

port recently sustained by the General Assembly, have expressed the following views on this subject, and in these they are supported by many Presbyterians in this Province, and especially by many among those who now remain in the Synod in connexion with the Church of Scotland:

"An effort it is understood is to be made or rather is now being made in the Colonial Legislature of Canada, to procure the incorporation of the Presbyterian ministers there, heretofore connected with the Scottish establishment, as a separate Presbyterian Church, adhering simply to the Westminster standards, and to the Presbyterian form of worship, and the vesting in them of the property and endowments, and interest in the Clergy Reserves Fund, now secured by law to the recognized branch of the Church of Scotland there. Such a measure the Committee will, with the approbation of the General Assembly, steadily resist as a gross invasion of our church's rights, and of those of her faithful and adhering brethren and children in that colony; and if such an act should pass the local legislature, they contemplate using every means in their power to have it disallowed by the Government at home. At the same time, the Committee cannot recommend to the Assembly to comply with the request of some of their transatlantic brethren, by assuming a direct appellate jurisdiction over the Colonial Churches. The Assembly has formerly distinctly declined this, and the Committee are satisfied that they have done so on good and sufficient grounds. And though the relation between the Parent and Colonial Churches, as regards those members of the latter especially who have not received either ordination or license from the parent Church, may be somewhat anomalous, they conceive that the mark of a Colonial Church, in *bona fide* communion with the Scottish Establishment, admit of being defined with sufficient precision, and would not be exhibited by a church constituted as it is proposed the new Presbyterian Church of Canada should be."

By this quotation it appears, that it is held by the General Assembly of the Established Church, that if the Synod of Canada in connexion with the Church of Scotland has the right of final and independent jurisdiction in some matters, she has no such right in regard to the regulation of her intercourse with the Established Church of Scotland, that she is bound by her very constitution as a branch of that Church to be in friendly communion with her, and that she holds her endowments from the State on the ground of continuing in such communion. And were this interpretation of the relation in which the Synod has hitherto stood to the Established Church of Scotland allowed to be correct, there would, we apprehend, be no possibility of avoiding the conclusion that the terms of that relation, involved the fullest approbation on the part of the Synod, of the doctrines and government of the Establishment, and identified the responsibility of the former with the latter, in the closest and most inseparable form.

We admit that our views of the relation which has hitherto subsisted between the two Churches differ widely from the above.* We hold that the Presbyterian Church of Canada in connexion with the Church of Scotland was thoroughly and truly an independent branch of the Church of Scotland, and entitled as such to determine her relations with that Church as well as with any other Church—that the connexion expressed in her designation was entirely a voluntary one—and that the ground on which she held her endowments from the State, was her recognized position, not as a part of the Church of Scotland,

* It is due to some of our brethren to state, that their views of the relation between the Synod and the Church of Scotland, coincide with those contained in the quotation above given, from the report of the Colonial Committee, and that the grounds on which they felt called to secede were thus, if possible, stronger even than those, on which the decision of the majority among us rested.

or as necessarily bound to be in connexion with her, but as occupying the place and doing the duties of that Church in Canada. And we are satisfied the more the subject is examined, and examined with a reference to the principles of Presbyterianism applicable to the case of Colonial churches, that this representation will be found to be correct.

But whatever the views held upon this subject, there can be no question that the connexion subsisting between the Synod and the Established Church of Scotland, whether constitutional or discretionary, was from the first of the closest and most intimate kind. That connexion was expressed in the designation of the Synod—in order to enjoy the recognition of it by the Establishment, the inherent powers of the Synod to confer ordination, and to grant license to preach the Gospel, were both of them for a time suspended—on the ground of it, the assistance of the Establishment was sought for and obtained in securing for the Synod the recognition of her right to the Reserves—in virtue of it, the ordination by the Synod of the Licentiate of the Establishment was allowed to be equivalent to ordination by the Presbyteries of the Church at home—through the interpretation put upon it, Presbyteries in Canada have been in the practice of admitting Licentiate, Ministers and Elders of the Establishment in Scotland, on the same footing as if they had been licensed or ordained by the Synod in Canada—as one of the privileges resulting from it, the closest intercourse in the way of friendly correspondence, and of asking and receiving advice in matters of importance, has all along been maintained—and as if to leave no doubt that the connexion was as real and as close as it was possible to be, the Synod has in various ways, and especially in her correspondence with other churches, all but identified herself with the Established Church of Scotland.

