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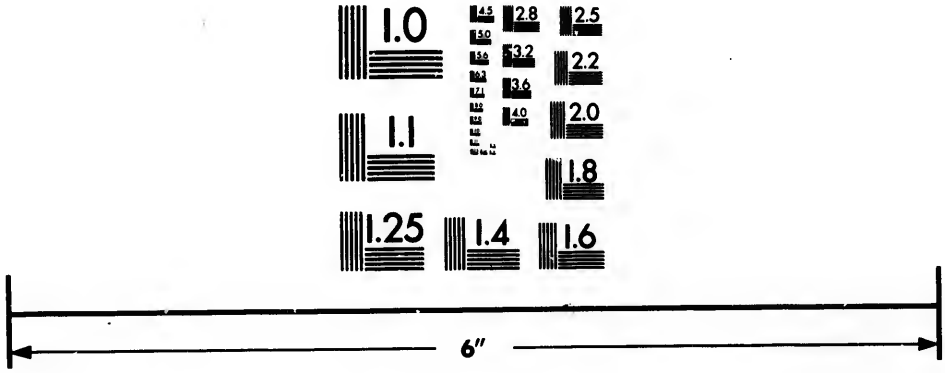

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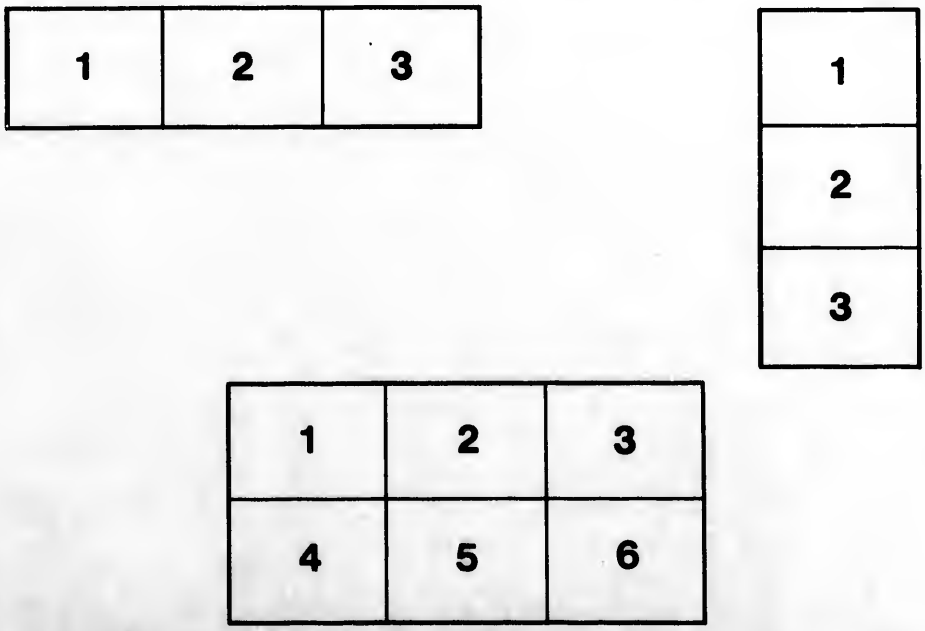

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DRAFT

OF AN

ANSWER

TO THE

DISSENT AND PROTEST

OF CERTAIN

MINISTERS AND ELDERS

WHO HAVE SECEDED FROM THE SYNOD OF CANADA IN CONNEXION WITH THE

CHURCH OF SCOTLAND.

BY THE COMMITTEE

APPOINTED BY THE SYNOD

FOR THAT PURPOSE.

KINGSTON,

PRINTED AT THE CHRONICLE & GAZETTE OFFICE.

1844.

JOHN CREIGHTON, Printer.

DRAFT OF ANSWER, &c.

As those Ministers and Elders who have withdrawn from the Synod, have laid on the Table a Protest containing reasons for the step they have taken, and as that Paper has been by them sent forth to the public, the Synod deems it needful that it should be fully answered, so that the Members of the Church which has been so seriously affected by this movement, may be able to form an impartial judgment on the whole case. As the Protest is divided into a Preamble and Reasons, each of these divisions shall be taken up in its order.

The first position laid down in the Preamble is,—"Whereas "the Church, as the Divinely constituted depository and guardian "of revealed Truth, is specially bound to lift up Her testimony for "those particular truths which are at any time endangered or over-"borne by the antagonist powers of this world."

It is not against particular truths, but against all the grand doctrines of the Gospel, that the world manifests its enmity. Nor is it easy to say which of these doctrines the World dislikes most. It may, however, be safely affirmed, that the peculiar doctrines of the Gospel have never been so deeply injured, nor so fatally overborne, by the enmity of the World, great as it is, as by the ignorance, vanity, and ambition of those who have held rule in the Church. It has been in the house of professed friends that Christ has been most deeply wounded. With these remarks, the principle as laid down by the Protesters is fully admitted.

But then how is this, or any other Church, to give effect to that principle. The simple answer assuredly is,—by unfolding, in its Standards, not particular truths, but the whole sum of saving knowledge, and by giving a faithful developement of it from its pulpits, and an exemplification of its practical principles in the lives of its members. The Church that acts thus, takes the best course, under the guidance of the Holy Spirit, to conserve Truth within its own pale, and repel the assaults of error, whether these be made by the men of the World or by Ecclesiastics. Although we would not be thought to under-rate occasional Synodical testimonies to particular truths, yet those who are sufficiently versed in Church History will be at no loss to advert to instances, both in ancient and more recent times, which but too plainly show, that Ministers,

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 re-
"spect the supremacy of Christ in His Church,—the spiritual in-
"dependence 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 sub-
"mitted 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-

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 encroach-
"ments, 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 Protesting 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 conside-
"rations of a general kind, which should have led them to testify

" against the defections and corruptions of the said Established " Church, were specially bound to do so because of their connec- " tion with said Church, and because also of reiterated testimonies " solemnly and deliberately lifted up by the Synod in former years " on behalf of the contendings of those who have been compelled to " secede."

To this it is answered—that the Church shall in all spiritual matters be independent,—that the voice of the communicants shall be fully heard in the choice of their Ministers. These are the avowed principles of the Synod. These principles it has all along held; and its practice has been in perfect conformity with them. All who hold these views, and, *in a Scriptural and orderly way*, endeavor to give them effect, shall ever have its approbation. It was on this ground,—it could be on no other,—that the Synod expressed its sympathy with those office bearers of the Church of Scotland who have now constituted themselves into what is called "the Free Church." But this was on the part of the Synod *a testimony to principles, not an adherence to a party*, still less a pledge on its part to approve of or to follow the course which might be adopted by any party holding these principles. By not attending to this simple and important distinction there has arisen a confusion of ideas by which designing men have perplexed and misled the unthinking. In so far as "the Free Church" embraces sound principles, this Church, of course, accords to her its hearty approbation, and in so far as her members have, *from conscientious motives*, made sacrifices in support of them, they have its esteem and sympathy. But although the Synod cherish high respect for the distinguished talents of some of the Ministers, who have seceded from the Church of Scotland, yet it scarcely thinks that even they can communicate any new views to it on the principles in question, and sees not how they can desire its practice to be freer or more independent, in spiritual things, than it is. Nor can the Synod help thinking that, knowing, as "the Free Church" did, what the principles and practice of the Church in this Colony were, it would have been wise in her to have let it alone; or if she deemed it fit to extend her influence to Canada, to have employed that influence to repress agitation, and preserve peace and harmony among its people. Had such a course been pursued, it might have yielded fruits which would have been to herself and her friends not the least among "the unequivocal tokens of the presence of her great Head." All know who has said—"Blessed are the peace-makers."

