

and their energies unimpaired. Thus, however, cannot consort with the resolution of Synod. For, as we have shown, if acted upon, it must necessarily produce either an ignominious, or a dilapidated ministry, with the neglect and disrepair of the church; or poverty and distress, with all the evils that result from straitened circumstances, when faithfulness to the sacred office will not afford opportunity for improving them.

There is yet one view of the case however, which should not be overlooked, and that is the prospect which such a state of things holds out for the future condition of the church. Not to speak of enlarging her boundaries, and she has as yet scarcely begun to occupy the land, but to confine our view to the existing congregations, although all these were at present supplied with able and fully qualified men, so zealous as to be discouraged by no temporal difficulties, and so galled that their spirits rose above the circumstances which threatened the extinction of intellectual vigour, yet what is the prospect for the coming generation? A few men might again be found, willing at all hazards to undertake the work, or of such a stamp as might in the worst circumstances prove eminently successful, yet would this be the case generally? What the Church has to consider is, what would be the probable result, taking the world and human nature as we find them. Without admitting the degrading, and in the circumstances, a satisfactory idea that a regard to temporal emolument is the leading motive with those who enter upon the ministry, or saying any thing of political or local, I may be allowed to affirm that few would be disposed to choose a profession which seemed to preclude the possibility of ever enjoying comfort or even freedom from care: or which required great expense in preparation without any adequate remuneration. Those who did adopt it would generally be men of inferior natural parts, who had little prospect of being able to acquire independent income in any other department. Or in order to get the charges filled at all, the standard of qualification would be brought down, and men of deficient acquirements, or ignorant pretenders, be permitted to occupy the places of regularly educated teachers of religion. The consequence would be a rapid declension in the efficiency with which ordinances were administered. The ministers of religion, and along with them religion itself would fall into contempt, and the means of grace inefficiently administered, so far as success depends upon these, would fail to answer the end for which they were intended.

All these unhappy consequences may be traced to an inadequate support for the ministry as the source. And therefore if the good of the people, the cause of religion, the prosperity of the Church, or the glory of God are to be consulted, a rigorous economy in that department would be the most ruinous policy that could be pursued. And seeing that the only safeguard against this is to move in the direction opposite to that indicated by the Synod, I beg that you will have the goodness to insert these remarks in an early number of your periodical, that if read, as I presume your paper is, by a large portion of the most intelligent and influential members of the Presbyterian Church of Canada, it may perhaps have the effect of drawing some degree of attention to the dangerous precipice on which she stands, and leading the Commission to let things at least stand as they are, and send back the recommendation for the re-consideration of the Synod.

I am Sir,

A FRIEND

OF THE PRESBYTERIAN CHURCH OF CANADA.

Miscellaneous

RELIGIOUS INTELLIGENCE.

MODERATE JUSTICE!

Facts.—The following Protest exhibits a striking instance of the utter disregard of Moderatism, when disputing with its antagonist in Church principles, to all the claims of justice in reference to property; and its characteristic determination to take its stand solely upon Law. The flourishing congregation of Fergus, who, along with their Minister, the Rev. G. Smellie, resolved, by a

very large majority, to adhere to the Synod of the Presbyterian Church of Canada, have at last been obliged, through the rancorous zeal of a small minority, who seem determined to uphold the standard of Moderatism in that place, to abandon for the present their church and cause—property in which they claim a reasonable and equitable right. This small minority, consisting chiefly of the *sedes vacante* gentry, though they did not fail through one or two at least to display from the commencement, hostility to the movement made by the disruption, were yet wise enough to their generation to keep the peace until their political objects were secured, but it was sooner was this accomplished than they came out in full force and demanded the church property on the ground of its being decided in connection with the church of Scotland, by threatening in case of refusal, a prosecution at law against the Minister, and now on the eve of winter, necessitated the congregation to withdraw from their church. All proposals of equitable adjustment were entirely spurned at, except on the ground of resigning all rights into the hands of the minority, and a more flagrant violation of justice has scarcely ever been perpetrated. A large portion of the property was the gift of the Hon. Adam Fergusson to the people of Nichol, to supply them with ordinances according to the Presbyterian form; yet though he wished to reserve for the majority of the congregation the property which he had granted, an ill-expressed and doubtful constitution, and the mere literalities of a Deed whose intention and spirit are surely best explained by those who gave it, has been had hold of to secure the entire property for a few, without it being yet apparent how they can render it available for the purpose for which they claim it. Whatever might have been the issue of the question at law, the congregation conceiving that they had in equity a good title to the property, had some time since resolved to retain possession till it was authoritatively demanded, or some ground shown for the claims of the other party, but unwilling to take an example from their friends in the minority, and carry the case into a court of law, they determined in a calm-like and magnanimous spirit to leave the property under Protest, and take immediate steps for having another church and manse larger and more substantial than the former, erected by the 1st of November, 1846.

