

the form and purity of worship, presently in use within this church, shall remain and continue *unalterable*." And it is further enacted, "that the Sovereigns, on their accession to the Crown, shall swear and subscribe to maintain, and preserve inviolable, the *worship*, discipline, rights, and privileges, of this Church, as above Established by the law of this Kingdom, in prosecution of the claim of rights." And is likewise statuted and ordained, "That this Act of Parliament shall be held as an essential condition of any union to be concluded betwixt the kingdoms, *without any alteration thereof, or any derogation thereto, in any sort, forever*." The General Assembly, itself, in 1707, passed an Act against Innovations in the worship of God, in which, they say, "The General Assembly, being moved with zeal for the glory of God, and the purity and uniformity of His worship, do hereby discharge the practice of all such Innovations; and order ministers to represent to their people the evil thereof." Agreeably to this Act and in carrying out its provisions, the Church of Scotland, in 1711, and ever since, required all Presbyterians and ministers to answer, affirmatively, the following questions—"Will you adhere to, and maintain the purity of worship as presently practised in this National Church and asserted in the Act against Innovations?"

"Do you promise.....that you will follow no decisive courses from the *Established Worship and Doctrine* of this Church?"

They are also required to subscribe a Formula in which they declare that they do "sincerely own the purity of Worship presently authorized and practised in this Church, and that they will constantly adhere to the same; and that they will neither directly or indirectly endeavour to the prejudice and subversion thereof."

Such was the special care the church took to preserve pure and entire, that plain but sufficient form of worship laid down in the Confession of Faith, and believed to be founded upon and agreeable to the word of God. In view of recent events in Scotland, one almost involuntarily exclaims, "how is the gold become dim and the most fine gold changed!"

Let me now turn to Canada, and was not the same Confession of Faith without alteration or declaration of any change adopted by the Presbyterian Church of Canada, in connection with the Established Church of Scotland? At the separation, in 1844, did not the late Presbyterian Church of Canada also adopt it, without any alteration whatever? Hence the second question of those appointed to be put to every minister was,— "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the word of God?" At the Union of this Church and the late United Presbyterian Church in Canada, in 1861, the same Confession was adapted together "with the Larger and Shorter Catechisms as the subordinate standards" of the Canada Presbyterian Church, with no alteration and no declaration of change or meaning respecting any portion of it, except "certain sections which treat of the power or duty of the Civil Magistrate." In all the discussions which took place in Synod, no proposal was ever made to add to, take from or in any way alter the 21st chapter. It remains as it was originally adopted by the Church of Scotland, in 1647. Not only so, but the Sixth Article of the Basis of Union provides,— "That the ordinances of worship shall be administered in this church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory for worship." I take the words, "shall be administered," and I think they can only be fairly taken to relate not to the *matter* of any ordinance but the *manner* of administering the ordinances of worship. The Article, then,