Let it, however, be stated once for all, that although "the Free Church" has pursued a course towards this Synod in a high degree, unwise and uncalled for, yet the Synod bears no ill-feeling towards her, and its earnest desire is that she may be made instrumental for good to the immortal souls of those who have joined her. Still let it be clearly understood that the testimony given by the Synod was a testimony to *principles*, and laid it under no obligation to follow any *party*, either in Canada or Scotland.

But if the Synod has already, as it really has, testified plainly and fully to these great truths, what more can be required? If its honesty is above suspicion, the testimony given ought to be admitted as a sufficient expression of its mind; and if it have no weight of character, what avail reiterated testimonies? But the truth is, both its moral influence and its testimony have already been employed, precisely as the Protesters wished. What then—would they have the Synod testify for ever? Do they desire the Synod to set herself up as the Censor of all Christendom? Are her annual meetings to be scenes of strife and contention, because some individuals think certain truths are not sufficiently supported, or because certain errors are said to exist in those Churches in Europe or the United States *with which we are less or more closely connected?* If the Synod really had the folly and arrogance to assume a position of this sort, is it to testify only against one class of errors, and to wink at others, possibly not less pernicious, although, from temporary circumstances, less odious? The folly of this were unspeakable, and the guilt of it certainly not small,—for were it attempted to reduce it to practice, the Ministers of the *Gospel* must abandon their grand and immediate work, which is to proclaim the gospel of the grace of God to their people, and testify against *those errors to which they are more specially exposed in the Country in which they live.* More than one denomination of Christians might be indicated, who have been so engaged in keeping a vigilant eye on the errors of others, that they have had but little time, and have shown but little inclination, to expound Gospel Truth, or cultivate practical piety within their own borders.

Yet God forbid that this Synod should be indifferent to the state of Religion in any section of the Saviour's visible Church. But having remonstrated where remonstrance appeared to be called for, surely it has freed itself from all participation of sin in the matter. For it cannot admit of doubt, and will not bear debate, that, if this Branch of the Church have no voice in the Councils of

the Church in Scotland, it cannot be held responsible for the opinions or practices of the Church in that Country, unless, by some deed of its own, it has expressly sanctioned these. The Protesters seem to be aware of this : hence in their Resolutions,* they declare the connection with the Church of Scotland to involve little or nothing of responsibility irrespective of the actings of the Synod. The correctness of this is not weakened by its being contradicted in the Protest. It is true, in this latter document, the "Connection" is made to imply the most weighty responsibilities—and yet it seems there is no substantial "Connection," or if there be, it ought to have been dissolved by the testimony the Synod has already borne. It is not the duty of the Synod to undertake the hopeless task of reconciling these contradictions. But the following statement will, it is hoped, be found to have the simplicity, consistency, and force of truth. 1st.—That the Synod has never either directly or by implication said that the "Connection" involves responsibility *on Her part*, for the actings of the Church of Scotland. Nor—2nd, was it ever surmised, when it gave its testimony, last year, to certain principles, that this implied, either immediately or remotely, a severance of the "Connection" *as it then existed.* To affirm either, is a mere fancy, or an after thought seized upon to suit the occasion.

On this both parties are agreed, that the connection with the Church of Scotland implies no ecclesiastical jurisdiction. Nor will it be affirmed with truth, that the connection has ever, in a single instance, interfered with the freest action of the Synod or the firmest adherence on its part to the principles it has avowed. Yet did it think that the Church of Scotland had fallen into errors so great as to destroy her character as a Christian Church, and did she, after admonition and warning, persist in these, the Synod should feel itself called upon not only to protest against her errors,

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*"The Synod do not hold themselves responsible for the principles adopted, or "the practice followed by the aforesaid Church," (the Church of Scotland,) "nor do "they consider themselves bound, in virtue of any such responsibility to make her "divisions or even her disruption a ground for action on their own part, or even for "considering formally the questions, by which these divisions or that disruption may "have been caused."

And again—"This Synod consider that the clause in their designation '*in connection with the Church of Scotland*' * * * * does not of itself, and irrespective of the actings of the Synod, imply connection with the Church of Scotland, or "limit their freedom of action in relation to her, or *in any way identify their responsibility with that of said Church*, and might therefore after having been distinctly "explained, *without any compromise of principle be retained.*"—[Mr. Bayne's Resolutions, 2nd and 3rd.

but utterly to disown her. If the Synod has said any thing that warrants such conclusions, let it be produced. But it cannot. Nor have the Protesters in plain terms said so,—yet the measures they wished to force on the Synod, as well as the course they have taken, inevitably lead to these horrid conclusions, or the whole of their procedure is utterly inexplicable.

That there is a connection is readily admitted, and as the Synod sees no cause to be ashamed of it, so it does not hesitate honestly to state what that connection implies. It is a connection, 1st, *Of Descent*,—2nd, *Of adherence to the same Standards*,—3rd, *Of friendly intercourse,—ministerial communion, and Christian fellowship*. The first cannot be given up, even if it were desirable to do so. The second there is on the part of the Synod at least, and its people, no wish to give up. This Church represents the Church of Scotland in her Standards, Doctrines, Worship, Discipline and Government. To all this, and to the connection in all this, the members of the Synod cleave with their whole heart. And no one will deny that *in these respects* the Synod can represent the Mother Church in this Province without representing her or being in any way identified with her in what is peculiar to her position as an Establishment in Scotland. With these peculiarities, as practical matters, the Church in this Country, has never had, and never can have any kind of concern; and just as little to do with her actings as an Established Church, unless it can be shown, not by obscure inferences, but by plain reasonings, that her actings in this respect destroy her claims to the character of a Church of Christ. But this is not affirmed. Hence this Church is warranted to support the connection on the third ground, viz: friendly intercourse, and ministerial and Christian communion and fellowship. And when it is remembered that of all the daughters of the Reformation she has been the fairest, and the most useful in the world,—and that she has been made, for ages, the instrument of unspeakable good to multitudes of immortal souls both at home and abroad,—and when it is borne in mind that there is yet within her pale, her enemies being judges, a vast amount of high talent and genuine piety, both among her Ministers and people, who dare assert that the Lord has cast her off? Surely the language of reprobation is not the language which enlightened charity dictates as applicable to the Church of Scotland, and especially from her Children. Has she erred? Let us go to her and tell her her faults. This would be wise and Christian, but to curse her and turn our

back upon her, is neither. She has of late,—the symptom is good,—borne herself with a generous meekness. She will listen to admonition, if properly tendered, and the Synod never forbade these Brethren to take this course.