And what, Brethren, we ask, is the simple and obvious inference to be drawn from this statement of the connexion between the Synod of Canada, in connexion with the Church of Scotland, and the Established Church of Scotland, but this, that the terms of that connexion involved, on the part of the Synod, the fullest approbation of the doctrines and government and discipline—at least in all matters vital and fundamental—of the Established Church. Did not the formation and continuance of that connexion virtually imply before God and the world, that we looked upon that Church as a pure Church of Christ, as a faithful witness for his truth, as free from sin in all matters vital and fundamental? If that Church was not in our conscientious belief, thus pure and faithful and free from sin, then we had no right to be in such connexion with her; and the formation and continuance of that connexion, therefore, was the giving as deliberate and distinct a sanction to the doctrines and government and discipline of that Church, as it was possible to give. While it is true our first object in the connexion, was to gain support and strength for ourselves, at the same time our whole influence as a Church was thereby employed to support and to strengthen her. The Christian world interpreted our connexion in this view, and there can be no doubt that the Great Head of the Church put upon that connexion the very same interpretation. If the Church of Scotland has been a faithful witness for Christ, then by that connexion have we been witnessing for Him; if on the contrary she has been unfaithful, then by its maintenance have we been witnessing against Him.

But again we have said, that by continuing that connexion, the Synod have given their sanction to the sins of the Established Church, or at least have declared that they regard them as slight and venial—that they have witnessed, in a word, not against her but for her.

If the connexion between the Synod and the Established Church implied approval of the doctrine and government and discipline of the latter in time past, as we apprehend you must now be satisfied was the case, then you will see at once, that it follows as a necessary inference, that the continu-

ance of that connexion, after the Church of Scotland had sinned, and sinned in matters vital and fundamental, as we have proved to you she has done, after, in a word, she had practically denied the sole Headship of Christ over her Church, has involved the sanctioning of these sins, or the very least is tantamount to a declaration, that these sins are held to be slight and venial and not vital and fundamental in their nature. When the Established Church perpetrated acts and put an interpretation on her standards and constitution, utterly Erastian in their character, and subversive of the authority of Christ over her,—acts and interpretations, which the Synod could not *lawfully* approve or sanction, then it is obvious, it became the duty of the Synod to terminate a connexion by which such approbation or sanction was expressed. And when, in contempt of this obvious duty, the Synod refused to terminate that connexion, then it is as plain, they gave by that refusal—virtually and really if not formally—their approbation and sanction to these acts and to that interpretation; or, if they might still be supposed to allow, that sin had been done, they at all events practically avowed, that they held the sins involved in them, to be of such a nature, so slight and venial, and so little deserving of reprobation, as to be not incompatible with friendship, not inconsistent with that approbation and support, which the friendship of churches is justly understood to imply.

And what accordingly is the legitimate inference which the Established Church of Scotland, the Free Protestant Church, the other Churches of Christendom, and the world at large, will deduce from the refusal of the Synod to terminate that connexion—plainly thus, that they, that is the Synod, do not think that she has practically denied the doctrine of the sole Headship of Christ over her Church; and that, if they do not actually approve of all that she has done in the matters connected with her disruption, they at all events do not hold her errors or defections to be such as to warrant her office bearers, or even the people of Scotland, to withdraw from her communion. It will be looked upon, and justly, as a virtual defence of the Establishment, and a virtual condemnation of the Free Protestant Church. It will be regarded, and felt as well as regarded, as the casting in of the influence of the Synod to the support of that cause, by the evil success of which, the rights of the people of Scotland have been trampled under foot—the constitution of the Church and of the Kingdom of Scotland invaded and set at naught—the Government of Christ's house delivered over into the hands of the civil power,—and the honours that are due to the Crown of the Redeemer declared to belong to the Crown of Cæsar.

And now, Brethren, are we not warranted to add:—therefore we have been compelled to withdraw from communion with the Synod; we have felt it an imperative duty to free ourselves from the guilty responsibility for the errors and defections of the Established Church of Scotland, which she has voluntarily assumed, and to organize, as a faithful witness for Christ in this matter, the Presbyterian Church of Canada.

At the recent meeting of Synod, at which the disruption occurred, the proposals with which we came before our brethren in that body, were, we conceive, simple and reasonable. We submitted that it was the duty of the Synod to terminate her peculiar connexion with the Established Church, and proposed with this view, that the connexion should be declared at an end; that the clause in her designation expressing connexion should be dropped; and that a resolution should be passed, expressive of the determination to enforce and carry out the principles on the subjects at issue between the Establishment and the Free Protestant Church, to which, in various forms and at various times, the Synod had pledged herself. These proposals, with the particular reasons on which they were severally based, you will find embodied in the following resolutions, moved in amendment to the resolutions which were carried: