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THE  
ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I—No. 1 [DOUBLE].

HAMILTON, AUGUST, 1844.

[PRICE, Single No. 13d. Double No. 3d.]

In presenting the first number of this paper to the public, we find that we must limit ourselves to a very few words, in the way of introduction;—all the space which our humble, unpretending sheet affords, being required for matter of more importance and interest, than any that could appropriately find a place in a formal prospectus. It might indeed be most becoming, under any circumstances, to allow the character of "The Record" to develop itself, in its own pages, and commend itself to the attention and confidence of the public, according to its actual merits.—Suffice it then, for the present, simply to state that "The Record," having been commenced under the sanction of the Rulers of the Presbyterian Church of Canada, is mainly intended to be a vehicle of Ecclesiastical, Missionary, and General Religious Intelligence, to the members and adherents of that Church, and to the Presbyterian community at large; and that it is the sincere desire, and will be the constant study, of those, to whose management it is committed, to furnish authentic information,—to disseminate sound principles, and to promote the interests of pure and undefiled religion. We only add, that our ordinary course of publication will be once a month,—extra numbers being issued, as circumstances may require.

UNTO THE PRESBYTERIANS, NOW OR RECENTLY IN CONNEXION WITH THE PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND.—THE PASTORAL ADDRESS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA :

DEARLY BELOVED BRETHREN,—  
You have doubtless heard through the ordinary channels of information, of the disruption of our once peaceful and united Church, and of the formation by those who have separated from the Synod of the Presbyterian Church in connexion with the Church of Scotland, of another Church, under the designation of the Presbyterian Church of Canada—that Church, as the representatives of which we now address you. Some of you, we are happy to know, have expressed your approbation of what we have felt called in conscience to do, and have given in your adherence to the Presbyterian Church of Canada, and it gladdens us to learn that wherever our cause is studied and understood, the mass of the Presbyterians of Canada are coming to the same conclusion.  
Others, we have reason to believe, are yet but partially informed, and unable to come to a satisfactory decision. Nor is this greatly to be wondered at. While the means of correct information are limited, misrepresentations of various kinds are circulated by our enemies,—attempts are made to show that we have acted as the blind partisans of the Free Protecting Church of Scotland, and have agitated unnecessarily and without discretion a question with which the Presbyterians of Canada

had nothing to do—and we are denounced in unmeasured terms as reckless schismatics. In these circumstances, Dearly Beloved, we feel ourselves called to lay before you, in the form of Pastoral Address, the whole merits of the cause which we are advocating, and which we consider it the duty of our Presbyterian Brethren in Canada to support—that you may be satisfied that we have acted in what we have done on good and sufficient grounds, that you may see clearly the claims which the Presbyterian Church of Canada has to your support, and that you may be stirred up to a sense of the responsibility, which by the disruption of the Church with which you have hitherto been connected, the great Head of the Church has himself devolved on you. Sure we are, that a patient and impartial attention to what we have to lay before you, is all that is necessary to induce the Presbyterians of Canada, to unite with us in supporting a cause, which can be so clearly shown to be the cause of Christ, and of the purity and liberty of the Christian Church.

The question upon which the disruption of the Synod in connexion with the Church of Scotland took place, was a question, we admit at once, not relating to any practical grievance of which as a Church that Synod had to complain—it related merely to the connexion in which we stood to the Established Church of Scotland, and to the responsibility which that connexion entailed on us. And we are well aware that in looking at the question thus generally, some may be disposed to doubt, whether on a question of this kind any cause warranting the extreme measure of disruption, could arise. It may be said, and not without an appearance of plausibility,—if you had no practical grievance, if you were in the enjoyment of all the privileges for which the Free Protecting Church of Scotland has been contending, if the State had never even shown a disposition to encroach on any of your rights or liberties, what cause could there exist to warrant or justify a disruption. But such impressions where they exist, we are fully satisfied a closer examination of the subject will most effectually remove—and remove by showing that they are based on narrow and unworthy views of the obligations and responsibilities to which Churches are subject.

We lay it down as a great principle, applicable to the conduct which one Church is bound to pursue towards another—that to support or countenance a Church which, in matters fundamental, is committing sin, is to become a partaker of her sin, and that it is as unlawful to be a member of a Church so countenancing another in sin, as it is to be a member of the Church which is directly chargeable with the sin. There are two great duties to which God has called every Church upon earth—duties similar to those to which he has called every individual believer—the first is, to be pure in principle and practice in matters relating to her own constitution, doctrines, and discipline; and the second is, to be pure in her association with other Churches—in other words, to be on terms of friendship only with those which are supporting in purity the cause of Christ, and to give no countenance or support to those by whom Christ and his cause is dishonoured or opposed. The first of these duties is of such obvious obligation, that we presume no one will hesitate to admit, that if in matters vital and fundamental it be not fulfilled—if a Church for instance deny the doctrine of Christ's Divinity, or practically

give up the assertion of the doctrine of his supreme Headship over his Church, it is the duty of all to separate from her communion. Were a man to remain in connexion with such a Church—whatever his own private creed might be—he would plainly be, before God and the world, chargeable with the support of Socinian or Erastian errors.