But it seems a wish was expressed through Petitions from congregations and Overtures from Presbyteries, that the connection with the Church of Scotland should terminate, and that the Synod should alter its designation.

This statement is fitted to mislead from the manner in which the sentiment contained in it is expressed. There is no wish, at present, to speak of the arts by which petitions may be got up, but simply to advert to facts that admit of no question. Before the disruption, the Synod embraced more than two hundred organized Congregations. About twenty of these, or a tenth part of the Church, laid petitions on the table of the Synod, while of the overtures from the Presbyteries, *only one seemed to wish* for any constitutional change, and even that Presbytery [Hamilton] made no such demand as the statement in the Preamble would lead the reader to suppose!—The Papers have nothing of intrinsic worth in them, yet it might have been well on various accounts, for *some* of the Protesters to have refreshed their memories by a re-perusal of such documents as the Resolutions of the Congregation of Galt, and the Overture from the Presbytery of Hamilton!! The fact is, the Synod, notwithstanding the violent attempt made by certain parties to agitate Congregations on the subject, had no evidence, from what was laid on the Table, that there was any thing like a general wish expressed throughout the Church that the Synod should either alter its designation, or virtually excommunicate the Church of Scotland. The latter of these points has already been spoken of—the former now demands a few remarks.

It is the opinion of many persons, and some of them men to whose opinion on a matter of this sort it is hardly possible to pay too much deference, that for the Synod, *by its own mere motion*, to alter its style or designation in law—would be at once to alienate a vast amount of the property of the Church. Indeed on this there can scarcely be a shadow of a doubt. Now, when it is considered that the mind of the Church was but very partially expressed through the petitions presented, while in all probability the few Congregations that did petition, or rather the few persons who attended those meetings at which petitions were got up, comprehended but very imperfectly the ultimate effects of the steps they asked

the Church to take, was the Synod, as a mere Ecclesiastical Body, at liberty to pass a vote which would destroy all legal claims to the property. Whether after in the fullest possible way explaining to the Congregations the temporal consequences of the course to be taken, and after having received a general sanction to that course from those more immediately concerned, the Synod were warranted to unsettle or entirely vitiate the titles by which Churches, Glebes, and other property is held, might have been made a question of expediency if not of law; but with the very partial expression of the popular mind which had been given, to have subverted the great temporal interests which were at stake would have been a piece of gross ecclesiastical usurpation in things secular. This Church is Presbyterian, not Congregational,—hence, while it readily admits an expression of the mind of the people on any weighty matters that may come before it, yet it cannot allow that the popular will shall decide Spiritual questions in its Church Courts. But this matter was by no means purely Spiritual. Every one sees that it involves great temporal rights, and rights in which the people, as well as their children for many generations, have a deep and direct interest. It is true the people may, if they choose, throw away their rights, or trifle with the most precious interests of future generations, or sacrifice their property, but for the Synod to do either, without even consulting them, would have been a stretch of ecclesiastical despotism which could not be too severely reprobated. This however was the course which the Synod was urged by the Protesters to take.

Yet the Protesters cannot assume, whoever may do so, the lofty air of men who are utterly forgetful of temporal things; in as much as they manifest, both in their Resolutions and Protest, an anxiety and conviction, contrasting, whether favourably or unfavourably, with the conduct of those in Scotland whom they profess to imitate, that no temporal sacrifice, however slight, shall follow the step they have taken.* There are different ways of retaining property, and some men have as strange notions on this point, as others have

*"They solemnly pledge themselves that should the British Legislature declare "this to be their understanding of these terms, they shall at once, *and without further "struggle*, submit to their decision—only protesting against its injustice, *and reserv-"ing to themselves and their successors, to use all competent means for inducing the "Government to acknowledge their rights.*"—[*Resolution No.* 3.

"Further also we protest in behalf of ourselves and those of the people of this "Church, who may now or hereafter adhere to us, *that we hold ourselves entitled to "all the property and endowments, of whatever kind, now in our possession.*"—[*Protest*, Section 7.

of the arts by which it may be acquired; but no man of sound principle and understanding will say that had the Resolutions of the Protesters been carried, the Synod could, either in *honor* or law have retained its property, that is to say, after altering its designation and *changing the conditions* on which that property had been granted and was held. But great principles, it was asserted, were at stake, and it was asked if considerations about property were to be permitted to endanger these? Assuredly not. Perish, (will, we trust, ever be the language of the Synod,) all temporal possessions, sooner than one iota of the Church's Spiritual heritage be lost. But it is denied that any Spiritual rights whatever were in danger, and it is further denied that the Synod had a right while all its Spiritual functions were entire and unembarassed, capriciously to vote away the property of the Church, merely with a view to honour or to humour a party in Scotland.

So much for the Preamble. The reasons which are assigned for the Secession which has taken place must now be considered.

"*First*,—That in our conscientious conviction this Synod are "thereby giving their virtual sanction to the procedure of the "Established Church of Scotland, in the great questions at issue "between that Church and the Free Protesting Church of Scotland, "and lending the weight of their influence as a Church to the sup-"port of principles which are incompatible with the purity and "liberty of any Church by which they are allowed, and which are "fitted at the same time to do grievous injury to the cause of the "Redeemer throughout the world."

The answer to this shall be brief, yet it cannot be given without a slight repetition of matter which has already been somewhat fully noticed.

In employing the words "in our conscientious conviction," the Protesters have entirely forgotten,—for there is no wish to accuse them of wilful misrepresentation,—what have been the declarations of the Synod, and what has been its practice. Did not the Synod last year declare its mind on the principles said to be involved in the questions at issne? It would appear that in the estimation of the Protesters, the testimony of the Church, a testimony emitted by the Protesters themselves, is to be construed in a manner directly contrary to its obvious meaning. Her approval means condemnation, and her condemnation means approval! Did not the Synod, by a majority, approve of those who stood up, within the

Church, for the spiritual independence of the Church at home,—did she not condemn interference by the Civil Power in things purely spiritual? What has she done to bring her honesty or consistency in these matters into question? But beyond giving her testimony and employing remonstrance, what right has the Synod to make herself a party in the questions which were in dispute betwixt the Established Church and those who had left her in Scotland. To fling herself into the conflict which has been carried on at home,—a conflict with which it was declared last year that the Synod had nothing practically to do,—would have been no proof even of wisdom, principle, or enlightened benevolence. To take a course of this kind could have served no good purpose in Scotland, while it would to a certainty have injured if not ruined ourselves. When a neighbour's house is on fire, benevolence requires that we make every effort to extinguish the flames, but to kindle our own in order to show how much we feel for our neighbour, is assuredly a kind of sympathy as novel as it is irrational.

