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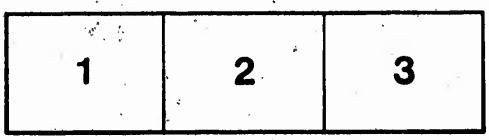

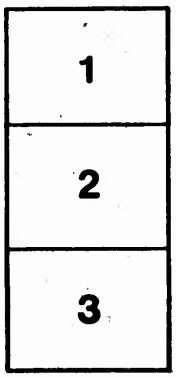

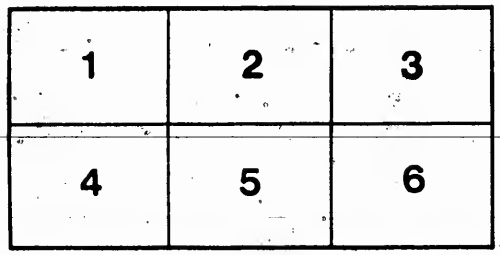

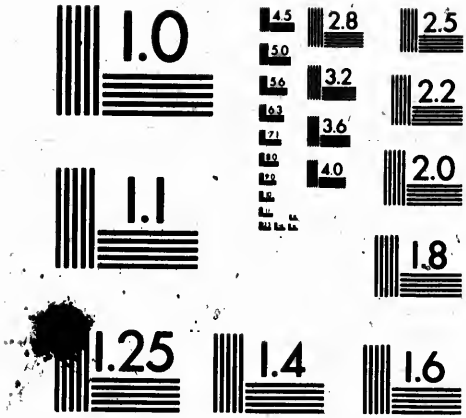

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REMARKS

UPON THE LATE DISRUPTION

AND

PRESENT POSITION

OF THE

SYNOD OF CANADA.

ADDRESSED TO

The Editor of "The Banner," Newspaper.

TORONTO:
PRINTED AT THE BANNER-OFFICE, YONGE STREET.
1844.

REMARKS

UPON THE LATE DISRUPTION AND PRESENT POSITION OF THE SYNOD OF CANADA.

ADDRESSED TO THE EDITOR OF "*THE BANNER*" NEWSPAPER.

MR. EDITOR:—Having perused with much satisfaction the animated Address of the Free Protesting Church of Scotland to the Presbyterians in the British Colonies, I am desirous to offer a few remarks in the way of carrying out the objects of that Address so far as relates to Canada. Several of the following statements have been presented to the public in Mr. Esson's admirable Tracts—in the Pastoral Address of the Protesting Synod, and in the weekly columns of the *Banner*. But as the circulation of the former of these publications have been very limited in the Western parts of the Province, and as a few explanatory and corroborative remarks may better enable those in the interior of the country to arrive at right conclusions on the question, I hope your readers will extend their indulgence towards me in endeavouring to give a connected view of the subject.

The Synod of Canada in 1841 and 1842, recorded her sympathy with the reforming majority in the General Assembly of the Church of Scotland, and unanimously condemned "the encroachments of the civil power on her spiritual independence and jurisdiction," and petitioned the Queen and Parliament "in supporting all the just rights and claims of the people of Scotland, and in particular that the *wishes of the people be duly regarded in the settlement of their Ministers, and that the secular courts be prevented from all interference with the spiritual concerns of the Church.*" And in 1843, after the disruption of the Scottish Establishment the Synod sympathized with the Free Church and declared that the maintenance of the rights and privileges for which she contended,, "is essential to the well-being of the Church." These were 1st, "The supreme Headship of Christ over His Church;" 2nd, "The right which Christ has conferred on his duly constituted office-bearers, to rule and minister independently of all external controul," and 3rd, "The privilege Christ has bestowed on his

Res. 1, 1841.

Res. 4, 1841.

people of exercising a *free concurrence* in the appointment of these office-bearers."

The Synod in 1843 virtually declared that the spiritual independence of the Church of Scotland was taken away by the State, and that that Church had submitted to the Erastian encroachments on her jurisdiction. But the Resolutions of 1843, (drawn up by one of the Protestors of 1844) say, that the Synod was not called on to take any step in relation to her connection with the Established Church of Scotland, because, as was thought and held, that connection did not imply "a spiritual jurisdiction on the part of the former, nor involve the latter in a responsibility for any actings of the former." Those who brought forward the resolutions of 1843, evidently considered the Synod as independent of any jurisdiction or controul of the Scottish Establishment, as they and others had constituted that Synod in 1831, by their own authority, and discharged all the functions of an independent Church ever since without controul; and as the Parent Church in 1840* declared that the relation of the Synod to her was that of an emancipated son, who was come to the age of majority, was his own master and freed from all legal obligations or subjection to his parents' will, the natural and moral ties alone remaining.

They considered that the Parent Church had made over to the Synod of Canada, her claim upon the Clergy Reserves, together with all other civil privileges claimed by her in this Province, and that she had no longer any right to interfere in their management or appropriation by the Canadian Church. This was, and *should be* the case; but subsequent events have proved that the Erastianized Church of Scotland *claims* the right to interfere with our affairs both civil and ecclesiastical, and to take from us by the high hand of civil power that property which she had assisted us to obtain, after expressly and forever resigning, to the Synod of Canada, her claims upon it. At the last General Assembly in May 1844, she declared her determination steadily to resist—as a gross invasion of her *rights* and that of her *adhering children* in Canada,—an effort which had been made in this province, to incorporate the Synod into a separate Presbyterian Church, adhering simply to the Westminster Standards, enjoying the benefit of the Clergy Reserve Fund, and that should the Act be passed in Canada, she contemplated using "every means in her power to have it disallowed by the Government at home." She also complained of having received no official information respecting Queen's College during the year, and that its "Managers," had taken upon them to seek an incorporation

* The Evangelical party, now the Free Church, then bore rule in the General Assembly.

of that University with King's College, Toronto, without either *obtaining* or *asking her sanction*, and the cause of her displeasure is, that it "would materially weaken if not altogether destroy, the influence of this *Church in its management*." Here she claims the right to interfere with the disposal of our temporalities, and declares her intention to exercise that right, to prevent any but her adherents in Canada from enjoying the state endowments. Are we then bound to adhere to her? If not is not this claiming jurisdiction over us? Did the Synod repudiate this encroachment on her independence? No she held her peace, and thus admitted the claim of the Residuary Church and resigned her independence into her hands.

