

in Councils or Synods, may be loudly proclaiming certain great truths with their lips, which have no hold on their hearts, and which, through their want of fidelity to their pulpit and pastoral duties, are rapidly vanishing from the minds of the people. That our scriptural Standards fully and explicitly present the truth as it is in Jesus, will, at least, not be denied by the Protesters, and we think it may be affirmed, without fear of contradiction, that this truth is at present honestly preached from all our pulpits. This, we humbly conceive, is the proper way to proclaim to the world, and to sister Churches, what our views of Divine Truth are, and it is certainly not the least efficacious mode of testifying against the peculiar errors of the times, or those errors which are common to depraved man in all ages.—But the Preamble goes on—

“ And whereas those great and fundamental truths which respect the supremacy of Christ in His Church,—the spiritual independence of her Rulers, their exclusive responsibility to her great Head,—the rights and privileges of His people,—and the proper relation which should subsist between the Church and the State, are in the present day endangered, and have actually been overborne in the Established Church of Scotland, through recent encroachments of the State upon the spiritual Province, and submitted to by her.”

Even should all that is here assumed be admitted, its application to this Church, or its bearing on the present case might safely be denied. When did the Synod in any way appear as an apologist for the course pursued by the Civil Courts in Scotland in reference to the Church? Nay, in as far as the Civil Courts were making encroachments, as seemed to many among us, on the spiritual rights of the Church, the Synod did in the most explicit terms declare that such encroachments were wrong, and ought to be resisted, not only in Scotland, but in every other part of the Christian world. Nay more—the Synod has declared, for itself, that it is prepared to resist at all hazards, any secular interference with matters that are purely spiritual. Whether with sufficient evidence before it for forming a judgment or not, it is needless now to ask,—it cannot, however, be denied, that when the Church of Scotland was believed to be struggling against secular interference, the Synod sympathized with her, and that, in as far as it was apprehended she had made sinful concessions, it deeply deplored these, and openly and frankly condemned whatever seemed, even remotely, to imply the sacrifice of any portion of her spiritual rights or ecclesias-

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