The second reason is little more than an explanation of the thought contained in the first.

"*Second*,—That in a case relating to a Church in which they "have many and obvious reasons for feeling a very deep and spir-"itual interest, a cause too in which the honor of Christ's Crown "and the interests of His kingdom are intimately concerned, they "have refused to discharge the obvious duty of lifting up a full and "unambiguous testimony for the truth, and thereby strengthening "the hands of those who are witnessing for Christ and suffering "for his sake."

The guilt, then, of the Synod, after all, is not that she has taken no part in the question, or has stood by with closed lips, but that she has not given her testimony fully and unambiguously. It is denied that the testimony given last year, or on any former occasion, is chargeable with ambiguity. It cannot be that those who signed this Protest are ignorant who the individuals were that drew up that testimony, and who they were that voted for it. But suppose it were not to the satisfaction of some who were present this year,—men of sounder judgments and more tender consciences,—why did not they,—why did not all the Protesters, ask for a fullerer testimony? No such request was made,—no such Paper was laid on the Table. For although the Synod had said last year, and in this the Protesters joined, that we had discharged our duty, and were not called to meddle farther in the matter, yet this did not preclude an

additional and more distinct manifestation or declaration of principles, if this were deemed proper. But the fact is, as the Synod might say to the Protesters, ye came not seeking a more ample testimony to great truths,—for your Resolutions are neither in the form nor spirit of this,—but ye came demanding an act of excommunication against the Church of Scotland. The Synod would have granted the former, but shrunk from the latter. It is in vain for you to disguise it, for if all intercourse and connection with that Church is to terminate, and if we are to abjure her very name, we may not go about the business with all the accustomed usages, yet the thing nevertheless would as really have been done as if it had been done with all formality. We would, in effect, by complying with your demands, in the circumstances, and upon the grounds set forth, have pronounced the Church of Scotland to be no Church of Christ. We repeat it,—this is the testimony you wished, or it is impossible to conceive by what motives you were actuated, or what intelligible end you had in view. But you seemed to lack the courage plainly to announce your wish. Hence the attempt to veil the real object under certain abstract phrases and equivocal terms. But when an act of this kind must be performed, it ought, we think, to be gone about with a solemn and painful reluctance, and should be announced with a meek yet manly simplicity. We are sorry to say that neither your conduct nor your written documents will bear to be tried by this test.

"*Third*,—That after solemnly pledging themselves in various "forms and at different times to maintain the great principles for "which the Free Protesting Church is now contending, and which "the Established Church of Scotland has practically repudiated,— "and especially after the import and sincerity of such pledges had "been brought into question by the actings of various ministers, "and even one of the inferior Church Courts, they have virtually "receded from their solemn pledges and destroyed the weight of ev- "ery expression of their opinions in favour of the aforesaid princi- "ples embodied in their Records."

In answering the above reason the Synod is compelled to repeat that it stands pledged not to men but to principles, not even to the practical application which others may make of true principles, —to principles which this Church held, and on which she acted before "the Free Church" was heard of, and while not a few of those who are now her leading men were the ardent supporters of that Patronage which they and the Protesters now so loudly condemn.

But here again it may be said to the Protesters, you break new ground—you accuse us of having receded from our pledges. This, if true, would be a serious charge to us, but, if false, it is a serious thing for you to make it. No doubt you have done it unwittingly, yet what will men think when they learn, as *we pledge ourselves to prove*,—and will prove,—that the charge is wholly without foundation.

What are the principles then to which we stand pledged and from which you say we have virtually receded? 1st. "The Supreme Headship of Christ over His Church." Now will any man, who has the least regard for his own reputation, say that we have receded from this? 2nd "The rights which Christ has conferred on his duly constituted office-bearers to rule and minister independently of all external control." We stand pledged to this. Have we receded from it? 3rd. "The privilege Christ has bestowed on his people of exercising a *free concurrence* in the appointment of those office bearers." We do not presume to set any bounds to what the Protesters may represent us as pledged to. But we know to what we pledged *ourselves* and these are the principles to which we stand pledged by the Resolutions of 1843, and similar recorded declarations.

It is unworthy of upright men to say in an easy affirmatory way, or try to make it out by sophistical reasoning or circuitous inferences, that the Synod has abandoned any pledge which she has ever given on the matters in question. Such charges must rest on more solid grounds, or men may begin to whisper that testimonies are sometimes borne which accord but little with the precept which says "thou shalt not bear false witness against thy neighbour."

We recede from our pledges!—No. But we say to the Protesters *you have done so*. Ye are the men who pledged yourselves last year, "to pray to Almighty God that He would of His Grace "and good Spirit, turn the hearts of all concerned so that the deep "wound inflicted on the Church of our Fathers might be healed, "and the breaches repaired."—Now your language is "raze her, raze her."

You pledged yourselves not to enter on the discussion or the decision of these questions for yourselves, as no discussion or decision of the kind was required here. This was wise. But let your conduct for months past and the course you have pursued in the Synod, be compared with it,

Yes, and you pledged yourselves "to seek the peace and well being of the Synod."—You have rent it in twain. And this has been done in defiance of all consistency, and while no principle was in peril. Talk of consistency and adherence to pledges! Before God and the Christian world we say it, we have receded from none of our pledges. Read *your* Resolutions of last year and be silent, or honestly confess that you understood the Synod not pledged to principles but to a party,—to stand still or move, as that party might direct.

But then our "sincerity has been brought into question by the actings of certain Ministers and even one of the inferior Church Courts." We presume this refers to the answer that was returned by certain of our Brethren to a letter from the Colonial Committee of the General Assembly of the Church of Scotland. This matter has been much mistaken by many, while by some it has been grossly misrepresented. A few remarks will serve to place it in a clear and unexceptionable light.—1st. Was it not again and again declared by the Protesters during the debate, that they had no objection that those who wished to retain their Status as Ministers of the Church of Scotland should do so, and still remain connected with the Synod? But to grant this and yet forbid them as individuals to correspond with any Minister or Office-bearer of that Church would have been a cruel mockery of their privileges,—a species of tyranny to which no man of honor or conscience could submit. 2d.—The Synod had not forbidden either individuals or Presbyteries to correspond with the Church of Scotland or any other Church.—It had retained its "connection with the Church of Scotland", consequently the authority of the Synod was not violated or in any way compromised. But 3d.—If these parties erred as to the manner of their correspondence, why did not the Protesters call them to account and have them tried, and if found guilty, have them punished by the Supreme Court? 4th.—The Church of Scotland did not write to our Church Courts, because she claims no jurisdiction over them, but she wrote to those who were licensed by her, or whom she supposed to be her licentiates. We presume she might have done the same thing had they been acting as Ministers of the Church of Holland, or of the Presbyterian Church in the United States. With the expediency of writing that letter, at the time, we have nothing to do. Although we confess, when thus explained, we can see no harm in it. Nor are we called upon to say how far it was prudent to answer it in the manner some did, as

this plainly must be left to the judgment of each one concerned. But that this, which really seems nothing more than the right of every free man, should be made a reason for the disruption of the Synod, when it never was in any regular way brought up as a complaint, appears truly extraordinary. Reasons were not rife when this one was chosen.

