

ed in it. Moreover, we have repeatedly and unequivocally declared our conviction that these principles were fully secured (after costing Scotland many a tear, and many a groan, and many a precious life) in the constitution of the Church of Scotland,—that they formed the peculiar glory of that Church, and the most valuable privilege of her Members. Believing all this how could we be, or seem to be, indifferent between the parties who, on the one hand, have sought to preserve and vindicate, or, if you will, to restore that constitution—and on the other have betrayed or surrendered it, or been active in its subversion; or rather how could we have preferred, or even seemed to prefer, the friendship and fellowship of the latter to that of the former? yet this again is, as it appears to us, what the Synod retaining connexion with the Scottish Establishment is doing, and what we must have virtually done, had we remained in it. Thus our path was plain, he led in closely on either side: on the one by our obligations as Christian men and rulers in the Christian Church, to be clearly on the side of truth, of great fundamental principles, especially when these were imperilled and actually overborne; and that too by parties with whom we were intimately connected both ecclesiastically and civilly,—and on the other by our obligations and our feelings as Scotchmen, Ministers, and members of the Church of Scotland—every hole in the fence being closed up by a regard to consistency. In conclusion, we would merely remark, that among the numerous and complicated adverse influences operating on the minds of Presbyterians and others on this emergency, and tending to draw them aside from just conclusions, the following have struck us as peculiarly worthy of attention:—first, the very inaccurate and defective information which is possessed by many in regard to the recent contest in Scotland and the present condition of the Scottish Establishment; and next the preposterous and perverted notions of not a few respecting the comparative importance of sustaining existing Establishments, and of preserving and vindicating the freedom and purity of the Church, it being manifestly their estimate that the Establishment is the primary object of concern,—the freedom and purity of the Church the secondary and subordinate one,—and, lastly, the vague and low views which are generally entertained in regard to the principles which ought to regulate Christian communion, separation or schism, which come seem to think invariably chargeable on the party separating or withdrawing—being apparently regarded by such as the worst of all evils, the greatest of all sins, which the assertion of any truth however vital, the vindication of any principle however essential to the honor of Christ, and the well being of his Church, will hardly justify or compensate. Their maxim apparently, and at least practically, is, let peace and unity be preserved at almost any sacrifice of truth and purity,—whereas the scriptural maxim lays the principal stress on the latter, and evidently requires that they be maintained at all hazards as of primary value and importance. The application of this to the intercourse of Churches with one another is fully brought out in the Pastoral Address, and deserves the special consideration of all who bear rule in the Christian Church. We shall probably soon return to some of these points.

MEETING OF SYNOD—NOTICE TO MINISTERS AND CLERKS.

It is requested that attested Rolls of Presbyteries be handed in to the Clerk of Synod at the meeting of the Commission, which is to be held in Toronto at 3 P. M. of the day that the Synod meets, viz. the 9th October. The members of Commission at the meeting in Hamilton, concurred with the Clerk in opinion that the names of Ministers should be placed in the order of the dates of their respective ordinations. These rolls should contain the names of adhering congregations that may be supplied with Ministers, and of missionaries and catechists employed by Presbyteries, as well as of probationers adhering to our Church, though they may not be steadily engaged in preaching.

MINUTES OF SYNOD.

At Kingston, the tenth day of July, one thousand eight hundred and forty-four years, which day they met in the Wesleyan Methodist Church, Wellington Street, the following Ministers and Elders, heretofore members of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, but who have just withdrawn from said Synod under two several Protests—viz:

John M. Roger, Thomas Alexander, Henry Gordon, William Reid, Alexander McLean, William Rintoul, Henry Eason, David Black, Mark Y. Stark, Alexander Galt, Donald McKenzie, John Bayne, Angus Mackintosh, Daniel Afton, Duncan McMillan, William Aldrum, George Cayne, George Smellie, Robert Peden, Ministers; and Alexander Lindsay, Isaac Weylie, James Webster, George Davidson, James F. Westland, Elders.

The Rev. Mark Y. Stark was called to the Chair, and the Rev. W. Rintoul appointed Secretary. The Chairman opened the meeting with prayer.

It was agreed that the Protests under which the Ministers and Elders composing the meeting, and others absent, had withdrawn from the Synod, of the Presbyterian Church of Canada in connexion with the Church of Scotland, should be recorded, and they are as follows:—

PROTEST

Of certain Ministers and Elders belonging to the Synod of Canada in connexion with the Church of Scotland.