It is pleasing to observe how the Lord raises up friends and means for supplying the wants of those who are faithful to him. The Hon. Adam Fergusson, with his wonted generosity to the people of Fergus and its neighbourhood, has come forward and granted ten acres of land conveniently situated in the vicinity of the village, a good site for the new church and manse, and a glebe for the Minister. And at a meeting of the congregation, at which the nature and dimensions of these buildings were determined upon, nearly £200 were subscribed on the spot; and from the general feeling of the people, who seem resolved to do their best, it is expected that nothing will be wanting to accomplish all their intentions.

The following is the Protest of the congregation at Fergus, and containing some principles of general equity, it may be interesting to the Presbyterian Church of Canada at large:—

Since this was received, our correspondent informs us that the Hon. Adam Fergusson has added to the foregoing munificent donation half an acre of ground as a separate site for church and burying ground adjoining the glebe, and a subscription of £50 to the building fund. The people are subscribing with great liberality, and expect to raise at least £500 amongst themselves for the building fund. This is surely a noble testimony for the great principles for which we have been called as a church to witness.—*Ed. Record.*

PROTEST

(Of the Minister, certain Trustees, and Elders, the Deacons and vast Majority of the Congregation of St. Andrew's Church, Fergus.)

Whereas it is the duty and privilege of all Churches and Christians, in all parts of the world, in all circumstances, and at all hazards, to bear witness to the truth, and testify against error, more especially to bear witness to what may be designated "the present truth," and testify against those errors which may prominently arise or generally prevail at any particular time; and whereas we the undersigned Elders, Deacons and Members of the Congregation of St. Andrew's Church, Fergus, have approved of the course pursued by the protesting minority of the Synod of Canada in connection with the Church of Scotland, in July, 1844, after the resolution of said Synod to continue in connection with the Scottish Establishment, as degraded and Erastianized by her submission to certain encroachments made by the State upon the spiritual province, for the Reasons stated in the Protest of said minority; and along with our Minister, the Rev. G. Smellie, have adhered to the Synod of the Presbyterian Church of Canada. And, whereas, in consequence of our thus lifting up our testimony to the Headship of Christ, and other relative doctrines,—a duty from which we conceive the Synod in connection with the Church of Scotland meanly and criminally shrunk, and adhering to the Synod of the Presbyterian Church of Canada, a small minority of the congregation of St. Andrew's Church, Fergus, with one Elder, or a party of the Trustees, apparently resolved, if possible, that no testimony shall be borne in this part of the world, to the particular doctrines specified, and imagining that all the church property belonging to the congregation of St. Andrew's Church, according to the title deeds thereof, was forfeited by those who dared to lift up a testimony against the detestations of the Church of Scotland, and adhere to a body who declared that there was not, or should not henceforth be any such connection with that Church as to make them in any degree responsible for her proceedings, have put forth certain exclusive claims to the property, and after continued annoyance, have threatened to raise a prosecution at law against the Pastor of said Congregation, alleging that he is the organ and representative of the congregation even in temporal matters. And, whereas, we claiming an equitable share in said property,—a claim which has, however, been refused,—but desirous of peace, and deferring to the scriptural duty to suffer wrong rather than go to law, have for conscience sake, and in order to bear a more decided testimony to the doctrine of Christ's supremacy in his Church, &c., resolved to quit for the present, the property in which we maintain that we have an equitable right, under protest, that we have been unjustly and unwarrantably interfered with, and that it will remain competent for us at any future period to assert our just rights.

Wherefore, we, the undersigned Minister, Trustees, Elders, Deacons and Members of St. Andrew's Church, Fergus, do in our name, as well as in the name of all who adhere to us, hereby protest against the interference made with us by a minority of the congregation, or a party of the Trustees, for the following reasons:—

FIRST—That the attack made upon the Pastor of this Congregation, and the pertinacity with which he has been annoyed, was both ungenerous and unconstitutional on the part of the Chairman of the Trustees and his party; knowing as they do, that the Minister never was installed Custodian of the church property; and that he has repeatedly repudiated the character of being the organ or representative of the congregation in temporal matters, and offered to appear before any meeting of the Trustees and surrender any supposed occupancy which he possessed.

SECOND—That the Constitution of St. Andrew's Church, Fergus,—according to which "it is to be understood that this Church is distinctly connected with, and under the spiritual protection and discipline of the Established Church of Scotland, and of its Synods and Presbyteries in this Province," is not precisely or accurately enough expressed, to bear out even in a legal point of view, (which is surely not the sole basis on which upright and Christian men ground their demand,) the exclusive claims of a minority, in any circumstances