoined, by the Synod of our Church, to offer to you a word of admonition, as to the feelings and temper which it is becoming in you to manifest in reference to the political questions and agitations of these troubled times, and more especially in asserting those Ecclesiastical rights, the enjoyment of which has been so long denied to us. Receive it, I entreat you, not as coming from me only, but from the whole body of those, who have been set over you, in things spiritual, and are bound to watch for your souls as they that must give an account.

We are far from laying it down to you, Brethren, that a Christian has nothing to do with politics. To us, it seems, that a Christian is interested as much as another, in whatever may work the weal or woe of the community to which he belongs; and that if by the arrangements of Providence he is invested with any portion of political power, he ought to know, and he is bound to be at pains to know, how he may most prudently and beneficially exercise it. In becoming a Christian, a man ceases not to be a citizen. His duties and his rights, as a member of civil society, remain the same. And while the gospel enjoins that the former be conscientiously performed, it forbids not that the latter be firmly upheld. There is apostolic precept for the strict and godly discharge of political duties. There is apostolic example for the bold and resolute and persevering maintenance of a political privilege. And we are not disposed, nor do we see any reason, in the face of these, to defer to the opinion of those, who would have a religious man to take no interest in the political management of the Commonwealth, or who lay it down as a rule, that in reference to Statesmen and Legislation, a Christian has nothing to do, but to obey. It may be a Christian's business to counsel and influence and guide as well as to obey. Power may be placed in his hands altogether irrespective of any effort of his to acquire it; and to say either, that such power should be held in abeyance, or that it may not be lawfully sought, is tantamount to declaring that the Government of the world should be in the hands of the ungodly alone:—than which, it is obvious, no notion can be more monstrous and untenable. For civil government is established