

God of their Fathers. They called to mind the days of old, the deeds of our Church in ancient times. They lingered not within the walls of the Erastian Establishment, but with a solemn protest constituted themselves into a separate, a free and spiritual communion, thus exhibiting to the eyes of an unbelieving world, a noble testimony, in behalf of the great and vital doctrines of the Headship of Christ, and the spiritual nature of His kingdom upon earth. Thus, resting on the sure basis of God's immutable truth, the Free Protesting Church is founded on a rock, and no enemy can prevail against her—the influence of her principles is growing and extending, and every day is adding to her strength. And now, once more, the religious people of Scotland are rallying around the old Blue Banner, by which their martyred fathers stood, and on which the words are written, as in letters of fire, **FOR CHRIST'S CROWN AND COVENANT.**

No one can be aware of the vital difference existing between the Free and the Residuary Churches of Scotland, without, at the same time, feeling that it is incumbent on the Presbyterian Church in Canada to adopt a more unequivocal and decided position with respect to them, than she now occupies. It must be evident, that a system of indiscriminate connection with the two, even were it not at variance with the consistency and purity of the Church, would soon prove impracticable, and destructive of her best interests. A crisis in her history is at hand. On the firmness of the special meeting of Synod in May her prosperity must under Providence depend, and whatever be the course then adopted, it must be a decisive one.

The following is an overture to the Synod, passed unanimously at a late meeting of the Hamilton Presby-