This is placed beyond doubt by her Answer to the Protest of the Minority, p. 12, in which she declares, "but no man of sound principles and understanding, will say that had the resolutions of the Protesters been carried, the Synod could either in *honour* 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." Was its property granted on the conditions that it should always adhere to the Established Church of Scotland, that it should be a part of that church, and be liable to have its property taken from it at her option? We think not. Do these statements accord with the fact, that the first Synod in 1831, adopted its designation "*by its own mere motion*" and authority,—that her entire independence was admitted by the Parent Church,—and that these very persons who make this assertion made an effort, since July, 1843, to get the Synod incorporated into "a separate Presbyterian Church," disconnected from the Establishment, and yet enjoying the Clergy Reserve Fund, under the very title which the Protesting Synod has adopted? What infatuation had seized these faithful adherents of the Parent Church, when they made an effort grossly to violate her rights and take her property from her?

We suspect that the honest men, at that time, thought that the property was their own, and that they had the same right to adopt what designation they thought proper, as they had at first to assume it. As soon as the old mother heard of this she was very angry, and threatened to take from them that property which she had deeded to them in her *better days*, and before her temper was soured by *age* and disappointment, This gave them "new light" on the subject, and they now resolved to change their plan of procedure to please the testy old lady,—to declare that the property was hers, and that they obtained it and held it upon "the conditions" of retaining her name for ever, and of being (not continuing to be, for the Synod had not been before) a dependent branch of her family. These inferences are naturally

derived from the facts above stated as well as from others which might be adduced were it necessary.

The Residuary Church declares that she does not intend to assume any direct appelate jurisdiction over the Synod, while at the same time she *is* actually exercising it. She expects a regular official report from Queen's College to be sent her, and reprimands its "managers" for transacting its affairs without consulting her. The Church seems to have learned a lesson from the Court of Session, which demands that if the Church enjoy the endowments of the State, the Church Courts must be subordinate even in *spiritual matters* to the Civil Courts, and the decisions of the former subject to the reviews of the latter. In like manner, says the Establishment of Scotland, will *we* treat the Synod of Canada, if *we* have aided her in getting endowments, and in supporting a College, *we* will expect of her that she be subordinate to us, and that her proceedings be subject to our review; but at the same time lest we alarm her unsuspecting, yet guile-hating people by openly *claiming* a direct jurisdiction over her, we will only *exercise* this right at present, and will publicly disclaim our intentions on condition that the Synod submit *to be* under our jurisdiction; if not we will use all means in our power (and we have the government on our side) to take her property from her, and will give it to our adherents in Canada, however few.

Have the managers of Queen's College declared their independence of the Established Church of Scotland? No;—her dutiful sons in the immediate management of that Institution admit and defend her right to assume a direct control over it. The Principal of Queen's College stated, in his Theological class, that the College had no existence, nor that class, as a part of it, except as being in connexion with the Established Church of Scotland,—that the charter binds it to the Church of Canada in connexion with that Church, and that if any of the Professors should give up that connexion they would lose their situations in that Institution. Do not these facts prove that the Established Church of Scotland claims and exercises jurisdiction over the Church in Canada in connexion with her, and that the Synod quietly admits the claim. This conduct certainly bears a greater affinity to the deceit and double-dealing of *Jesuitism*, than to the honest and open-dealing usual among *Presbyterians*. But that the Synod is in subjection to the Residuary Church, becomes yet still more evident from the fact, that after the meeting of Synod, in 1843, which witnessed against the sinful defections of the Established Church of Scotland, and declared its adherence to the principles of the Free Church, and its own independence,) two Presbyteries, in defiance of all Presbyterian order, sent in their adherence to the Established Church of Scotland, and their disapproval of the Free Church! Can they point out anything

so *irregular* as this proceeding, in the conduct of those who adhere to the Protest? They did nothing but what the Resolutions adopted by the Synod, in 1843, authorized them to do, namely, to sympathize with, and aid the Free Church, and protect and secure the independence of the Synod of Canada against encroachments from any quarter.*

And what was the cause of this wanton and presumptuous proceeding on the part of these Presbyteries? The Residuary Church had sent out "various sums from £20 to £50"—from the funds collected chiefly by the Free Church ministers, before they left the Establishment—to several ministers, members of these Presbyteries, and of other Presbyteries also, with the assurance that she had more liberal things in store for them. But did not the Established Church bestow her bounty upon those ministers on the same conditions as those upon which she formerly aided the ministers of weak congregations in this colony? Hear herself: she says, "these grants have been confined to those ministers who *have declared their firm purpose of maintaining their connexion with the Parent Church*, and have been thankfully received by them." Was there any money given or promised to any minister, by the Free Church? Not a farthing. She did not ask us to connect ourselves, as a Church, with her. She still held, as her Ministers had held and declared when they had the majority in the General Assembly of the Establishment, that we were a free and independent Church, and she advised us in a dignified and honourable manner,—not by sending letters to each of the ministers individually, as did the Residuary,—but by her deputation, and by her official letter to the *Moderator* of the Synod, to

* Mr. Esson's Appeal, &c., pp. 26, 27, and his Address explanatory and apologetic, pp. 44—47. NOTE.—Some of the members of Synod manifested great anxiety to preserve Presbyterian order, and frequently objected to congregational petitions as informal, because, forsooth, the congregations which sent them had not a pastor, or their members had not come from under the wings of the Old Mother Church, or did not use that particular *form* in their petition which these fastidious gentlemen preferred. We respectfully commend to their investigation and correction, the following *gross violation* of Presbyterian order of which we have lately heard: An adhering Elder of the Synod has not only been secretly canvassing among the members of different neighbouring congregations, to get a few individuals to join together, and endeavour to take the Churches, by Law, from the Ministers and the people; but has actually been commissioned to act as Elder for a few families (calling themselves the congregation,) in several congregations.

