

long resisted by certain parties, was at length adjudicated in our favour, by a unanimous decision of Her Majesty's Judges in England, on a reference made to them by the House of Lords, and was practically acknowledged in the Imperial Statute, Vict. 3rd and 4th, which assigned to us, as standing on the same footing in law with the Church of England, a third portion of the accumulated funds, and a certain proportion of the future proceeds of the whole, in which other Christian denominations, by the new Statute, were admitted to participate. This law, we, in common with all other British subjects in Canada, received as—according to the terms of the Act itself—a “final settlement” of this question, placing our respective shares beyond the reach of local rivalry and future agitations, and constituting it one of those *vested rights*, which agreeably to the stable and righteous mind of England, it is deemed inconsistent with the constitutional wisdom and authority of Parliament to invade or destroy. For nearly ten years we have enjoyed the benefits of this endowment. By it many of our Congregations have been enabled to obtain the regular services of pastors where, without it, they might have continued long destitute of this advantage; and, thereby, we have been enabled to bring into the ministerial work men of learning and ability, who, in the absence of this fixed public security, might have sought other fields of labour. And, further, the Synod, relying on the perpetuity and increase of this provision, has formed plans for extending the ministry of the church in this land to meet the wants of the numerous destitute localities in which our adherents are settled, and, in particular, by educating young men for the ministry to meet the growing necessities of the people belonging to our communion.

5. That with a work of such magnitude before us, and with such aid permanently and legally secured to us and our successors in this Synod, we cannot refrain from expressing our deep feeling of disappointment at the injurious conduct of those who have lately stirred up agitation on this subject, for the avowed purpose of obtaining the repeal of the existing law, and by a Colonial Act to withdraw the funds entirely from the support of religion to secular objects. And in view of these unworthy designs, the Synod declares and protests against any interference with the permanent rights determined by the Statute, as a violation of those sound and stable principles on which the grandeur and security of British dominion have hitherto rested, and which interference, should it unhappily prevail, will deprive coming generations of the benefits of a fund consecrated to the education of the moral and social being in his higher and nobler faculties. This Synod is not insensible to the importance of secular education in all its degrees, and in imitation of the Church of Scotland, we will never cease, by all means in our power, to advocate and promote it, though not by the sacrifice of the means set apart “for the support and maintenance of public worship, and the propagation of religious knowledge.” We cannot forget that our higher function as a Church of Christ, has reference to the religious and spiritual well-being of our people, and that it is our duty to employ every righteous means to frustrate any attempt that may be made to take away from us a guaranteed provision which enables us to accomplish more effectually the ends of our vocation. We shall, therefore, continue to protest against any attempt to subvert the existing law, not only on account of the detriment which would ensue to the interests of religion, but also because it is incumbent on us to resist the encroachments of a flagitious principle, which would leave nothing secure in the social