

adhering to the Church of Scotland as established by law; seeing that the Church of Scotland never had claimed, or would accept of the power of discipline over any portion of the Church in Canada, and consequently neither had nor attempted to exercise it over this Church; and besides, that there never were Synods in Canada even nominally in connection with the Church of Scotland, that it is matter of historical fact that the Church of Scotland, though urgently pressed, to receive the Synod of Canada into real connection with her, never did do so; and even those who stand foremost in claiming property on the ground of a supposed connection, themselves admit that there never was such a connection between the two Churches as to give the one any right of control over the other, either in spiritual or temporal matters.

**THIRD**—That whatever be the words of the deed conveying the property to Trustees, it is notorious from the advertisements which induced many settlers to purchase land in this neighbourhood that the intention of those who granted a large proportion of the Church property, was not of a very exclusive nature, but to afford the means of worshipping God according to the Presbyterian form, to the settlers in this district generally; and this is still more apparent from reiterated declarations of such intentions since the recent claims have been put forth by the minority. Wherefore, independently of the legal question, we have not in justice forfeited our rights, but have an equitable title to at least a share of the property.

**FOURTH**—That we claim to be the very parties for whose benefit the property was originally given in trust, inasmuch as, while the Church of Scotland has receded from the principles on which she was established at the Revolution settlement; and the Synod of Canada, in connection with her, by retaining the connection, or making it closer in her altered circumstances than it formerly was, has virtually changed her principles too; and the minority of this congregation, by following the Synod, may have also in strict justice forfeited their right to any portion of the property,—we hold fast to the principles of the ancient Church of Scotland, and of that Church as established at the time at which the deed was drawn out and the constitution given, and on which a right was originally acquired by us to the property; and were obliged to assume our present position and take a new designation in order to testify against defection, and maintain our principles inviolate.

**FIFTH**—That the conduct of the party of the Trustees who have acted in this matter, has been without the concurrence, or even knowledge of several of their co-trustees,—also inconsistent with their wishes and judgment; and is, therefore, presumptuous and illegal.

**SIXTH**—That a party of the Trustees acting illegally and unwarrantably in taking up the matter on their own responsibility; and availing themselves of legal technicalities, in the face of all justice, equity and propriety, to threaten an action against the Minister, and thus attempting to deprive the congregation of all right to their present advantages for publicly worshipping God, have so annoyed us, a flourishing and almost unanimous congregation, as to render this state of things no longer tolerable.

Wherefore, for all these and other reasons which might be stated, while leaving for the present the church and property and other property belonging to the congregation of St. Andrew's Church, Fergus, We Protest that we do not thereby compromise our right at any future period to assert an interest in these premises, and that we are most unjustly and unwarrantably interfered with.

George Smellie, Minister. Adam Fergusson, D. Henderson, Hugh Black, Trustees. Charles Allan, Geo. Skeene, A. D. Ferris, Elders and Trustees. John Munro, Francis An Ierson, John Wilkie, William Gibbon, Elders. William Clark, Thomas Mair, Jun., William Gibbon, F. Anderson, Jun., James Morice, James Perry, James Richardson, Gavin Caldwell James Gerrie, Deacons. Peter Hay, James Catanac, David Allan, John Gibbon, Andrew Burns, George Muir, John Hay, George Frazer, Francis Esson, David Munro, David Morice, David Black, George Robertson, W. Black, Hugh Black, Jun., James Moir, James Davidson, Robert Garvin,

Alexander McDonald, Alexander Clark, Peter McLaren, &c., Members.

Fergus, 13th October, 1845.

**NOTE**.—The names of two more Elders and two more Deacons might have been obtained if time had permitted, and the names of hundreds of additional Members, had it been thought necessary to print so many.

**St. THOMAS CONGREGATION**.—We mentioned in our last that the Rev. Mr. McLeod, of Logie Easter, intended to spend Sabbath, the 12th inst., at London. He did so, and notwithstanding the shortness of the notice, preached in English and Gaelic to large congregations there on that day. He had arranged to address a meeting in Knox's Church, Toronto, on the Tuesday evening following, but he nevertheless found time to visit and preach to the congregation of St. Thomas on the Monday, when there was also a large body of people assembled to hear him. After the sermon and address at the latter place, the congregation having chosen a chairman, unanimously and cordially resolved to present an address to Mr. McLeod, and the following having been moved by Mr. John McGregor, the Senior Elder of the Congregation, seconded by Mr. Duncan McColl, Catechist, was adopted and read thereafter to Mr. McLeod, by Murdoch McKenzie, Esq. This unequivocal and hearty expression of the sentiments of this large congregation, and Mr. McLeod's reply, forwarded to them in writing from Toronto, will, we are sure, be read with interest:—

To the Rev. Mr. McLron, one of the Deputies of the Free Church of Scotland, now in St. Thomas, Canada West.