The Minister of one of these congregations was altogether unaware of what was going forward, until informed by one of his Elders, the movement being concealed from him by one of the leading men in it, even when visiting in his pastoral capacity at the house of this person.

maintain that liberty which Christ had given us, and honestly as before God, to adhere to those great principles for which we had formerly witnessed.

The Free Church is charged with casting the apple of discord into a hitherto peaceful Church, and with causing strife and division in the same. Let any candid and unprejudiced person examine the above-mentioned facts, and we do not fear but that he will decide that it was not the Free Church, but the Residuary, that cast the apple of discord into this Province;—a golden apple too, being well aware of the magic power of gold over the *human mind*, when not *sustained* by ennobling principle, or by the restraining grace of God. Who commenced this strife in Canada? The Bathurst Presbytery soon after the Synod, in 1843. Who sent out to Canada, and placed in the situations they now hold, some of those very persons who charge the Free Church with causing division? Who did most for the interests of the Church in Canada, sending out both ministers and money to aid our Church? The same men who now compose the Free Church, and whose efforts to maintain the rights of the Church of Scotland, received the unanimous approbation of the Synod of Canada. Had they not a greater, a prior claim upon the Synod to associate with them, upon the ground of gratitude, and more especially as holding and witnessing for the same principles? What right had the Residuary Church to seduce from their allegiance to the Synod, both Presbyteries, and individual ministers?* Was not this a manifest encroachment upon the spiritual jurisdiction of the Synod, on the part of the Established Church of Scotland,—"an act bearing the strongest likeness of bribery and corruption," when she knew that the Synod was solemnly pledged by its "own spontaneous act, long before the disruption of the Parent Church, to the cause of the Free Church," —and a most contemptuous and criminal act of insubordination and perfidy on the part of those ministers who accepted money from her on such conditions? And the Synod has permitted this conduct to pass unchallenged and uncondemned, and has thus sanctioned the despoiling of her independence, both by the Residuary Church, and by *her own members and inferior Church Courts*, and yet the members of the Synod of 1844, pledged 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." Were they really afraid, that those who had received the bribe would outnumber them, or was it the case that many more were expecting a reward for the betrayal of the Church's independence, since the majority adhered to the Residuary?

It has even been acknowledged by some, that had the majority given up the connection, they would willingly have done so.

Besides all that has been stated, Lord Aberdeen's Bill,—which virtually declares, that "the Lord Jesus Christ as King and Head of his Church hath" not "therein appointed a government in the hand of Church officers, distinct from the civil magistrate;" and that "to these officers the keys of the kingdom of Heaven are committed,"—inasmuch as it prescribes both to the Church Courts and to the people, their duties in relation to the settlement of ministers, and sanctions all the former encroachments of the civil courts, had, by Act of Parliament, been imposed upon the Established Church and accepted by her; Dr. Cook, of St. Andrews, the leader of the Moderates, declaring in last Assembly, that as it was now the law of the land, he bowed implicitly to it, though he had opposed it before it passed. What is the meaning of this language in reference to such matters, but that whatever the State prescribes to the Church,—Puseyism, Popery, or ought else the State requires,—she will receive it, and implicitly bow to it, because the State bids her do so. The State at the present time claims the right of exercising control over the Established Churches in ecclesiastical matters. Sir Robert Peel, the Prime Minister of Britain, in his speech on the Irish Church, declared, "I think you cannot have an Established Church connected with the state, without the Church submitting to *stringent laws*, permitting the exercise of influence in its appointments, * * * I consider it of great importance that the spiritual authority of the Church *should be restrained, as it is now restrained, and made subordinate to Parliament.* The Church which has a right to certain emoluments, ought to be subject to certain legislative regulations." Again he says, "*I should object to spiritual authority exempt from all civil control.* (Cheers.) I should object to its exemption from that species of influence now exercised by the Crown." Such then is the position in which the Established Church of Scotland has permitted herself to be placed, since the disruption of 1843,—her spiritual independence taken away,—and her spiritual authority made *subordinate to Parliament!*

And such being the position of affairs, when the Synod met in July, 1844, was she not bound in Christian consistency, to advance still farther than she did in 1843, and to declare yet more fully and unequivocally her adherence to those vital and fundamental principles of Christianity, for the maintenance of which the ministers of the Free Church of Scotland had made so many sacrifices?

Was she not bound to prove her independence, by calling to account and censuring for their irregular proceedings the two Presbyteries and the individual ministers that had betrayed the independence of the church, and had placed themselves under the jurisdiction of a foreign power, though they had vowed subjection to the Synod of Canada,—and by protesting against the interfer-

