

people of exercising a *free concurrence* in the appointment of these office-bearers."

The Synod in 1843 virtually declared that the spiritual independence of the Church of Scotland was taken away by the State, and that that Church had submitted to the Erastian encroachments on her jurisdiction. But the Resolutions of 1843, (drawn up by one of the Protestors of 1844) say, that the Synod was not called on to take any step in relation to her connection with the Established Church of Scotland, because, as was thought and held, that connection did not imply "a spiritual jurisdiction on the part of the former, nor involve the latter in a responsibility for any actings of the former." Those who brought forward the resolutions of 1843, evidently considered the Synod as independent of any jurisdiction or controul of the Scottish Establishment, as they and others had constituted that Synod in 1831, by their own authority, and discharged all the functions of an independent Church ever since without controul; and as the Parent Church in 1840* declared that the relation of the Synod to her was that of an emancipated son; who was come to the age of majority, was his own master and freed from all legal obligations or subjection to his parents' will, the natural and moral ties alone remaining.

They considered that the Parent Church had made over to the Synod of Canada, her claim upon the Clergy Reserves, together with all other civil privileges claimed by her in this Province, and that she had no longer any right to interfere in their management or appropriation by the Canadian Church. This was, and *should be* the case; but subsequent events have proved that the Erastianized Church of Scotland *claims* the right to interfere with our affairs both civil and ecclesiastical, and to take from us by the high hand of civil power that property which she had assisted us to obtain, after expressly and forever resigning, to the Synod of Canada, her claims upon it. At the last General Assembly in May 1844, she declared her determination steadily to resist—as a gross invasion of her *rights* and that of her *adhering children* in Canada,—an effort which had been made in this province, to incorporate the Synod into a separate Presbyterian Church, adhering simply to the Westminster Standards, enjoying the benefit of the Clergy Reserve Fund, and that should the Act be passed in Canada, she contemplated using—"every means in her power to have it disallowed by the Government at home." She also complained of having received no official information respecting Queen's College during the year, and that its "Managers," had taken upon them to seek an incorporation

* The Evangelical party, now the Free Church, then bore rule in the General Assembly.