**Rev. Sir**.—We the adherents of the Presbyterian Church of Canada, resident in St. Thomas and neighbourhood, having had the pleasure of a visit from you, and an opportunity of hearing you preach, hail with much satisfaction your appearance amongst us. Deeply attached to the land of our birth, from which you come, to her glorious institutions, to the church which adorns her, we, in common with the christian world regret that dissensions and divisions should have crept in to mar the harmony of our once revered establishment; but regarding these differences as essential to her purity and success, as an instrument of grace in the world, we rejoice in the noble stand which you and your brethren have taken, for the cause of Christ and his people, in the sacrifices which you have made, and in the support which you have received not only from the overwhelming majorities which swell your ranks, but from the piety, talent, independence and zeal which distinguish the adherents of your cause. Believing, as we do, that the principles you advocate are in truth the principles of the Church of Scotland, and form the rock upon which she stands, we feel gratified to observe the success which has attended them, and as we regard their truth and justice at home, we in consistency must maintain the same feelings abroad, and on that account rejoice that the Free Church in the exercise of that liberality and christian spirit which has throughout distinguished her, has thought proper to send to our shores one so well qualified as yourself to explain the nature of her case, to guide, instruct and edify us in the ways of salvation. We feel assured that though the more immediate causes which produced the disruption at home, do not perhaps attach to our Ecclesiastical Government here, yet that as connected with the Church of Scotland, if not by legal ties, at least in form and doctrine, and by every association and feeling which is dear to Scotchmen, it is our duty to sympathise with that Church, to aid and encourage that which is pure and right, to abate and discountenance that which is corrupt and wrong. If such a course is adopted, we fondly anticipate that the cord of christian sympathy formed by ties so widely yet so strongly attached, will ultimately draw from a reluctant government that justice which is due to us and to our's, and that the civil authorities of our land will yet be as a wall of protection around the ramparts of our Zion—a shield for her defence, and not as now a weapon for her destruction. We feel it unnecessary to advert to the many agitating yet interesting topics which this subject suggests, but cannot conclude without wishing that he who maketh the wilderness to rejoice, the desert to blossom as the

rose, and yield its fruit in due season, may bless you, and your exertions amongst us, and that His protection may be extended to you till you reach your native shore.

REV. MR. McLRON'S REPLY TO THE ABOVE ADDRESS.

DEAR FRIENDS AND BRETHREN,—I beg to return you my sincere thanks for the address which you have presented. It is, I know, the result of your attachment to the Free Church, and this makes it more valuable, in my estimation, than any personal consideration whatever.

With the principles of that Church, and with the history of her contentings, you are already conversant, and I rejoice to know that you will not suffer yourselves to be deceived by vain words. The great principle which distinguishes the Free Church is that very principle which, in all ages, distinguished the Church of your fathers—that the Lord Jesus is King and Head of His own Church, and has therein established a government in the hands of his office-bearers, distinct from the civil government. This principle is so clearly laid down by himself, in His word, and so prominently embodied in our Standards, that we may well marvel how any man who professes to believe the Bible could have the hardihood to do any thing to oppose it. But when we consider the state of man by nature, the darkness of his understanding, and the enmity of his heart, we may cease to wonder. Blessed be God, however, he never left himself without witness, and, if with candour and impartiality we inquire for them, we may very easily find them. They are not the men who cleave to the world at the expense of principle, and who obey man rather than God, but those who forsake all, who suffer and die, it need be, as our godly fathers did in Scotland, rather than give up one iota of what Christ committed to them and commanded them to keep unto the end of the world.

The adherents of the Free Church long before the disruption, contended for the common rights of the Redeemer, and the liberties of His people under him, as contained in His word, embodied in our Standards, and unalterably secured to the people of Scotland by the Treaty of Union, and the Act of Security. In their contentings they had to draw out a claim of Rights, and again and again applied to Parliament to be protected in the enjoyment of their rights and liberties thus secured to them. Their application was rejected by a majority of the members for England, who are Episcopalians and opposed, as they always were, to pure Presbyterianism. But to the honor of Scotland, be it said, almost all her members stood up in Parliament in defence of our Church, as then constituted, and in defence of all the rights secured to her by law; but the members for England (who are much more numerous,) overwhelmed them, and by their deed enslaved the Church of Scotland, made it now a creature of the State, altered its constitution, and thus rendered it a very different thing from what it formerly was. A separation was now inevitable. Those who viewed spiritual matters in their true light, who regarded the honor of Christ more than worldly gain, and who knew the strength of principle, could no longer remain in a church so differently constituted from the Church which they vowed to uphold. They, therefore, laid their solemn protest on the table of the House, and took their departure, carrying with them the doctrines and worship and government of the Church of our fathers. That protest, which should have been answered immediately, by those who remained in the establishment, before taking any other step, still lies unanswered, because they cannot answer it.

You may hear those who remained in the established church call it still "the church of our fathers." But let them not deceive you, brethren. "The church of our fathers," whether endowed or unendowed, whether enjoying Royal favor or hunted on the mountain, has, since the Reformation, been distinguished by its adherence to one great testimony for the crown rights of the Lord Jesus, and the spiritual liberties of his people under him. No doubt they will tell you that they hold those principles as firmly as the Free Church can do. But how do they hold them? Let the concessions which they made, and the constitution which they agreed to adopt, answer. They allowed: laws of the church to be repealed, pro-