ence of the Established Church of Scotland with her affairs, especially the infamous efforts of that church to seduce the members of Synod from their lawful allegiance to it, to adhere to her,—the Synod, as we have shewn, not being subject to her, and declaring the Synod, with all its inferior church courts, no longer in connection with the Erastian Church of Scotland, and thus give practical effect to her former testimony? None of these things did the Synod do, and what avail her empty declarations of independence with these facts before us? they but prove the melancholy fact, that even good men may be so far swayed by considerations of expediency, or regard to the temporal interests of the church, as to give their sanction to proceedings subversive of all order in the church—of all confidence between man and man. By retaining the connection with the Established Church of Scotland, under these circumstances, she has placed herself under the jurisdiction of that church—has given her virtual sanction to her sins, and declared that she does not consider that they relate to matters vital and fundamental (contrary to her former testimony), and condemns the efforts used by the Free Church to maintain the rights and privileges of the church, though, according to the views of the Synod of 1843, having "full warrant in the Word of God," and "essential to the well-being of the church," and she charges that church with the sin of schism, in separating from the Establishment without cause! She calls herself the *Church of Scotland in Canada*, and thus identifies herself with that church, and makes herself and her people responsible for the sins and guilt of that church, or, at least, they give their countenance and encouragement to her, and their approval of her, while continuing in, and defending her sins. Such is the position of the Synod of Canada, and every one who, knowing these facts, adheres to her, gives his virtual approval, not only of the betrayal of the independence of that Synod, but also gives his approval of the Erastian Church of Scotland, and his disapproval of the Free Protesting Church,—the church which has so nobly sacrificed every worldly advantage in order to maintain, and transmit to her children, pure and entire, the blood-bought rights conferred upon her by her Divine Head, whose presence has manifestly been vouchsafed to her, both before and since the disruption. Let Presbyterians beware, lest in acting in this way, they be found even to fight against God! to oppose the execution of his will, and thus expose themselves to his displeasure, who has engaged to defend his own Church and truth against all aggressors—to avenge the quarrel of his covenant, and to destroy those that exalt themselves against his Church and people!

The minority only claimed that the Synod should carry out practically, as her circumstances required, those great principles which she had formerly decidedly and almost unanimously

professed,—that the connection with the Residuary Church should cease,—that the Church in Canada should be declared to be "absolutely and unqualifiedly free and independent, owing no fealty or submission to any Church in Christendom, subject to no jurisdiction or control from without, having no Head but Christ, and no earthly supremacy, save that of our highest ecclesiastical consistory, the Synod."*

About twenty congregations petitioned the Synod to terminate that connexion, and to change the designation of the Synod to that which the Protestors have adopted. Several other congregations and many of the adherents of the Synod throughout the Province desired that this change should take place. And though she was told that unless this peculiarly intimate connexion were done away, these ministers and members could not—without doing violation to the convictions of their consciences—remain in her communion. Yet she persisted in her determination to retain that connection, and this caused the disruption of the Synod. If the connection implied no jurisdiction of the Established Church of Scotland over the Synod, why retain that connection when the peace and unity of the church were endangered thereby? If the connection did imply such jurisdiction was she not bound to terminate that connection before she declared her independence? The Adhesionists, when speaking of the sympathy formerly manifested to the Free Church, tell us that the Synod had given "*a testimony to principles not an adherence to a party*, and 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."†

We ask then whether did the Establishment or the Free Church adhere to and maintain those principles to which the Synod gave her *testimony*? What distinguishes one church from another but the principles which she holds and carries into practice?

Is the Puseyite portion of the English Establishment, the Reformed Church of England,—the church of Cranmer, Latimer, or Stillingfleet? Would she be so if the Evangelical portion of that church should separate from her, and leave the Establishment, even though she permitted the standards of the church to remain as they are, to deceive the simple?

* Such is the present position of the Protesting Presbyterian Synod of Canada, adhering to the standards, worship, and discipline of the Church of Scotland.

† *Answer to the Protest*, p. 6.—Yet we know that at least one of these who thus speak was once identified with that party in Scotland, and preached in the parishes of the Deposed ministers of Strathbogie, in obedience to the command of that party, and because the State had forbidden it, thereby encroaching on the liberties of the church.

Upon the same principle the Erastian Residuary Church of Scotland is not, and cannot be the Church of our Fathers,—the Church of Knox, and Melville, and Henderson,—the Parent Church of the Synod of Canada. She has repudiated the principles contained in her standards, though professing to the world that he holds these standards still. She only bears the *name*; the glory is departed. The Church of Scotland's *Reformers and Martyrs* is to be found in the Free Church. The Establishment is now only "*a party*,"—a state engine,* whoever may adhere to her. Many are deceived by the name, without considering, and too often without knowing, that she is not the much honoured church which formerly bore that name—that built and endowed churches and schools throughout her own land—that sent her talented, pious, and eminently successful missionaries to every clime, and that was renowned among the churches for the purity of her doctrine, the scriptural simplicity of her form of government and worship, and for the fervent piety and practical acquaintance with the Bible, so general among all classes of her members. She is not the church that was established in the affections of the people of Scotland, and should Scotland be separated from England, she would not be recognised as the Establishment during one year. She may well be entitled "The Presbyterian Church established by the English Legislature."

The Synod of Canada, as a part of that Church, or as that Church in Canada, which the Synod declares herself to be, is not the Church which was formerly known by that name in Canada, for she also has virtually repudiated her former principles,—that Church is to be found in the Synod of the Presbyterian Church of Canada.

But we are gravely told, by high authority, that there are good men among the ministers of the Scottish Establishment, and that therefore she is a Church of Christ, and that we by separating from her, pronounce her to be no Church of Christ—that we excommunicate her! We grant that there are good men in that Church, and that there have always been some good men even in the Church of Rome, and that there were good men among those who submitted to the overthrow of Presbyterianism under James VI., and the subsequent encroachments upon the spiritual jurisdiction of the Church of Scotland, in defence of which our fathers endured fines, imprisonment, banishment, and many even laid down their lives. These good men have, generally speaking, less energy, practical zeal and devotedness to the

* Paley says, "that making the church a state engine, or even an ally of the state, has served only to debase the church, and to introduce into it numerous corruptions and abuses.—*Moral and Political Philosophy, Book* vi. c. 10.

cause of Christ, and are more given to seek ease and quietness for themselves than their brethren of the Free Church; and in some instances, from their easy temper, they may not have given the subject that careful consideration which its importance demanded. As to excommunicating the Residuary Church, by separating from her, we ask did the 2000 Nonconformist ministers excommunicate the English Establishment when they separated from her communion? Did the Erskines do so when they seceded from the Scottish Establishment? Did the Free Church do so last year? The charge is so absurd that we wonder that grave men should bring it forward. A prophet asks—"Can two walk together except they be agreed" (*Amos* iii. 3); and an Apostle commands, "If any man obey not, &c. have no company with him," &c. (2 *Thess.* iii. 14, 15.) "Neither be partakers of other men's sins." Apply this scriptural principle to churches in their association with other churches, and the true nature of that separation, *sought* and *effected* by the minority, will at once be perceived.