The second duty of Churches which we have specified, although less frequently adverted to, is not less clearly obligatory on all. Every Church, it will be admitted, is intended to be the dispenser as well as the depository of God's truth—a living and active witness for that truth among men—a branch of the army of the faithful and true witnesses sent forth to vindicate his supremacy over the world. And in fulfilling this, her high destiny, in labouring to promote Christ's cause in the world, most clearly is she bound to discriminate in her alliances, and to see to it, that in their formation and in their maintenance, her testimony shall be ever on the side of truth and of righteousness. Not only is she bound to look within, and by her own purity to illustrate and adorn the truth, but she is bound also to have respect to the character of others, and to give her countenance and support only to the pure—to witness for those who are witnessing for Christ, to witness against those by whom his truth is denied or obscured. If she fail in this duty, if her testimony be on the side of Churches maintaining error, then even her own purity must go for nothing. Can a citizen be himself an honest member of the community and yet the approver and encourager of dishonesty in others? Can a subject be loyal to his King and yet show countenance to those who are plotting to pluck the Crown from his brows? Can a private Christian be a faithful member of Christ's Kingdom and yet be on terms of Christian communion with those by whom the laws of that Kingdom are trampled under foot? No more can a Church be pure—a faithful witness for God's truth—which is countenancing, encouraging and strengthening a Church that is sinning against the truth. A Church may hold in purity the doctrine of Christ's Divinity, and she may carry fully out in her own government the doctrine of Christ's Headship over his Church, but if at the same time, she will continue on terms of amity and friendship with a Church by which these doctrines are theoretically denied or practically repudiated, then is she guilty before God and the world of supporting Socinian or Erastian error—and guilty as really as if her own doctrines or her own government embodied these errors. And just as it is the duty of individuals to withdraw from a Church impure in her own doctrines or government, so is it their duty to withdraw from a Church remaining in friendly alliance with such as are so.

We are satisfied the more this principle is examined it will be found to be correct. It might easily be illustrated by examples—and our own case which we are now to lay before you, will of itself, we are fully assured, be felt by you on examination, to be at once an illustration of its truth and a vindication of the practical application of it, which we have felt called upon to make.

Dearly Beloved Brethren, our case in a very few words is this—The Church of Scotland has sinned in matters vital and fundamental, she has practically repudiated the doctrine of the supreme Headship of Christ over his Church, and a large number of the wisest and best of her ministers and people have felt themselves compelled in consequence to with-

draw from her communion; the Church of Canada in connexion with the Church of Scotland has hitherto stood on terms of the closest amity and friendship with that Church, terms obviously expressive of the fullest approbation of her doctrines, government, and discipline: by continuing that connexion as it has hitherto stood, the Synod of the Presbyterian Church of Canada have virtually declared that they give their sanction to the sins of the Established Church of Scotland, or at least that they regard them as slight and venial, they have witnessed, in a word, not against her but for her—and, therefore, we have been compelled to withdraw from communion with that Synod, we have felt it an imperative duty to free ourselves from the guilty responsibility for the errors and defections of the Established Church of Scotland which they have thus assumed, and to organize, as a faithful witness for Christ in this matter, the Presbyterian Church of Canada.

Brethren, is not this simple statement of the facts of the case, of itself a vindication of our procedure?—Were we not in the circumstances called by our duty to Christ to do as we have done?

But we are anxious, Dearly Beloved, to give to every one of you the fullest satisfaction in this matter, and soliciting your patient attention, we shall proceed to illustrate the positions which we have above laid down:

I. First we say that the Established Church of Scotland has sinned in matters vital and fundamental—that she has, in a word, practically repudiated the doctrine of Christ's sole Headship over his Church.

This is a grievous charge to bring against any Church of Christ, and one not lightly to be preferred; but we are pained to say that in the present instance it is true, and supported by evidence which cannot be gainsayed.

We do not intend to recapitulate the history of the struggle so long maintained within the Established Church of Scotland by the friends of Free Church principles, which at length issued in the disruption of that Church, and the formation of the Free Protestant Church of Scotland—neither do we intend to pronounce an unqualified eulogium on all that the supporters of these principles have done, during the progress of that eventful struggle. Such is not necessary to the confirmation of our charge against the Established Church of Scotland. The commencement and the various steps of that struggle, may have been well, or may have been ill advised—in other words, the Free Church party may have acted prudently or imprudently in passing the Veto Law, and in the various measures by which they asserted their right to uphold, in defiance of the civil power, the principle of that Law—into these questions (although we have no doubt ourselves of the triumphant vindication which might be made of all the leading steps of the policy which they pursued), into these questions, we say, we do not intend to enter. The question to be decided is, what is the present position of the Established Church of Scotland? And the grand charge which we prefer against those who now constitute that Church rests, not on the history of their iniquitous though too successful opposition to the struggle maintained by the advocates of the rights of the Christian people, and of the exclusive supremacy of Christ over his own house; but on a ground which can be travelled over in much fewer words, and which can leave no room for doubt on the part of any one who will only attentively examine it—we mean the claims to control over the affairs of the Church, which have been embodied in various decisions of the Civil Courts, and sanctioned by the Imperial Legislature, and the assent to these unrighteous claims given by the Church, and embodied in the decision of her General Assembly. We believe that if individuals, instead of involving themselves in the discussion of the merits of the Veto Law, and other branches of the now finished controversy within the Church, examined the present position of the Established Church of Scotland by the light

of the decisions to which we have just referred, there would be fewer attempts made to gloss over the sins with which that Church is chargeable.

