

tical functions. But although the Church of Scotland should be regarded as having erred, in some respects, by unduly yielding, in circumstances of peculiar difficulty, in things spiritual—not, however, as is unfairly and injuriously asserted, to the “Powers of the World,” or to a power originating with “the Prince of this World,” but to the Civil Magistrate, a power which, liable though it be, in the hands of fallible men, to be abused and exceeded, is nevertheless a “power ordained of God,” still the charge brought against the Church of Scotland in the premises cannot be admitted to be borne out by facts, or to rest on evidence so clear and legitimate as such a fearful charge demands. To sustain such a sweeping sentence of condemnation, impartial men will require discriminating proof, which shall apply directly to the special merits of each case, while men who have a proper regard to the credit of their own understanding and their claims to integrity, will be careful not to make such charges on mere constructive, inferential, and cumulative evidence.

The Church of Scotland ought surely not to be condemned unheard, and the statements which she makes, hastily questioned. Now, her declaration is, that she still adheres to her Standards, and that these Standards are yet unchanged. The Synod has said,—and has shewn no wish to flinch from it,—that it thinks she has at least endured an amount of interference with her spiritual functions, which to many of us appears unlawful. *This is our testimony.* But how can this testimony, by the most violent construction, be made to imply, that we thought she had sinned to reprobation, and was to be lopped off as a rotten branch and cast into the fire? And, as we have never in these terms condemned the Church of Scotland, as little have we ever assumed the defence of her recent actings. The Synod has therefore no right to claim the honour, or be made to bear the odium, which such defence might imply, according to the views and feelings of different parties. But next—

“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 into the Free Protestant 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 connection with the Church of Scotland, apart from all considerations of a general kind, which should have led them to testify