What then, some may ask, could be the reason why the majority of the Synod determined to adhere to a Church whom they had before acknowledged to be guilty of sinful submission to civil encroachments? I have before mentioned the "various sums" sent out to Canada by the Residuary Church, to such as had given in their adherence, or would engage to adhere to her; but a yet stronger reason and one which we conceive to have been the principal cause of this most inconsistent conduct on the part of the majority is assigned by them in the following quotation from their answer to the Protest. "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 and designation in law, would be at once to alienate a vast amount of the property of the Church." It was also the opinion of many others, that had the Synod *unanimously declared in act*, its independence, by separating from the Established Church of Scotland, and by altering its designation, as it had a right to do since it adopted it, by *its own mere motion, and was independent*—it would have lost none of its property. The Government would not have interfered with the matter, unless urged to do so by the Residuary Church; and her intention to interfere, only proves the charge which we have already preferred against her. And, moreover, the minority were prepared to yield every thing but principle and consistency, to peace and unity. They even expressed in committee their readiness to await the issue of any process that might be deemed best for changing the designation of the Synod, so that the civil interest involved in it might not be endangered, were only a single movement made for that purpose, and the real independence of the Synod secured, so that they

should no longer be identified with the Scottish Establishment in its present condition. They were, therefore left without excuse. We know that several of their best men reasoned thus: "that we must necessarily lose the State endowments,—that Ministers of the Gospel would not be supported in Canada without these endowments, and that by sacrificing these advantages we destroy the Presbyterian Church in Canada,—that it must be wrong to do any thing that will bring about such a result, for thereby we sin against Christ by depriving his people of the blessings of the gospel, and that there was no principle involved in the matter." These we believe were the real sentiments held by some on this question, for we have no desire or intention to accuse good men of dishonesty or of being actuated by mercenary motives of a personal nature. Yet there is reason to believe that some among them looked much more to their own personal and pecuniary interests than to the interest of the church in Canada. We state this not from any desire to expose those bearing the name of ministers of the gospel, or to charge persons of that profession with being more solicitous than others about their temporal interests, the contrary of this being generally the case;—but truth and justice require that this should be made known, that had there been no state endowments, no temporal advantages involved in the designation and arising from the connection with the Established Church of Scotland, many of the majority would willingly have given up both and would have preferred to be associated with the Free Church. We ground this statement upon their formerly avowed sentiments respecting the two parties and the tendency of their respective principles—and in some instances upon their own admission. But to return to those who honestly held that the ministers of the gospel would not and could not be supported in Canada without state endowments. We observe, 1st.—This assumes that the Head of the Church is not now as able and willing to provide for his faithful servants, and to feed his people with the bread of life, as He was while on earth,—during the first three centuries of the Christian Era, when the church was opposed by all the powers of this world;—yet these were the best days of the whole church when it flourished, prospered, and spread itself into almost every country of the earth, The church held the truth in love and enjoyed the presence of her Divine Head, and thousands laid down their lives for the testimony of Jesus. 2nd.—It implies unbelief in the promises of Christ to his church and ministers. He has promised to be with them alway even to the end of the world—and to bestow upon them every needful blessing.*

Has He not promised to be a wall of fire round about his

* Ps. 118. 8, 9. Deut. 7. 9. Joshua 23. 14. Matt. 6. 25, 26, 28, 30, 32.

church and the glory in the midst of men, and said that it is not by might nor by power but by his Spirit that He will accomplish all things in and for his church? And does He not assign the reason of his not adopting the method suggested by the wisdom of this world,—that his kingdom is not of this world? And was there not the very same principle at stake here as in Scotland? The Synod is a part of the Residuary Church by her own declaration, and to be members of the former is to be members of the latter, and such are justly held as approving of her conduct. Some of the ministers have declared that they could not take a parish in Scotland in the Establishment and yet take her money in Canada, and *her* endowments—as they say—without scruple! We ask then is this consistent, is it agreeable to the principles of the word of God? Do they not thus declare to their people and to the world that the principles for which the Free Church suffered were not worth contending for—that the Established Church has yielded nothing, but still holds the truth pure and entire? If they lead their people astray, the guilt of this will be on their heads for God hath declared it. Has not the Free Church been supported and sustained, and if similar means had been adopted in Canada, to inform the people and to enlist their sympathies, might we not have expected similar results? Yes: Look to Cobourg, Toronto, Hamilton, &c. The Synod has virtually disconnected herself from all Evangelical Presbyterian Churches. Their ministers will not join her ranks. Will Free Churchmen do so? Will any ingenuous son of the Irish Assembly do so? Will the General Assembly of the United States send them help? Their Parent Church has none to send them. She had to send to England and the Colonies to get men to take her deserted manses and to preach to bare walls and empty pews. Her ministers when she does have any to send them, must be received by the Canadian Branch in the same way that a minister bearing credentials and passing from one Presbytery to another must be received. Yea, were the General Assembly to send out to them the seven deposed ministers of Strathbogie, they could not refuse to receive them upon the simple ground that they are accredited ministers of the Established Church of Scotland. The church knows well that it would not be politic to send such to Canada just now. But the Synod will test all that apply to her for admission to the ministry in her communion. What avails her test in these days when Jesuitism is so rife. The Moderates profess to hold the principles contained in our Standards; and will readily engage to maintain the Spiritual Independence of the Synod of Canada "against all deadly," as the great Moderate, King James VI., was wont to say. But what does a Moderate mean by the principles of our Standards and Spiritual Independence? As interpreted by the Court of Session and acts of Parliament; much in the same way

as a consistent Papist holds the Scriptures as interpreted by the "unanimous consent of the Fathers", or by the Council of Trent.