"Fourth.—That by leaving an open door for the admission of "Ministers and Elders from the Established Church of Scotland, "holding unsound views on the great principles aforesaid, they "have most seriously endangered the purity of the Church, and "brought even her independence into peril through the probable "introduction of office-bearers prepared to submit to the same en-"croachments of the civil Power by which the Church of Scot-"land has been enslaved."

If it be difficult to find anything solid in the reasons already gone over, we cannot accuse *this one* of weakness or evasion, as it contains as plain and bold a defiance of *a truth*, and as unwarrantable an assumption, as any we remember to have met with. We will not charge the Protesters with uttering a falsehood knowingly,—a falsehood which they must have been aware would tell powerfully against us wherever it could gain credit. Our impression is that in their determination to find reasons, where no reasons could be found, not only judgment but memory was at fault. Thus it must have been, else they never could have put down what is contained in the Fourth Reason, had they only remembered the Second Resolution of the Act of Synod passed the day before. Here it is—"2d. That the Members of this Synod feel themselves "called on by the present circumstances of the Church, to pledge "themselves to maintain the supreme jurisdiction of the Synod over "all its members, and over the Church in this Colony, against all "interference *from any quarter whatever*, and to frame an Act "declaring such supreme jurisdiction,—the said Act to be read "over to all Ministers and Probationers before their admission into "this Synod, to the end that it may be clearly understood by them "that the maintenance of such jurisdiction is a condition of their "admission." Now look at this.

We do not mean to say that this test,—for it really is intended to be such,—or any other, will keep *all* unsound men out of the Church. Such persons will creep in, whatever precautions may be used. But we put it to any man's conscience, whose mind is not blinded by party spirit, to say if anything more stringent could

be devised to guard against the errors which the Protesters, in common with us, profess so much to dread. Yet, strange to say, we are to be told that we have left the door wide open for the introduction of men who in a little while would bring our Church entirely under the dominion of the State. Besides, the Synod has really granted the very thing with which the Presbytery of Hamilton,—the Presbytery which contained the bulk of the Protesters, —asked, and with which they declared they would be satisfied. The respect entertained by the Synod for the Protesters is yet too great to permit it to characterize such conduct as this as it deserves. The subject is indeed so painful that it is better to dismiss it. It will be well for the Protesters that none of their enemies ever fall in with it in connection with the Synod's Resolution.

To come now to their Fifth Reason:

"Fifth.—That they have rendered the relation in which they "stand towards the Established Church of Scotland so doubtful and "equivocal, that even their declaration of spiritual independence is "necessarily deprived of all significance and weight; that the "terms on which the endowments are held have been in effect de-"clared to be such as are incompatible with the proper regulation of "their intercourse with other Churches, and even with free action "in many other matters of great importance; and that, moreover, "they have cast away the opportunity of placing this Church on a "basis which might have gathered around her all the sound hearted "Presbyterianism of the Province."

No evidence is furnished in support of what is here stated. But even were it admitted that doubts existed, on some of the bearings of the connection, this would surprise no man who reflects, that it is often difficult to define precisely the shades of obligation, and distinctly to state the respective interests of ***Bodies***, which stand in either a civil or ecclesiastical connection, and yet are not incorporated. But the relation of the Synod to the Church of Scotland, if not by *formal enactments*, is at least by ***usage***, so well defined that there hang no doubts over it which can perplex any enlightened and honest mind. The Synod has declared, by every mode in which such declarations can be made, that ***in all things spiritual she is uncontrolled***, that she has now, and ever has had an independent jurisdiction, and shall continue to exercise all the spiritual functions of an independent Church. If this be equivocal, it may well be asked—what is clear?

Well, but it may be rejoined, there is surely something equivocal in the position of the Church in this Province. It holds its endowments, it seems, on some equivocal and dishonorable terms! It is difficult to know how to deal with such a statement. The object of the statement is as plain, as it is painful to think it should have been made by educated and christian men. The fact is just this, that those Ministers of the Synod who have endowments, hold them now on precisely the same terms on which they have held them all along,—yes, on the very same terms on which the Protesters held and enjoyed their endowments during last year, and, as far as can be judged, would be willing to enjoy them for many years to come. If there be anything equivocal or dishonorable in this, they are in the same predicament with the Synod.

The affirmation that the Synod has "cast away the opportunity of gathering around it all the sound hearted Presbyterianism in the Province," is a grave charge, but, like all the others, is a mere assertion without any evidence to sustain it. It has been the ardent wish of the Synod to see the whole Presbyterian population, not only living together as brethren in Christ, but acting together in an ecclesiastical corporate capacity, and the past history of the Synod shows that something has been achieved in this way. Divers advantages, and some of these the most valuable, might have resulted from this, and we had cherished the thought that our position was the very one on which such a union might have been accomplished. We occupy the ground of the Revolution Settlement,—enjoying all its advantages with not a few peculiar to ourselves. Ours is indeed the very position which a great man in the "Free" Church has said is the safest and best in which any Church can be placed. It is as near as may be, that which the Presbyterian Churches in Ireland have long occupied. It is not difficult to conceive how a Presbyterianism, semi-Independent and otherwise spurious in Church Government, or unsound in its doctrines, *should not unite with us*, but how sound hearted Presbyterians *should stand apart from us*, would be difficult to explain, did we not know that union and separation are with many persons almost convertible terms. Our Brethren, we hope, will not lose the opportunity which it is said we have cast away.

Any hints from their Brethren whom they have left may, at present, be received with suspicion, yet these Brethren cannot but hint that *their parting from the Synod* will not quite qualify them as a centre of unity unless they are prepared to part with some prin-

ciples and practices which they at present profess to hold as strongly as the Synod. Will not their Establishment principles and avowed determination if possible to cling to their State endowments, create some difficulties in the way of a union with conscientious Voluntaries? Will not their use of the Paraphrases create some obstacle to a union with conscientious Antiburghers? While another class of Presbyterians will demand, as terms of union, the use of an entirely new Psalmody. Alas! we have been taught now, if never before, how easily division may be made, but it would appear the Protesters have yet to learn how hard it is to bring about that which they have so wantonly cast away,—the union of the Church. A few remarks will suffice for their sixth reason.