The courts of law, then, it will be observed, have advanced a claim generally, to review the proceedings of the Ecclesiastical Courts, in all cases in which they conceive that a civil interest is affected, and in consequence, should they see cause, to interdict the procedure or to suspend the sentences of these courts. And this claim they have put forth in such a way, as to prove beyond all question, that it would enable them, if carried out, to drag under their jurisdiction the whole ecclesiastical affairs of the Church. Thus to illustrate by a few leading instances.—On the ground that some civil interest was affected, they have interfered to prevent a Presbytery from carrying out the law of the Church with regard to calls, and giving effect to the dissent of the Christian people in regard to the settlement of a Pastor over them, as in the case of Mr. Young, Presentee to Auchterarder, they have interdicted a Presbytery from ordaining a Presentee to the Pastoral office, as in the case of Lethendy; they have issued a decree requiring a Presbytery to take a Presentee on trials, and to ordain him to the office of the Holy Ministry, as in the case of Marnoch; they have decided that the refusal of a Presbytery to confer ordination renders them liable to an action of damages, as for an ordinary civil wrong, as in the case of the Presbytery of Auchterarder, they have suspended the sentence of deposition passed by the General Assembly itself, in the name of the Lord Jesus Christ, upon Ministers guilty of the most aggravated form of contumacy, and interdicted the Church from carrying her sentence into effect, as in the case of the majority of the Presbytery of Strathgogie; they have interdicted and suspended the sentence of a Presbytery, as incompetent from the presence in it of certain Ministers, although that sentence was a sentence of deposition on a Minister convicted of theft, as in the case of Cambusnethan; and they have prohibited the Church from extending her spiritual oversight in adaptation to the wants of an increasing population, by the formation of parishes, *quoad sacra*, as in the case of Stewarton.

Now the unrighteous nature, the Erastianism of the claims embodied in these and similar decisions, consists in this—that the courts of law do not merely assert their right to give or withhold civil effect from the decisions of the Ecclesiastical Courts,—that was perfectly within their province, and no one has disputed their right to review and to limit the decisions of Ecclesiastical Courts thus far—but they have asserted their right to interdict and to suspend purely spiritual and Ecclesiastical acts.—They have asserted their right, not merely to prevent the enjoyment of the fruits of a benefice from being dependant on the call of the people, but to prevent a Presbytery from giving ecclesiastical effect to the call—not merely to prevent a minister ordained to a Pastoral charge, from deriving civil benefit from that charge, but to prevent the Presbytery from performing the spiritual act of ordination on his behalf—not merely to withhold the fruits of the benefice if a Presbytery do not ordain a certain Presentee, but to require them to ordain him, may more, to punish them by fine or imprisonment if they refuse—not merely to prevent deposition from being followed by civil consequences, but to prevent both suspension and deposition from being followed by disqualification for the spiritual duties of the office of the ministry—not merely to pronounce the decisions of an Ecclesiastical Court, when constituted in a certain way, to be invalid as to civil effects, but to declare them invalid also as to effects which are purely and undeniably ecclesiastical—and not merely to refuse civil sanction to the proceedings of a Church Court containing certain members, but to interdict such members, from taking their seats in that court, and to refuse them the right of exercising even proper parochial superintendence over the flocks entrusted to their care. If this be not an encroachment into the Ecclesiastical province—if this be not Erastian-

ism in its most degrading form, we know not to what these terms are applicable.

Such, Brethren, are the claims to exercise control over the Ecclesiastical Courts, which have been made by the Courts of Law in Scotland, and sanctioned by the Imperial Legislature, and made the ground of legislation in Lord Aberdeen's Bill; and the Established Church of Scotland, we would next observe, has submitted to these claims, nay, has homologated them, and made them a ground of action, in her own decisions. By her giving up not only the form but the principle of the Veto Law, or in other words the great principle of our Church, that no Pastor shall be intruded on a reclaiming congregation, by her decisions and her action in the cases of Lethendy, and Marnoch, and Auchterarder, by which she has carried into effect all that the Civil Courts demanded in these cases; by her finding that the seven ministers of the Presbytery of Strathgogie, who had been solemnly deposed from the office of the ministry by the General Assembly, had never been deposed at all, and consequently that all the ordinances they had dispensed in defiance of that deposition, were valid ordinances of the Lord Jesus Christ; by her allowing the right of the convicted and deposed thief of Cambusnethan, still to discharge the spiritual duties of his office, as if his deposition, because declared by the Courts of Law to have been passed by an incompetent court, had been no better than a nullity and a farce; and by her exclusion of *quoad sacra* ministers from Church Courts, and even from the right of Moderating in Kirk Sessions; by these decisions and these actings, decisions and actings in which she has made the law as declared by the civil power—not the law as declared by Christ and interpreted by the Church—the rule and ground of her action, she has, we maintain, conceded beyond all question, the Erastian claims of the Civil Courts, and bartered away her own and her people's blood-bought privileges, for the sake of the countenance and support of the state.

Brethren, has this Church been guilty of no sin in matters vital and fundamental?—Is this the Church of Knox and Melville and Henderson?—Is this a Church acting on the principles for the maintenance of which, so many of the worthies of Scotland have laid down their lives?—Or, is this a Church with which a pure and faithful witness for Christ and for the rights of his Crown, as King of Saints and King of Kings, can lawfully remain in friendly intercourse? We mistake as to the intelligence and spirit of the Presbyterians of Canada, if you are not prepared to answer indignantly, No! she has practically denied the sole Headship of the Lord Jesus Christ over his Church—she has allowed the Civil Power to sit, where he only should sit whose right it is to rule—she is unworthy of support.

But we have said that the Church of Canada in connexion with the Church of Scotland, has hitherto stood on terms of the closest amity and friendship with the Established Church of Scotland, terms obviously expressive of the fullest approbation, in all matters vital and fundamental, of her doctrines, government and discipline: and on this point lengthened argument or illustration will not be necessary.