The members of her communion will be exposed to the blighting tendency of Moderatism,—a system most insidious and dangerous to the spiritual and eternal interests of mankind;—a style of preaching characterised by one well acquainted with it, and of high authority among those who adhered to the connection, as containing little that can be called unsound, but wanting that which should hold the chief place in sermons—the peculiar doctrines of Christianity. The people's ears may be charmed with a beautiful essay such as Socrates or Plato might have read them, but as for food for the soul they will find little of that. Do any think there is no danger of such preaching being introduced into Canada? Such persons are not aware of the almost transforming power of a system, of principles adopted, of connections formed and maintained.

The effects of this power were observable to a certain extent in some congregations even before the disruption. Missionary Prayer Meetings were given up, collections for the Mission no longer taken: because, as seems probable, these new-born sons of Moderatism, would not permit their people to pray for Missions and Missionaries not connected with the Church of Moderatism, which as a system, was always averse from travelling abroad to heathen lands to disturb the quiet natives by intruding the christian religion upon them while they had so many neglected at home (and they took care to keep many so still.) What debased the Church of Scotland during last century? Moderatism. What restored it almost to its pristine dignity and glory? Evangelical Religion or Free Church principles. Let the people of Canada then beware of exposing themselves and their children to this determined foe of pure Christianity. Let them look beyond the present generation of Ministers in that Synod and beware lest it be with their successors as it was with the Israelites after the death of Joshua. The Free Church College had more Divinity Students than the four Universities of the Establishment, and they have a larger number of Probationers and Licentiates. And although their own need is great for preachers yet they will be able to send us a pretty good supply yearly. They have made a good beginning by appointing several ministers for Canada and Nova Scotia this year. The Irish Assembly and U. S. General Assembly will also send us Ministers. Where are the men sent to the Synod of Canada? They will not long have the majority even in Ministers though they will have more in number in proportion to the people.

And then there is a great difference between the two classes of Ministers in general. Several of their Ministers are worldly careless men, who neglect the people and lose their affections. Scotchmen, is not the Free Church the Church of your Fathers,

to which they would give their approbation and support? The Church of which Knox, Melville and Henderson would be members were they now living in Scotland? Do they not call upon you to associate with her in preference to the self-dishonoured state enslaved Residuary Church? Is she not the Church which exalted Scotland among the nations and diffused learning and religion among the people? Has she not followed the example of the early Reformed Church in thus promoting the interests of the nation? She has raised above £50,000 for erecting and endowing 500 Schools for the people on the plan of the Parish Schools. Do not weaken her hands in her day of trial, for the God of her Reformers and Martyrs is in the midst of her and will plead her cause. Show yourselves worthy of your country and the Church of your fathers in the land of your adoption.

Presbyterians of Ireland you will not dishonour your country, your character and the now United Church whence you came forth to Canada, by disconnecting yourselves from her—for she is associated with the Free Church, which you will condemn if you adhere to the Residuary Church of Scotland. Your Parent Church, with the 500 Ministers all on the side of the Free Church because she is on the Lord's side, has strengthened, encouraged and aided her in her hour of trial. Will you join those that discourage and oppose her? No you cannot. Be not led away by the few private adventurers of your countrymen among the Ministers who have adhered to the Synod of Canada. They are not and never were a good sample of your country's pastors—the most of these men excel neither in talent nor piety, but they will do very well to fill up vacancies for Clergy Reserve salaries—to make up the number. Adhere to the Presbyterian Church of Canada and then you may expect to hear some of the right kind of the Ministers of your father land. Presbyterians from all countries of Europe, Presbyterians of Canada, we call on you to declare whether you will receive your future pastors from the Evangelical Churches of Europe and America, or from a debased National Establishment. Do not permit personal considerations to prevent you from providing for yourselves and your children the unfettered declaration of the whole counsel of God.

Some of your present Pastors are good men and preach to you the self-humbling doctrines of the Cross. But who are likely to be their successors? The Moderates from the Residuary Church, if you adhere to that body. Are you unwilling to leave these men lest they should suffer in their means of temporal support, You need not fear—they and their Parent Church have secured that for a time at least. The whole share of the Synod of Canada, of the Clergy Reserve Fund will be theirs, and the various sums from Scotland, while the money of the Free Church collections for 1843, and the aid of the "Lay Association" hold out.

Are you afraid that you will not be able to support the Gospel among you? Fear not—the God of Providence who called you to the duty will give you the means to discharge it. The wealthier congregations will aid the weaker as in Scotland—thus there will be more common interest felt in each other, and a more immediate dependence on the Head of the Church, the God of Abraham, Moses and Elijah, the God of your fathers, will be in the midst of you to bless you and to do you good.

But He calleth on you by his word and Providence to come forward and honour Him with your substance and with the first fruits of all your increase; and He has promised that your barns shall be filled with plenty and your presses burst forth with new wine.—*Hag.* ii. Everything in your possession belongs to God and He can at any time take from you his property if you refuse to give it to the support of his cause. He is now calling on his people to come to his help, when Puseyism, Erastianism, and Popery are exalting themselves. The Free Church is in a much better position for opposing those errors than a fettered and bound State Church such as the Established Churches of Britain are now required to be. She has aided the Protestant Church of France in her recent sufferings; she has resolved to assist all Evangelical Protestant Churches on the Continent to oppose Popery. And she has her eye on Canada and the United States in these respects also.

