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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. Protest.

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 actings 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, 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

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