The exact nature of the relation in which the Synod in connexion with the Church of Scotland has hitherto stood to that Church, and the terms on which she has held her endowments from the State, are still matters about which conflicting views are entertained. The whole subject of the relation in which, on Presbyterian principles, a Colonial Church should be held to stand to the parent Church in Britain, has never yet received that consideration, or derived the advantage of that thorough elucidation, to which its great importance entitles it; and each party is apt to make their own crude and undigested views of what they think to be proper and desirable in this matter, the rule as to what actually is. And hence the conflicting views to which we have referred. The Colonial Committee of the Established Church, in the re-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Whereas, this Synod being fully informed of the disruption of the Established Church of Scotland, and having taken all the circumstances connected with that event into their deliberate and prayerful consideration, and having had special regard to its important bearing on the cause of Christ throughout the world, are deeply impressed with the obligations under which they are laid, from having hitherto stood in a peculiarly close and friendly relation to the Established Church of Scotland, to make plain to the world the fact of their entire and unqualified independence, and to dissolve a connexion which would imply that we sanctioned the principles and the procedure of the aforesaid Church, which have issued in her disruption. And, whereas, the true import and moral influence of the testimonies respecting the procedure and condition of the Established Church of Scotland, heretofore emitted by this Synod, have been weakened and rendered equivocal by the irregular and ill-advised actings of some of the subordinate judicatories and members of this Synod since last Session: It is, therefore, hereby decreed and declared by the Ministers and Elders of the Presbyterian Church of Canada in connexion with the Church of Scotland in Synod assembled, in the terms following, viz:

"1. That this Synod having been formed in accordance with Presbyterian principles as an independent Church in this Province, and having neither by the designation which it voluntarily assumed, nor by the reception of endowments out of the Reserves set apart by the State for the Protestant Clergy of Canada, which endowments were made to them without qualification or limitation, as an independent Church, nor by any admission, declaration or enactment of their own, forfeited that independence, and being now engaged in the full and unfettered discharge of her functions as an independent Church, they are resolved to assert and maintain their perfect and unqualified independence and to acknowledge no right of interference or control in regard to any of their affairs whether ecclesiastical or civil on the part of the Established Church of Scotland, or of any other Church whatsoever.

"2. That as an independent Church acting for themselves alone, and possessing no voice or influence in the affairs of the Church of Scotland, the Synod do not hold themselves directly responsible for the principles adopted, or the practice followed, by the aforesaid Church, 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; but at the same time, having stood since their first formation, on a footing of close and friendly connexion with the Established Church of Scotland, having often asked and deferred to her advice, in matters of importance; having been assisted by her in securing the recognition of their right to the Reserves, which were set apart for the Protestant clergy of Canada, and having assumed the designation "in connexion with the Church of Scotland," this Synod feel that by continuing any longer in this peculiar connexion with the aforesaid Church, they would be virtually giving their sanction to her procedure in the matters which led to her disruption; and to the interpretation of her Standards and Constitution on which that procedure has been based; or at least would give good reason for the inference, that they counted her errors as slight and venial and not vital and fundamental in their nature, and therefore they resolve and declare that the peculiar connexion which has hitherto subsisted between them and the aforesaid Established Church of Scotland, shall from this time forth cease and determine, and that any peculiar privileges that may have been understood to belong to her ministers and elders in virtue of that connexion, seeking admission into this Church, shall, in like manner, be withdrawn.

"3. That while this Synod consider that the clause in their designation, 'in connection with

the Church of Scotland,' is merely distinctive, and having been adopted without any definite meaning being attached to it, does not of itself and irrespective of the actings of the Synod, imply connexion with the Established 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; yet as it is now inappropriate, and might be used as a ground of misrepresentation, and a cause of strife, wherefore, for the sake of unity and peace they now resolve, decree and declare, that the designation of the Church shall henceforth be *the Presbyterian Church of Canada*.

"But at the same time, as in the event of a party claiming to be the true Church of Canada, 'in connection with the Church of Scotland,' the alienation of the property of the Church might possibly result from the want of a civil sanction to the change of our designation, this Synod further resolve and declare that it is their purpose, should it be deemed advisable to seek such sanction; and further as it is alleged that by taking any action in this matter this Synod are departing from the terms on which their endowments were conferred by the State—although they are fully and conscientiously persuaded that such is not the case, 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 reserving to themselves and their successors, to use all competent means for inducing the Government to acknowledge their rights.

"4. That considering the vital and fundamental importance of the principles on account of which the disruption of the Established Church of Scotland has taken place, and the inseparable connection between their maintenance and the purity and efficiency of any church of Christ, the Synod also resolve and declare, that they adhere to the resolutions on the subject of those principles, which were adopted at their meeting in July, 1841; and also to other similar expressions of the mind of the Synod, embodied in their records; and that they will take such action as may seem expedient for carrying these principles into full effect."