"*Sixth.*—That they have given additional weight to the practi-
" cal argument against Establishments, furnished by the present
" position of the Established Church of Scotland,—strengthened
" the hands of those who, in this Province, are denying the law-
" fulness and expediency of all National Endowments for religious
" purposes, and rejected the opportunity which God in His Provi-
" dence had afforded them of proving to the world that entire free-
" dom of action and a jealous determination to guard against the
" encroachments of the Civil Powers were perfectly compatible with
" the enjoyment of the countenance and support of the State."

That the Synod has done all this, or any one thing to produce such impressions, is assertion without proof, uncharitable assumption, and groundless insinuation, for which our conduct in no way or manner furnishes the least warrant. Were we to attempt, in a formal way, to meet charges of this sort, preferred as they are here, we must, in the eyes of all thinking men, forfeit every claim to judgment and integrity. Do the Protestors seriously mean to say that the Synod has done any one thing by which its spiritual independence is impaired,—its powers as a Church of Christ endangered, or its honour in any way compromised in order to retain its endowments. If they do, we challenge them to the proof;—but if they do not, or cannot prove what they say, we ask in the name of honesty, why cast such aspersions upon us? We can understand how such statements may be made by a heated partizan, at a public meeting, in the conflict of secular politics; but how high minded men,—men of piety, could have calmly put their names to a Paper containing such groundless and disreputable surmises, surpasses our comprehension. We are quite aware, however, that the sixth reason will be readily listened to, and eagerly embraced by a certain

class. It is level to their capacities, and suitable to their tastes.—This will give us little concern while we can fearlessly leave it without a single additional remark, in the hands of those who know our principles, and what our past conduct has been; and who will be at pains to read the Act of the Synod, and enquire how it warrants the statements which are here made against us. With great sincerity we aver that had we entertained far greater fears *of injury* from the Protest than we do, these fears would give place to pity and shame, when we think that those with whom we have to do should have recourse to such mean and unworthy devices to blacken our character in the eyes of the public. But we now come to their last reason.

" *Seventh.*—That in a matter in which the consciences of many " of their brethren were aggrieved, and for refusing relief in regard " to which no moral necessity could be pleaded on their part, such " relief has nevertheless been refused."

Not only every Ecclesiastical Body, but every Christian man should be careful not to wound the conscience of others. While even those who may be weakly sensitive, if sincere, ought not to be needlessly aggrieved. But forbearance, not action, is the rule in this case. This forbearance the Synod was prepared to extend in the amplest possible way to these Brethren. They had perfect liberty to protest. Their protest would have been recorded, and thus their consciences might have been exonerated, unless the Synod were chargeable with holding deadly errors, and refused to be enlightened or reclaimed.

But what was wrong?—what was it that aggrieved conscience?—for this is the question which plain men will ask, and to which they will demand a plain answer? Did the Synod require of the Protesters any thing which they had not formerly done,—done under the same circumstances, and done without any scruples of conscience? Had the Synod embraced any errors in doctrine, dropped any vital truths from her standards, or was there anything novel or unscriptural in her practice? Nothing of all this can be affirmed. We, in every respect, are unchanged, or if we have made any movement it is a movement nearer to the ground which the Protesters profess to occupy. Why, then, what was wrong? A rational answer to this must not be sought for in these reasons.

But then there was " no moral necessity which we could plead" for remaining on the ground which we had taken up! We had no

conscience to be aggrieved by what was proposed to be done ! ! It is always indelicate, not to use a harsher term, for any body of men to assume that they have a monopoly of conscience. We also had to do with conscience in the matter, and possibly felt its claims not less than the Protesters, although we have said less about it, believing that with those who know us the thing is not questioned.—Many members of the Synod were most thoroughly convinced that to vote for the Resolutions of the Protesters would be to violate their Ordination vows and add perjury to schism,—would have been causelessly to produce a most lamentable confusion throughout all our congregations, and would have been, in effect, to unchurch the Church of Scotland. Was there no moral necessity to plead in forbearing to do these things ! Truly this is supposing us, whatever our views on Church polity may be, to have at least a sufficiently free code of morals.

The Protesters know well that we had no wish to set ourselves up as "judges of their doubtful thoughts." We cast no stumbling blocks before them. We were willing to bear and forbear to the uttermost. But we were not prepared to commit heinous sin in order to remove scruples of conscience which have as yet never been presented in any other than vague phrases and ill defined allusions. What they wished was from the first as plain as the reasons for demanding it were irrelevant and obscure. The language of an enlightened conscience, acting from high motives, is simple and definite, while the language of a morbid conscience is as incomprehensible as its claims are unbounded.

So much for the reasons,—and it is from no disrespect to the Protesters nor from any wish to cast dust in the eyes of the public when we say that had these Reasons been answered according to their merits, the answer would have been short indeed. Yet who does not know that much time and labour may be required to expose a single fallacy, or set aside a bold assertion. Men of sense will not fail to find in this a sufficient apology for the length to which these remarks have extended.

Our Brethren have gone out from us. The parting has been sad,—heart rendingly sad. With many of them we have taken sweet counsel. We have labored together, prayed together, and we have eaten of the same bread, and drunk from the same cup at the Sacred Table. But now they have separated themselves

from us. We may still speak of each other as Brethren, but alas! the name has not the meaning it once had. And why should that name, so powerful, and so rich in moral associations be now in danger of sinking into a cold conventionality? Why are we separated? Are we told to look at the paper before us for the answer? We have done so with a degree of candour for which we may get little credit. We find the premises ample enough, but we can find little connection betwixt the Premises and the Conclusion,—the "rending of the Body of Christ."

It surely can be no light matter that can warrant the dismemberment of a Church of Christ in any Country. But while the intrinsic guilt may be equally great in all places, the immediate consequences may not in every part of the world be alike disastrous. God may over-rule it for good, yet we cannot but regard the event which has taken place as likely to be followed by the most serious consequences. Indeed we look upon this Secession as a great social calamity to the Province. Some may sneer at this, and others hint that these fears only indicate a conscience ill at ease, or a sense of insecurity as to the ground on which we stand. To neither shall we make any reply. We are smitten with too intense a grief at present to be much moved by such idle remarks. Our beloved Church is torn in pieces,—the walls of our Zion are shaken,—our hands are made feeble for the work of the Sanctuary,—and the enemy blasphemes. These things fill our hearts with fear and sorrow.

If while all was peace and harmony and we were a united Body, we could not then nearly supply the half of the Presbyterian population with the means of grace, what must be the consequences now when exposed to the weakening effects of division?—And if divisions break out in our settled congregations, shall even these be retained as posts of truth, while we cannot think of the effects of dissension in our new and imperfectly organized settlements without being filled with unspeakable fear. Even now but few comparatively of our Churches are able to support Ministers, and if the division which has taken place shall spread into these Congregations even with them it is as easy to tell as it is painful to contemplate, the issue. The people may meet and wrangle about matters in which they have no rational,—we had almost said no imaginable concern, and which they comprehend but imperfectly, but they will no longer meet as quiet Congregations to listen to the Truth of God from the lips of a Pastor; for afflicted with division few of them indeed will be able to support a Pastor.