There is a revolution going forward and none can be neutral. A conflict is approaching, the clouds are gathering for a storm. Let us see to it that we be on the Lord's side—that we be associated with those who are witnessing for his truth in the world lest we bring upon ourselves the wrath of our offended Father, the rebuke of the Church's Head.

If you will not do your duty help will come from some other quarter, but you will lose the pleasure, the honour, the privilege and the blessing of being co-workers with God, of thus confessing Christ before men, and of maintaining his truth in the world. Enable your Ministers to do their duty without distraction of mind about the world, pray for them, strengthen their hands, assist them in their work by living peaceable lives; by living to God and his glory, and by preparing for the rest that remains for his people. In the meantime try the spirits whether they be of God. Prove all things, hold fast that which is good; examine for yourselves. Take no man for your guide—Take the Word, Prayer and sound Reason aided by a thorough knowledge of facts. You are accountable to God only. Finally brethren farewell, and may the Spirit of God direct you in your choice in this matter and at all times.

A FEW OBJECTIONS CONSIDERED.

"It is safer and better to be connected with an Established Church, because of her *Permanent Standards*—a Church not established by the State is more likely to alter her Standards, and adopt Arian or Socinian errors, as did the Presbyterian Churches of England and Ireland."

This objection may appear to be somewhat plausible, at first sight, to the friends of Establishments; but as the Scottish Establishment is not now upon a scriptural basis, being subordinate to the State, it can have no force whatever.

We all lament the soul-ruining spiritual thraldom in which the Permanent Standards of the Church of Rome have bound her millions of degraded votaries. We know that the Permanent Standards of the English Establishment did not preserve her clergy and people from error.

Did they generally hold the doctrines of the Thirty-nine Articles during the last century? No. Most of her clergy were Arminians, while her Articles are Calvinistic. Her Liturgy indeed is Popish, and we are now reaping the bitter fruits of the permanency of that part of her Standards, in the rise and rapid propagation of Puseyism. Did the Established Churches of the Continent of Europe adhere to the principles contained in their Standards? No. They adopted the Infidel doctrines propagated by the French philosophers, idolized the human intellect, ceased to proclaim the humbling doctrines of the cross, the alienation of the heart from God, and justification by faith in Christ, and placed religion in knowledge, and what the world calls virtue.

Yea, the Church of Geneva—the Church of Calvin—deserted her Standards delivered to her by that great divine, until such men as Malan and D'Aubigne arose, and again restored her Standards to their original purity, and proclaimed salvation through a crucified Jesus, for which they were driven out of the Establishment. Did the ministers of the Established Church of Scotland adhere to the doctrines and discipline of their Permanent Standards? Many of them held Arminian and semi-Pelagian errors, and the majority in the General Assembly defended those who taught them, and discountenanced the orthodox divines who taught the doctrines of the Confession of Faith.*

* These errors came along with prelacy from England, when it was forced into Scotland by the treachery of James I., and the violence of his sons, and the curates, who were forced upon the parishes, whence the faithful ministers had been driven into exile, and also many of the indulged ministers imbibed these tenets, and most of the young

Has not that Church deserted the fundamental principles of her Standards, bartered her spiritual independence for her endowments, permitted the State authoritatively to declare who are and who are not her accredited rulers in the Church, and received an Act from earthly legislators, which deprives her people of privileges bestowed upon them by the Head of the Church, and claimed by her Standards, and of which no power on earth had any right to deprive them. Have the sons of the Covenant changed their Standards? No. They have adhered to their principles with much greater fidelity than the Establishment. They did not permit the Sabbath to be desecrated by public notice at the church doors of an auction to take place during the week—by members of the church going, from sermon to Inns, to return home drunk, even upon sacramental occasions—which abuses were common during the peaceful and happy reign of Moderatism. These Seceders have continued pure in their principles and strict in their discipline. The Presbyterian Churches of England and Ireland adopted the very same errors that many in the Established Churches held, but this only places them on a par with these churches, and the worldly spirit infused into the nations by the Establishments, was the chief cause of the rise and progress of those errors.

Had they not the power inherent in Presbyterianism—the power of self-purification—of bringing back their ministers and people to the pure Fountain of Truth, the Word of God, of convincing them of their errors by it,—or, if they would persist, to hold and propagate them to separate from them? They enjoyed a much larger share of this power than any State Church, and they exercised it too. The Synod of Ulster used that power given her from above, and separated from her communion those who had forsaken the faith once delivered to the saints.

Other Churches have undergone a similar self-purif[illegible] But when did the State purify the Church? Was [illegible] when the Roman government united with the Jewish hierarchy to crush the pure religion of Jesus at its first promulgation? When Luther

ministers [illegible]ected in them. These curates being admitted into the Establi[illegible]yterian Church after the Revolution, united with the indulged [illegible] and thus formed a majority in the General Assembly, who [illegible] themselves Moderates, and ruled in the Assembly till 1834, when the true Presbyterians again obtained the majority. Many of them held and taught Socinianism, and it was even proposed to abolish subscription to the Confession of Faith and Formula about the year 1780, the doctrines of which they did not believe. This would probably have been done had not the threatened danger of losing their stipends prevented them from carrying out this conscience-scheme, which *to them* was of little moment in comparison with the loss of worldly wealth.—*Hetherington's History of the Church of Scotland*, 1688—1723, and 1780.

proclaimed to his countrymen justification by faith in Christ? When Whitefield and Wesley preached the same doctrine to the people of England? Have not the Churches of Christ the same Spirit to direct them, the same means of knowing the truth, the same interests at stake as those which drew up these Standards for direction and appeal? Why then be in terror, that if we leave the Establishment we must forsake the truth?

The Standards themselves point us to the Word of God, as they have no authority but in so far as they are in accordance with it. Has the Free Church forsaken the Standards of Scotland's Church? No. She has adhered to them, and restored their spirit, after it was almost driven out of the Establishment.