The simple object, you will remark, sought to be accomplished by these resolutions, was to free the Synod from responsibility for the sins of the Established Church of Scotland—to place her in such a position towards that Church, as should no longer imply the giving of approbation or sanction to her sins, or the lending of her influence to her support; and the natural and obvious means by which they propose to accomplish this object, was by the dissolution of the peculiar connexion from which such responsibility resulted. They contain no denunciations of the Established Church of Scotland. They do not, even in the most forced construction which can be put upon them, legitimately imply that that Church had ceased to be a Church of Christ. They do not enter into the merits of the question at issue between the Establishment and the Free Protestant Church, further than the Synod had already done in resolutions embodied in her records. In a word, they simply say, and that in the most general form,—we shall no longer give our sanction to the principles and procedure of the Established Church of Scotland. If there be a defect about these resolutions, it is not that they are couched in terms of too strong condemnation of the sins of the establishment, but that they do not contain a sufficiently full and explicit testimony, on what we believe to be the side of Christ in this great cause. But we were anxious to give no handle to our opponents to say, that we asked too much of them, that we made proposals, the adoption of which would have so aggrieved their consciences, that they could not remain in the Synod; and we were anxious in particular that if we should

be compelled to withdraw from the Synod, it should be palpable to all, that this step was taken, not because our opponents would not go the whole length to which we thought it their duty to go in this matter, but because they would not allow us to free ourselves from participation in what we considered to be a practical denial of the Headship of Christ.

Our proposals, you are aware, were rejected—the resolutions of Dr. Cook, along with the amendment of Mr. Urquhart, by which the old connexion is maintained on its former footing were carried by a considerable majority; and in these circumstances we ask what alternative was left to us.—Believing that the Church of Scotland had practically denied the headship of Christ; believing that the Synod had by their decision given their sanction to that denial, and lent the weight of their influence as a Church to encourage and strengthen the transgressor—could we, we ask, have lawfully remained longer in communion with the Synod?

It has been asserted by some, that the recording of our dissent and protest against the decision of the Synod, would have freed us from responsibility, and warranted us still to remain in communion.—

\* *Dr. Cook's Resolutions, with Mr. Urquhart's Amendment, which was added thereto.*

"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."

*Rec. Mr. Urquhart's Amendment.*

"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 bearing 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 connexion which subsists between the Church of Scotland and this Synod,—that connexion 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 expence of any sacrifice, save that of consistency and principle."

But in this, we doubt not you will see, there is a most grievous mistake. The recording of a dissent and protest against the errors and defections of a Church in matters of secondary importance, may, and we believe does, warrant Ministers and Elders to conclude that they have thereby freed themselves from responsibility for these, and that they may lawfully continue to hold office within her pale. But the application of the rule it is obvious has a limit; else might Christians continue members of any Church, where only dissent and protest was allowed, however great her sins—and that limit plainly is, that it applies only to matters not vital and fundamental in their nature. In a matter so deeply affecting the honour of the Redeemer's Crown, and so inseparably identified with the purity and efficiency of the Church, as that to which the decision of the Synod referred—in the case of a Church giving her sanction and support to another Church guilty of practically repudiating the doctrine of the sole Headship of the Redeemer—no dissent or protest we hold can free the office-bearers of a Church from guilty responsibility for her sins, or can warrant them any longer to remain in her communion. When a Church is thus flagrantly witnessing against Christ, we hold that she has reached that point, at which those who would be faithful witnesses for Christ are called to witness against her—that it ceases to be schism to come out from the midst of her—and that if the sin of schism is nevertheless the result, its guilt is not on those who go out but on those who remain.

Plainly, you will see, there was no alternative, and we only did what it was our imperative duty to do, when we withdrew from the Synod in connexion with the Church of Scotland, and formed ourselves, upon scriptural principles, into the Presbyterian Church of Canada.

Such, then, Dearly Beloved, is the case which we submit to you: and such the great argument of principle by which our proceedings in the formation of the Presbyterian Church of Canada are justified in our own consciences, and will, we doubt not, be commended to yours. And we venture to say that no one will calmly and dispassionately consider what we have now laid before you without feeling that it contains a triumphant vindication of what we have done; and in particular, a most conclusive answer to the popular but worthless objections which have been so confidently urged against us, that the Synod of Canada had nothing to do with the sins of the Church of Scotland, and that if she had, the conduct of the Synod was not such as to warrant a disruption. Such objections, it will be seen, can only bring the discredit of low and unworthy views of the duties and responsibilities of churches upon such as urge them.

But, Brethren, we have other reasons, besides those which we have above stated, to justify our secession—and a word or two upon these, as you will find them exhibited in the reasons of dissent and protest which we gave in when withdrawing from the Synod, will finish what we wish to say in vindication of the cause which we are now calling upon you to support.

1. The first reason of protest, is the great argument of principle which we have just endeavored to set before you, and which is of itself so conclusive and complete. It is as follows:

"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 Protestant Church of Scotland, and lending the weight of their influence, as a Church, to the support of principles which are incompatible with the purity and the 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."

2. The second reason is—

"SECOND—That in a cause relating to a Church in which they have many and obvious reasons for feeling a very deep and special 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."

Even had the meeting of the Synod with the Established Church of Scotland, not been of that peculiar kind which we have shown you it actually was, we hold that it would have been the duty, and considering the simple fact of her origin, the special duty of the Synod to issue a testimony against the sins of the Established Church, and in favour of that suffering Church, whose martyr testimony has awakened the admiration of the world. The bonds which unite all Churches together, as members of the body of Christ; the sympathy which they are bound to cherish with the joys and with the sorrows of one another, the interest which it becomes them to feel in any thing relating to each other, by which the honour of Christ or the prosperity of His cause may be advanced or hindered in the world—all called upon our Church to lift up a full and unambiguous testimony on the side of Christ. It is worthy of remark, too, that there is scarcely a pure Church of Christ in the British Empire, or even in the wide world, which has not more or less witnessed in this great cause; and we hold it to be a grievous aggravation of the sin of the Synod, that, in these circumstances, she has acted as she has done.