But the very excitement which division produces will, it may be said, stimulate to efforts of unwonted liberality, and hence these fears are as groundless as they are low. We are not ignorant of the power of division in this respect, when the public mind is fevered by it. Yes, it is strength, but it is the strength of phrenzy, not of health,—it is temporary not permanent,—it gorges at the beginning and starves in the end. But be this as it may, we are well convinced that many faithful Ministers, who with their small pittance, but with peace in their Congregations, have laboured joyfully, "in season and out of season," would retire with grief and dismay from a field where tumult and division prevailed, let the temporal prospects be ever so inviting. These remarks on what is Secular can be mistaken in their bearing only by the ignorant, and misrepresented only by the unprincipled.

It may not come,—Oh that it may not!—Yet we cannot but dread lest strife and confusion break out in many corners of the Vineyard where men of God,—men of peace,—were quietly labouring to sow the precious seed of truth. We cannot but dread lest alienation of affection, heart burnings, suspicions, and unholy rivalries may spring up and destroy brotherly love and confidence, so that the Presbyterian Body which has hitherto in this country been so much distinguished for adherence to sound doctrine, and harmony of action, shall be distracted and weakened by a blind spirit of faction. Our Brethren surely will never give their countenance to it, —yet we know well there are designing and wicked men, who will rejoice that the platform should usurp the place of the pulpit, and the house of God made the arena of party spirit and fierce contention. If it comes to this, then shall that quiet, simple, closet piety, which has been for generations characteristic of our Presbyterian people, wither and perish. The loss might be little noted, but it would be irreparable. At the same time places of worship might be built, funds raised and excitement change its form and vainly attempt to minister to an appetite which it has awakened but cannot satisfy. But if the great truths of the Gospel shall give place to angry discussion, and the graces of charity, peace, meekness, and humility, lose their hold of the mind of the Church,—the Cherubim will withdraw from the Temple, for the Lord is not there.

Very frankly do we own our fears of the evils of division. For if these divisions are to unfit us for taking possession of the waste places of the land,—and if thousands of our Presbyterian population are to be allowed to sink into something worse than ordi-

nary heathenism,—if Congregations are to be rent in pieces,—the brotherly covenant broken,—the peace and Christian comfort of families destroyed,—our usefulness as a religious Body for a time paralyzed,—discipline ruined and the soundness of our form of Church Government brought into question,—then shall be seen the fruits of this division. And if men now have difficulty in seeing the cause, they will then have no difficulty in marking the consequences of the most inexplicable of all the schisms that have ever taken place in the Church of Christ.

God grant that our fears may prove groundless. But we have our apprehensions, and as we dare not conceal them, so through the grace of our Lord we never shall do any thing to realize them. Yet we are told the sin of schism lies at our door. What! the sin of schism with us! What has the Synod done to involve it in such a charge? Dare the Protesters accuse us of holding error in our standards or of preaching it from our pulpits? Are we chargeable with laxness of discipline, so that we cloak evils in practice which in words we condemn? Have we been careless of the spiritual rights of the Church? Have we sought any secular alliances that are sinful? Have we attempted to abridge the people of God of any of their Scriptural privileges? Are we not as free this day as we have ever been, or possibly can be? These questions must be answered in order that conscience may be cleared of sin, great sin in this matter. And might we be permitted to ask the Protesters, as men of sense and ripe scholars, to put away from them, as an unholy thing, that unworthy sophistry which pervades all that they have written on this subject. It can impose upon none but the unthinking. It is a poor instrument to employ in a matter of such momentous import,—and it never will furnish solid ground on which the Protesters can take their stand when they are attempting to convince men of observation that they did right,—or were forced by a great and clear necessity to break up the Church. It pains us to speak of it,—yet it is a strange and melancholy fact, that there is not in the Protest the slightest allusion to one passage of Scripture. Can it be that these Brethren were taking a course so perilous without the Bible as their guide? But be that as it may, we now say to them, go to that blessed Book and bring reasons thence which will satisfy Christian men that you could no longer, with a clear conscience, remain in connection with us. When this is honestly done, and the conduct of the Synod, *by these irrefragable reasons*, clearly condemned, then, but not till then, will the sin of schism lie upon us.

It is worthy of remark that had the first Seceders in Scotland been in possession of the privileges which you in the fullest sense enjoyed, we know from their own declaration there would have been no Secession. Nor does it admit of a doubt that had the leading men in the late Secession from the Scottish Establishment held a position at all similar to ours, the disruption in Scotland had never taken place. But we, in Canada, at the present day, it seems, have far more tender consciences, and much clearer heads than the Erskines and Fishers of a former age, or the Chalmers' and Gordons of the present. At least, what we lack in judgment we make up in boldness.

Taking the whole circumstances of the case into calm consideration, we still ask with grief and astonishment why should there have been a Secession here? In truth and with solemn sadness we tell the Protesters that we cannot find in their reasonings the answer to this most painful question. Indeed, were we not oppressed with far more weighty considerations, we should feel touched with shame for the understanding that would present these as reasons for rending to pieces a united Church, and should feel mortified at the arrogance that could suppose the ignorance or credulity of our people so great that they can be satisfied with these as reasons for destroying the harmony of the Presbyterian Body in Canada. No. One sided views may do much, and excitement may do more,—and men may for a while feel without judging, or judge without evidence, and rush to conclusions wide of the truth. But common sense is not to be always thus overborne, and especially the common sense of our Presbyterian people. And when men come calmly to ask, *for what* was the *Synod torn in pieces*, depend upon it they will demand better reasons than are furnished, or they will tell the Seceders that the sin of schism and all its consequences lies at their door.

We say it before the searcher of Hearts, and proclaim it in the face of the Christian world that, in order to prevent this sore calamity, *we* made every concession which in conscience we could make. Nor can we yet think without sorrow that when at last we pleaded with the Protesters to delay the consideration of this matter for at least another year, they would not listen to the request, but urged it on to the vote. Still we cannot but cherish the thought that some of our Seceding Brethren on more mature reflection, and on a calm review of the whole subject, will see and own that the step was not only hastily taken but that it involves responsibilities far too weighty to be supported by any thing in the Protest.

But although clear of the sin of schism, yet we dare not hide it from ourselves, that in what has taken place there is plain evidence that the Lord has been angry with us. For many sins and short comings we desire to be deeply humbled in His sight. Our privileges have been great, but neither Ministers nor People have improved these as they ought. Judgment hath come. The Lord hath spoken in displeasure,—and oh, may we "hear the rod, and Him that hath appointed it." Yet while He in mercy permits us who are Office-bearers in His house to stand "between the porch and the altar,"—our cry shall be, "Lord spare thy people." For ourselves we deeply feel that we need a double portion of faith, that we "stand fast" "nothing moved,"—and a large increase of the graces of meekness and humility, that we may give no causeless offence,—that we may be enabled to bear "cruel mockings," and like our Divine Master when reviled, not to revile again. It shall be our constant aim by a faithful and quiet discharge of our high duties, and by the exercise of a forbearing and peaceable spirit to commend ourselves to the conscience of the wise and good, and in some measure to put to silence "the foolish talking" of uncharitable and unthinking men. We are at least well assured of this that no pretensions of ours,—no temporal advantages,—and no intellectual efforts will atone for any failure in these respects.

