

These resolutions were passed on the 4th of July, 1844. Two days after, in the face of a deliberate statement, agreed to unanimously after long discussion, that "the alleged causes of disruption at home do not exist here," a motion was made by Mr. Bayne, seconded by Mr. Gale, that the Synod shall declare "that the peculiar connection which has hitherto subsisted between them and the Established Church of Scotland shall from this time forth cease and determine, and that any peculiar privileges that may have been understood to belong in virtue of that connection to her ministers and elders seeking admission into this church shall, in like manner, be withdrawn." The motion was rejected, 20 ministers and 20 elders having voted in support of it. These 40 members of the Synod had come to the conclusion on the 4th of July, after solemn and protracted deliberation, that "the alleged causes of disruption at home do not exist here," yet on the 9th of July, five days after, they needlessly and causelessly, themselves being witnesses, rent asunder that branch of the Church of Christ with which they had been connected, and which had then, and has had ever since, the utmost freedom.

Being defeated, the minority withdrew, and, imitating the example set by the malcontents in Scotland, they left behind a protest, as the foundation of the new ecclesiastical body. It was the sole *raison d'être* of their separate existence; it has never been withdrawn; it is still regarded as vital by those who adhere to the organization formed by the action of those who formulated it and laid it on the table of the Synod from which they withdrew, and its terms have repeatedly been invoked by many of the members of the seceding body as presenting a barrier to any Union with the Presbyterian Church of Canada in connection with the Church of Scotland. By that protest every member of the latter Church is branded as unfaithful to the Great Head of the Church; as being, to put it in plain terms, no Christian at all, and as out of the pale of salvation. If the members of that Church consent to its annihilation as a separate religious body, they acknowledge that all the charges in the protest were well founded; that the Church and all its ministers, members and adherents have been for all these years guilty of disowning Christ; that she has in reality been