It is objected that congregations, when pastor and elder both voted in favour of the connection with the Scottish Establishment, have no right to meet to consider the matter, but should quietly acquiesce in the part taken by their representatives in the Synod. Was it not enough that the Christian people were in a most arbitrary and prelatical manner prevented by their pastors from meeting to give expression to their views at such a crisis in the Church, before the meeting of Synod in July, but they must be forced to give virtual approval of the sins of the Established Church of Scotland, because their spiritual rulers have done so? Had the Synod declared its adherence to the Church of Rome, the plea would have been the same,—the people have spoken by their representatives in Synod, and they have no right to say a word elsewhere. And is it come to this among Presbyterians, that on a question which relates to the Headship of Christ and the right of his people, they must not utter a syllable, because their rulers have deserted their post, and gone over to the camp of the enemy, carrying their colours with them, but the people must desert with them? No loyal soldier of an earthly Sovereign would act such a base part, and shall the followers of Jesus thus forsake their Master's cause? No; we are persuaded, that when they perceive that their leaders have stealthily led them to join the ranks of the betrayers of Christ's prerogative, they will return to their ranks without their leaders, and obtain more faithful ones from the Head of the Church. Will the rulers of the Church answer for the people at the Great Day of accounts? Will they, like the priests of Rome, take upon themselves the responsibility resting upon the people to judge for themselves,—"to prove all things, *to hold fast that which is good?*" Where is the right of private judgment—a right, the securing of which cost our forefathers so much toil, suffering, and blood? Shall we not use our reason, which the Bible calls "the lamp of God in man,"—to judge for ourselves which Synod holds, in greatest purity and simplicity, the principles of Presbyterianism, and to which it is our duty to attach ourselves? This is *intrusion* practically carried out in Canada, and with such determination as would be no disgrace

to the most skilful moderates of the *Old School*. Ministers endeavouring to compel their people, so far as they can, to retain as their spiritual instructors men who have forsaken the principles which they had pledged themselves to maintain inviolate to their latest breath.

They tell us that this movement is *Anti-British*, that it tends to overthrow order and good government! Nothing can be wider of the truth! Who have always, since the Reformation, been the firmest supporters of the British Constitution, and the best friends of order, but those holding and contending for the principles for which the Free Church, and the Protesting Synod of Canada have witnessed?

Their loyalty is grounded on the Word of God, "For so is the will of God," is the foundation upon which it rests, not upon the empty professions arising from mere self-interest,—nor upon a morbid dread of anything like popular influence, yea popular rights.

Who restored patronage in 1712, and forced it upon the Church of Scotland, contrary to the Treaty of Union, by which it was stipulated to preserve for ever the whole fabric of the Scottish Establishment, as arranged at the Revolution, and to which the Sovereigns of Britain are bound by oath? The infamous Jacobite, Bolingbroke, and his associates. And as to their object in this base violation of all laws, human and Divine, hear the Lord President Dundas, a former head of the Court of Session. He says, in the Resolutions of Assembly, 1736, which he is understood to have prepared, "Notwithstanding the security of this our happy establishment in all its parts, was as great and as solemn as it was possible for human laws and constitutions to devise or execute, yet in *prejudice of that security*, as we apprehend, the Act in the tenth year of Queen Anne, was passed, restoring to Patrons the power of presenting, and suffering them at the same time to retain the valuable equivalent which they received by the 23rd Act, 1690; and this Act, 10th Anne, it is well known, was imposed upon this Church by means of persons of our country who were *enemies to the Protestant succession*, and enemies to this Church, by reason of *her inviolable adherence to that succession* and was by them intended to afflict and oppress this Church, and to create discontent among the people therein, and to open a door for patrons arbitrarily to impose upon the people, as Ministers, persons proper *for instilling into their minds principles of disloyalty and disaffection to the present happy Constitution*."*

* The restoration of Patronage soon caused many of the Ministers and people of Scotland to separate from the Establishment, though no Church of the Reformation was so well calculated to embrace within her pale the whole community; and had it not been for this and similar encroachments of the civil power, she would have presented

Those who imposed Patronage upon the Church then, were the enemies of the British Constitution, of good order, and of Protestantism. And those who have deprived the Church of her liberties now, are in like manner the real enemies of the Constitution. They are sowing the seeds of discord among the people,—are alienating their affections from the present Administration, and are encouraging Socinianism, Puseyism, and Popery; while the Free Church has proved her staunch Scriptural loyalty, and her love of order, peace, and Protestantism. Where have there been any riots among the people of the Free Church, though their rights have been so cruelly trampled upon?

Among Free Churchmen in Scotland, and among the Presbyterians of Canada, are men of all shades of political opinions; but should this interfere with our duty to God and his Church? We know that we are loyal according to the Scriptural idea of loyalty, and we repel the charge of being enemies to the Constitution, as a foul slander for the purpose of dividing us, or of preventing some from uniting with us, and of injuring our cause in the estimation of the world, and the Government.

We are willing to support the British Constitution in its integrity, as happily established at the Revolution in 1688, which many, loud in their expressions of loyalty, are endeavouring to overthrow.

We are told by some, that those of our congregations, whose pastors have received the Government salary in time past, will be compelled to make it up to them. Those who make such assertions show their ignorance of Presbyterianism, and their contemptible avariciousness at the same time. They are afraid of giving too much to God,—of giving Him the first fruits of all their increase, and would fain serve Him without cost, or rather have the credit of it without the expense.

to the world the beautiful spectacle of a National Church, to which the whole of the people would have been bound by ties much stronger than those with which the State sought to attach them to her communion. Nearly 800 Ministers and one-third of the people were separated from her pale before the disruption of 1843, on these grounds; and by it nearly 700 congregations have been driven out of her communion, as the results of that detestable Act.