WHEREAS the Church, as the divinely constituted Depositary and Guardian of Revealed Truth, is specially bound to lift up her testimony for those particular Truths which are at any time endangered or overborne by the antagonist powers of this world—And Whereas those great and fundamental Truths which respect the supremacy of Christ in His Church, the spiritual independence of her rulers, their exclusive responsibility to her Great Head, the rights and privileges of His people, and the proper relation which should subsist between the Church and the State, are at the present day endangered, and have actually been overborne in the Established Church of Scotland, through recent encroachments of the State upon the spiritual province, submitted to by her—And Whereas in righteous testimony against these encroachments, great numbers of Office-bearers and Members of said Church have solemnly and deliberately come out from her, and are now formally constituted in to the FREE PROTESTING CHURCH OF SCOTLAND—a Church which has, during the last twelve months, enjoyed many unequivocal tokens of the approbation of her Great Head—And Whereas the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, apart from all considerations of a general kind, which should have led them to testify against the defections and corruptions of the said Established Church, were specially bound to do so because of their connexion with said Church, and because also of reiterated testimonies solemnly and deliberately lifted up by the Synod in former years in behalf of the contending of those who have been compelled to secede—And Whereas the due and proper testimony against the defections and corruptions of the Established Church of Scotland was a termination of the peculiarly close and intimate connexion in which this Synod stood to her—And Whereas it has been in an orderly and constitutional way proposed to this Synod, having been made the subject of petitions and overtures of congregation and Presbyteries, whilst it has been advocated by many of the members, that this Synod should terminate its connexion with said Church, and alter its designation accordingly—And Whereas this Synod, by the vote of a majority of its members, came to the decision that it shall not terminate said connexion, nor take other such action as was required:

WHEREFORE we, the undersigned Ministers and

Elders, members of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, DO, in our own name, as well as in the name of all who adhere to us, hereby DISSENT and PROTEST against said decision, for the following reasons:—

FIRST—That in our conscientious conviction, this Synod are thereby giving their virtual sanction to the procedure of the Established Church of Scotland in the great questions at issue between that Church and the Free Protestant Church of Scotland, and lending the weight of their influence, as a Church, to the support of principles which are incompatible with the purity and the liberty of any Church, by which they are allowed—and which are fitted at the same time to do grievous injury to the cause of the Redeemer throughout the world.

SECOND—That in a cause relating to a Church in which they have many and obvious reasons for feeling a very deep and special interest—a cause too in which the honor of Christ's Crown and the interests of His Kingdom are intimately concerned,—they have refused to discharge the obvious duty of lifting up a full and unambiguous testimony for the truth, and thereby strengthening the hands of those who are witnessing for Christ and suffering for His sake.

THIRD—That after solemnly pledging themselves, in various forms, and at different times, to maintain the great principles for which the Free Protestant Church is now contending, and which the Established Church of Scotland has practically repudiated—and especially after the import and the sincerity of such pledges had been brought into question by the actions of various ministers, and even of one of the inferior Church Courts—they have virtually receded from their solemn pledges, and destroyed the weight of every expression of their opinions in favour of the aforesaid principles embodied in their records.

FOURTH—That by leaving an open door for the admission of Ministers and Elders from the Established Church of Scotland, holding unsound views on the great principles aforesaid, they have most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of office-bearers, prepared to submit to the same encroachments of the Civil power by which the Church of Scotland has been enslaved.

FIFTH—That they have rendered the relation in which they stand towards the Established Church of Scotland so doubtful and equivocal, that even their declaration of spiritual independence is necessarily deprived of all significance and weight, and that the terms in which their endowments are held, have been in effect declared to be such as are incompatible with the proper regulation of their intercourse with other Churches,—and even with free action in many other matters of greater importance, and that moreover, they have cast away the opportunity of placing this Church on a basis which might have gathered around her all the sound-hearted Presbyterianism of the Province.

SIXTH—That they have given additional weight to the practical arguments against Establishments, furnished by the present position of the Established Church of Scotland—strengthened the hands of those who, in this Province, are denying the lawfulness and expediency of all national endowments for religious purposes, and rejected the opportunity which God in his providence had afforded them of proving to the world that entire freedom of action, and a jealous determination to guard against the encroachments of the Civil Power, were perfectly compatible with the enjoyment of the countenance and support of the State.

SEVENTH—That in a matter in which the consciences of many of their Brethren were aggrieved, and for refusing relief in regard to which no moral necessity could be pleaded on their part, such relief has nevertheless been refused.

WHEREFORE, for all these and other reasons which might be stated, We DISSENT from the Decision to which this venerable court yesterday