When the Protesters threatened to drag us to the bar of public opinion, whatever we might think of the spirit of the threat, it did not very greatly alarm us. Not that we are insensible to the judgment of our fellow men,—and yet "man's judgment" is but "a small matter" to us,—for now we say it with trembling yet with confidence,—that in our own name, in the name of our people and of their children, we appeal to an infinitely higher tribunal. God, our Saviour, is our Judge, and with Him we leave our cause.

One word more,—it is a wish,—and we have done. If we cannot act together any longer, we may, at least, avoid all unseemly strife,—and all "bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice,"—which, if indulged in, must open the mouths of scoffers and grieve away the Spirit of God from us both, so that we shall be left to be a reproach and a bye word in the Christian world. May Ephraim no more vex Judah, nor Judah Ephraim.

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APPENDIX.

Resolutions of Synod, 1843.

The Synod having maturely considered the Overture from the Presbytery of Hamilton, respecting a testimony by this Church concerning the great questions which have been recently agitating the Church and Kingdom of Scotland, and the rights and privileges of the Church of Christ involved therein, and the bearing which the recent determination of these questions in Scotland may have on the condition and relations of this Church, Resolved,—

1. That this Synod record their solemn testimony on behalf of the Supreme Headship of Christ over His Church—the rights which he has conferred on its duly constituted office-bearers to rule and minister in it independently of all external control—and the privileges he has bestowed on his people of exercising a free concurrence in the appointment of such office-bearers; as these various principles have recently been contended for by the Church of Scotland;—The Synod having heretofore entertained an assured conviction that these rights and privileges were substantially recognized in the Constitution of the Church of Scotland, as well as in those Acts of the Civil Government by which she has enjoyed the advantages of an Establishment, and firmly believing that they have full warrant in the Word of God, and that the maintaining them in their integrity is essential to the well being of the Church, and so far from being incompatible with, is indispensable to a right and salutary alliance between the Church and the State.

2. That this Synod regard with the utmost pain and alarm the conduct of the supreme authorities in the State, in rejecting the claims recently made by the Church of Scotland for a more distinct recognition of the spiritual independence of her Judicatories and the privileges of her members, and in refusing her the protection she has been constrained to demand against recent encroachments of the civil courts on that spiritual province so distinctly recognized in the Word of God, as belonging to His Church, and for the maintenance of which many of the Scottish Reformers and Confessors in different ages, and of all ranks have testified unto the death. And the Synod record their earnest prayer to Almighty God, that He would of His grace, and by His good Spirit so turn the hearts of all concerned, that the deep wound which, through these encroachments has been inflicted on the venerable and honoured Church of our Fathers, and the grievous breaches which have thereby been occasioned, may be healed and repaired, and that the full benefits of a National Establishment constituted and administered on Scriptural principles, may ever be enjoyed by the people of Scotland.

3. That holding the aforesaid principles and views,—feeling specially called in present circumstances to renew their former testimonies in regard to them,—and trusting that they shall ever be enabled at all hazards faithfully to maintain them, even if called to resist any actual encroachment on them in their own ecclesiastical administration; this Synod have yet to record their gratitude to God that He in His good Providence does not call on them to enter on the discussion or decision for themselves of the practical bearings of those principles in respect either to any infringement of the spiritual independence of this Church, or of the privileges of its members, or to the connection which subsists between the Church of Scotland and this Synod,—that connection neither implying a spiritual jurisdiction on the part of the former over the latter, nor involving the latter in a responsibility for any actings of the former. And this Synod do now, as always, recognize the imperious obligations laid on them of seeking the peace and well-being of the Presbyterian Church of Canada, at the expense of any sacrifice, save that of consistency and principle.

4. That this Synod, while viewing with humble thankfulness the favourable circumstances in which the members, office-bearers, and Judicatories of this Church are placed in regard to their perfect exemption from secular interference with their Spiritual privileges or functions, and the absence of the temptations which such interference might occasion to discord and disunion in the Church, do yet regard with the deepest concern the present condition and prospects of the Church of Scotland; and do hereby record their deep and affectionate sympathy with those of her rulers and members, who, leaving the Establishment at the bidding of conscience, have thereby sacrificed temporal interests and personal feelings to an extent that must ever command the respect and admiration of the Christian Church.

Resolutions of Synod, 1844.

WHEREAS the peace and well being of the Church in this Province are at the present time seriously endangered by doubts and difficulties respecting the position of this Church, the Synod resolves and declares :—

1. That the spiritual and ecclesiastical jurisdiction of this Synod, notwithstanding any interpretation which may have been, or may be put on its "connexion with the Church of Scotland," has always been, now is, and ought to be free, final and uncontrolled.

2. That the Members of this Synod feel themselves called on by the present circumstances of the Church to pledge themselves to maintain such supreme jurisdiction of the Synod, over all its members and over the Church in this Colony, against all interference from any quarter whatever; and to frame an Act declaring such supreme jurisdiction—the said Act to be read over to all Ministers and Probationers, before their admission into this Synod, to the end that it may be clearly understood, by them, that the maintenance of such jurisdiction is a condition of their admission.

3. That the Presbyteries under the jurisdiction of this Synod be directed to receive Ministers and Probationers from all Presbyterian Churches holding the same Standards of Doctrine and Discipline as this Church, who shall produce sufficient evidence of their character and good standing, and of their having undergone such course of Education, Literary, Scientific and Theological, as has been in ordinary cases held to be sufficient by this Church as a preparation for the office of the Holy Ministry, upon their coming under the usual vows.

THE REV. MR. URQUHART WAS PERMITTED TO APPEND THE FOLLOWING RIDER TO THESE RESOLUTIONS :

It is hereby moved that in accordance with its resolutions passed in July, 1843, This Synod do anew record their gratitude to God that He, in His good Providence, does not call on them to enter on the discussion or decision for themselves of the practical bearings of those principles which have so unhappily divided the Church of Scotland, in respect either to any infringement of the spiritual independence of this Church, or of the privileges of its members, or to the connection which subsists between the Church of Scotland and this Synod,—that connection neither implying a spiritual jurisdiction on the part of the former over the latter, nor involving the latter in a responsibility for any actings of the former.—And that Synod do now, as always, recognize the imperious obligations laid on them, of securing the peace and well-being of the Presbyterian Church of Canada, at the expense of any sacrifice, save that of consistency and principle.

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