3. The third reason is—

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

You are aware that the Synod has not been altogether an uninterested and passive spectator of the struggle which issued in the disruption of the Established Church of Scotland. From 1841 to 1843 she has issued and put upon record various strong and decided expressions of opinion in favour of the principles contended for by the Free Protestant Church, and now repudiated by the Establishment. You are also aware that several of her ministers have in contempt of these authoritative declarations of her mind in this matter, openly given in their adherence to the Established Church, nay! received as the reward of their adherence not a little of her money, and that one Presbytery—the Presbytery of Bathurst—has with unparalleled contempt alike of the decisions of the Synod and of the principles of Presbyterianism, publicly and officially avowed its adherence to the same sinning Church, and in these circumstances, you will be ready to admit, that a new obligation was laid upon the Synod to testify on the side of truth, and in particular, that as the import and sincerity of her former testimonies had been brought into question, she was called upon to renew her testimony, for this if for no other reason, that she might vindicate before the world her sincerity and her truthfulness.

Yet it is in these circumstances, you will remark, that the majority who now constitute the Synod have come to the decision of which we complain? And what we would ask, is the legitimate inference—plainly, that they have virtually retracted all their former decisions in the matter, that they have receded from pledges openly and solemnly given, and that, in a word, in order to support the Erastian Establishment of Scotland, they have been guilty of putting open contempt on all the testimonies for Christ, which on former occasions they had been enabled and honoured to make.

Does not this, Brethren, deepen your sense of the degradation into which the Synod has fallen?

4. The fourth reason is—

"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 encroachments of the Civil power by which the Church of Scotland has been enslaved."

One of the most important duties of Churches situated like the Presbyterian Church in Canada, and dependent in great measure for their extension on the supply of Ministers and inferior office-bearers from other Churches, consists in regulating the terms on which these Ministers and office-bearers shall be admitted. For any Church to leave an open door for their admission, from Churches holding or acting on unsound principles in matters of importance, is plainly both sinful and dangerous, as the manifestation of a most culpable indifference to her purity, efficiency, and independence, and fraught with the most disastrous results to these sacred interests. One of the objects accordingly of the resolutions which we submitted to the Synod, was to terminate the practice hitherto pursued by Presbyteries, of admitting Ministers and other office-bearers from the Established Church of Scotland, on the simple ground that they were the Ministers and office-bearers of that Church, and to require that none should be admitted, till first, at least, they had been purged of error, and proved to be men who might be admitted with honour and with safety.

By the decision to which they have come, the Synod have refused to alter the terms on which Ministers and office-bearers from that Church shall be received. According to the practice now in force, the very Ministers of Strathgogie—the men who were guilty of the atrocities of Marnoch—Ministers who were deposed by the General Assembly from their high office, in the name of the Lord Jesus, and never even reposed to office, but held by the Established Church to have never been deposed at all—these men would at once be welcomed and admitted as Brethren.

Brethren, is there no grievous sin in this? Does it expose the Synod to no imminent danger?

It is argued by some, that little evil is to be apprehended in Canada from the continuance of the law or practice of the Synod as it now stands. But first we would answer, the neglect of duty in a matter of such importance—the determination to act on an unsound principle in the admission of office-bearers—is of itself a most grievous practical evil and necessarily fraught with danger.—And next we would say, that there are many circumstances in existence, which give obvious cause to fear, even in Canada, the most disastrous consequences. Who could have anticipated a few years ago, the encroachments which have been made by the courts of law in Scotland on the Ecclesiastical Province?—and with the history of these encroachments before us, and with the knowledge which we possess of the Erastian principles on which the Imperial Legislature is prepared to act, and with the notorious fact upon record, that the Prime Minister of Great Britain, in his place in Parliament, has laid down terms indubitably Erastian, as the only terms on which he held that any Church could enjoy the benefits of Establishment, is it not utter folly to speak, as if there were no possibility that encroachments may yet be attempted on the Ecclesiastical Province in Canada, and that men of kindred spirit to those who have submitted to such encroachments in Scotland, would be capable of the same treachery to the cause of Christ and of the purity and liberty of his Church in Canada, as that through which the Church of Scotland has been enslaved.

Brethren, if there be one lesson more than another which the history of recent events in Scot-

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land ought to impress on us, it is this, that the purity and the liberty of a Church established or endowed by the State cannot be guarded with too jealous care—and when you think of these things, we do not doubt you will feel, that the conduct of the Synod in leaving an open door for the Ministers and office-bearers of the Established Church of Scotland, has furnished an additional justification of our conduct in withdrawing from her communion.

5. The fifth reason is—

"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 in which their endowments are held, have been in effect declared 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 greater 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."

A Church without spiritual independence is, it is manifest, directly responsible for the principles and procedure of the Church to which she is subject, and of which she virtually forms a part. On this account it became plainly a matter of the utmost importance, after the disruption of the Established Church of Scotland, that the spiritual independence of the Synod should be rendered clear, complete and free from any clogs or conditions, which could make it at all a subject of question or suspicion. We have always held that the Synod in connexion with the Church of Scotland was possessed of complete spiritual independence, but as her peculiar relation to the Established Church of Scotland, led some to doubt the reality or at least the completeness of that independence, we felt that there was a call for a full, unambiguous and decided declaration of such independence, and with this view we proposed, in the resolutions submitted to the Synod, a declaration of this kind. The Synod, you are aware, have professed to make a similar declaration, and so far may seem, at first sight, to have done in this matter what was required; but we would beg you to remark, that there are circumstances connected with their recent decision which deprive even this declaration of spiritual independence, of all significance and weight.

First, their declaration does not include the assertion of their right to determine the relation in which they shall stand to the Established Church of Scotland. And, secondly, it does not repudiate, but virtually homologates the opinion avowed by many, and held as you have seen by the Established Church, that they hold their endowments on the ground of their continuing in connexion with that Church.

We hold that a Church, which is bound by her constitution to be in friendly connexion with another Church, is deprived of power to act in one great matter, by which her spiritual interests must necessarily be very vitally affected—and so far she is destitute of spiritual independence. And we hold that a Church enjoying endowments, on condition of continuing in friendly communion with another, is placed under temptations, which of themselves would render the theoretical possession of spiritual independence a nullity and a fiction.—She is thereby placed in circumstances—a position in which no Church is entitled to place herself—so fitted to clog and hinder her faithfulness in the assertion of her spiritual independence, especially in her relations with that Church (as for instance in the admission of her Ministers), that it is scarcely possible to expect, that the assertion of such independence can be fully and faithfully maintained.

And with the above most material defects attaching to their declaration of spiritual independence, and leaving the relation in which they stand

to the Established Church of Scotland altogether doubtful, equivocal and incompatible with the idea of their perfect freedom of action in some most important branches of spiritual jurisdiction, may it not be said that it really amounts to nothing at all, and at all events not to that which the circumstances in which they stood made so urgently desirable.

Nor, in connection with what we have now stated, is it an objection to their action in this matter which ought to be overlooked, that they have perpetuated thereby the national and exclusive character of the Synod. In a country like Canada, the Presbyterian population of which is composed of immigrants from all quarters of the world, the idea of the dependence of the Synod on the Church of Scotland has operated as a hindrance to the entrance within her pale of Presbyterians from other Churches, and prevented that Catholic and comprehensive growth and development to which she might otherwise have attained, and amidst a population which should have furnished her with members from all Presbyterian Churches, she has been little better than a Church for the Scotch, or rather we might say, the Scotch of the Establishment. A splendid opportunity was presented in the providence of God for putting an end to this national and exclusive character, by satisfying all Presbyterians that she was really and thoroughly a Free, Independent and Catholic Church—a Church around which all Presbyterians might rally, because adapted and intended for all. By their defective declaration of independence, this opportunity has been cast away, and the Synod rendered a just object of suspicion to all Presbyterians of enlarged and Catholic spirit.

And did not, we again ask, the action of the Synod in this matter, furnish us with an additional reason for the secession which we made from her?

6. The sixth reason is—

"Sixth—That they have given additional weight to the practical arguments 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 lawfulness and expediency of all national endowments for religious purposes, and rejected the opportunity which God in his providence had afforded them of proving to the world that entire freedom of action, and a jealous determination to guard against the encroachments of the Civil Power, were perfectly compatible with the enjoyment of the countenance and support of the State."

The Free Protestant Church came out from the Establishment in Scotland on the Establishment principle, and on the same principle have we seceded from the Synod. We have given up none of the principles which we formerly held, still less the principle, that it is the duty of the State, while respecting the independence of the Church, to encourage and support her. Neither are we insensible to the advantages which the Synod derived from the countenance and support which the State has hitherto vouchsafed to her. We have therefore no quarrel with those from whom we have separated, with respect to the abstract principle of Establishments, but we have a quarrel of another kind—holding the principle of Establishments in common with them, we have to charge them with having done by their recent decision, a most grievous injury to the cause of pure and free Establishments.

One of the sins chargeable against the Established Church of Scotland is, that by her recent procedure she has furnished one of the strongest practical arguments against Establishments, which has ever been furnished to their enemies, since first they were known in the world. Once when men doubted whether a Church could be established and yet retain her purity and her independence, it was deemed a sufficient answer to point to the Established Church of Scotland—now the enemies of Establishments point to that Church as a confirmation of all that they have ever alleged against them. Once her case was appealed to as a con-

clusive argument for the extension of national christianity—now it is referred to for arguments against even the recognition by the State of Christ, as King of Kings, and King of Nations.

And yet, Brethren, the Synod by their recent decision, have resolved to fraternize with and encourage the author of this scandal and disgrace to the cause of Establishments. They might still have lifted up a banner for the cause of Establishments, they might have proved to the world, that there was still a Church endowed by the State, and yet uncorrupted and untrammelled by her endowments. A more splendid opportunity of showing, that a Church might be allied to the State, and yet fearlessly determined to resist any attempt by the State to encroach upon her freedom, has seldom been afforded to any Church—but this opportunity she has despised and thrown away, and now she stands side by side with the degraded and Erastian Establishment of Scotland, a source of weakness to the cause of Establishments, an occasion of ridicule and of triumph to its foes.

Brethren, have we not done well in separating from such a Church?

7. The seventh and last reason is—

"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."

In submitting our resolutions to the Synod, we earnestly impressed upon our Brethren, that our consciences were so aggrieved by the relation in which the Synod stood to the Established Church of Scotland, that unless that relation were changed, unless the connexion between them were terminated, we could not with a clear conscience continue any longer in communion with the Synod; and we solemnly urged it upon our Brethren whether their consciences would be so aggrieved by the adoption of our proposals, that in the event of their being carried, they would be compelled to withdraw. We think the character of our conferences and discussions in the Synod, warrants us in saying, that our Brethren who now remain in that body—at least a large proportion of them—could not say, that their consciences would be aggrieved to the extent we have stated, by the adoption of our Resolutions. Yet they refused to concede what was necessary to the relief of our consciences.—They willfully and deliberately preferred to let matters come to a disruption, rather than concede what they could have conceded to our consciences without doing violence to their own.

How far they acted in a christian spirit and gave us reason to regret our separation from them, by this treatment, we will allow you to decide.

Such, Dearly Beloved Brethren, are the numerous and powerful reasons which have weighed with us in separating from the Synod of Canada in connexion with the Church of Scotland, and viewing them together, we feel that we can rest upon them with all confidence, for securing your verdict in our favour. We shall not further enlarge upon their exposition, but leave you to pronounce upon them as your consciences shall direct.

Before concluding, we would only briefly announce to you, the present position and prospects of the Presbyterian Church of Canada, and point out the duties to which, in the present emergency, and more especially by the formation of that Church, we conceive you to be called.

The name which we have given to the Church formed by us—the Presbyterian Church of Canada—has been selected for its appropriateness to the independence which we intend to maintain, and especially from its Catholic character as fitted to conciliate and attract all Presbyterians coming into the Province.

The standards by which we hold are the good old standards by which we have hitherto held. We have not changed any of our standards, and we are determined, through grace, to preserve them in all their purity. The only thing in reference to our standards worthy of further explanation is, that we

intend—God willing—to issue a testimony ere long, appropriate to our present circumstances, and explanatory of the principles which we have seceded to maintain.

As to our relations with other Churches, we are, and intend to be, a thoroughly independent Church. We shall bind ourselves to friendly communion with no Church upon earth. We shall receive and hold no endowments at the good will of any Church, which shall make our friendly connection a condition of the permanence of the grant. In the establishment of our voluntary and discretionary relations with other Churches, we shall give our friendship to the pure and withhold it from the impure. With the Free Protestant Church of Scotland and with the Presbyterian Church of Ireland we shall immediately establish relations of friendship, and apply to them for a supply of Ministers to meet our pressing wants; but from all quarters we shall be ready to receive men sound in the faith, and otherwise qualified for the work of the Ministry.

With respect to our prospects, we are happy to inform you, that they are such as are well fitted to cheer us. Our own congregations have generally approved of our procedure and stood by us faithfully. In other quarters a warm and zealous feeling has been manifested in our favour. Toronto in particular has taken the lead, and acted with a spirit and energy worthy of the character and wealth of its Presbyterian population. God seems, in a word, to be witnessing for us, as we have been endeavouring to witness for Him, and when our plans have been matured, and our agencies set at work, and our appeals for aid from Britain responded to, we trust that through His blessing our cause will still more abundantly prosper. Our chief hindrance and source of difficulty at present, is the small number of Ministerial labourers, whose services we can command. Of the number of Ministers and Preachers who have joined with us, we are as yet unable to inform you, but at the best, the number will be greatly below our wants. But we are not without hope that a considerable accession to our numbers, will reach us both from Britain and from the States—and meantime our prayer is, that the Lord of the Harvest would send forth labourers into His Harvest. Our enemies have taunted us with the evils that would follow disruption, the desolation that would overtake congregations, the heartburnings and animosities that would be awakened betwixt Brethren, and the serious injury that would be done to the cause of Presbyterianism as to the cause of religion itself throughout the Province. As yet we have seen no evils of this kind, such as ought in any way to discourage us; and believing that our cause is the cause of God, we shall, at all events, not be deterred from its prosecution, by the judgments which our own sins or the sins of others may bring upon the land. Responsibility for the evils which may follow the disruption, must rest on the heads of those by whom that disruption was rendered inevitable.

And now, Dearly Beloved Brethren, having laid before you the great work in which we are engaged, let us beseech you to consider, what is the call which God in His Providence is thus addressing to you. The language of that call, it appears to us, is not to be mistaken. A great battle is being waged throughout the world. The powers of light and the powers of darkness, ever engaged in striving against each other, are now marshalling their forces for a still deadlier and more extended conflict. On the one hand Erastianism, Puseyism, and Popery, are uniting with infidelity in corrupting the doctrines of the Gospel, or in spoiling the people of the Lord of that blood-bought liberty wherewith Christ hath made them free. On the other hand the pure Churches of Christ are contending, in the face of difficulty and opposition, for the simplicity of the truth as it is in Jesus, struggling to assert their freedom against the encroachments of civil and ecclesiastical tyranny, and witnessing before principalities and powers for the Crown rights of the Redeemer. It is manifestly a time of sifting

and of trial, and issues of stupendous magnitude will in all probability result. He "whose fan is in his hand" is separating his people from the world, either as a means of preserving His truth, during some coming season of darkness and trouble, or as a preparation for the victory which is to put his saints in possession of the Kingdom. And now, Brethren, the tide of battle has reached even unto you, and God is manifestly calling upon you to decide on whose side and for whose cause you will stand.

Our beloved Scotland has long been the chosen battle ground on which the people of the Lord have been sent forth to contend for this great truth—that the nation which would honour Christ as King of Kings, must also honour him as King of Saints. And now to a share in the struggle so long maintained by your fathers, and whose recent eventful progress has centred upon Scotland the interest and the admiration of the Christian world, you are honored of God to be called. The question set before you for decision, is plainly a branch of the great general question on which that struggle has turned. Is, you are called to say, is the full and fearless practical assertion of the doctrine of Christ's Supreme Headship over His Church, essential to purity of faith and doctrine, and to fidelity and efficiency of Government in a Church? We have decided that it is, and we have founded a Church which now claims your support as a witness for this sacred truth.

Brethren, are we, yea or nay, on the side of Christ in this great cause? If, as we believe, we are, then no pitiful plea of our distance from Scotland—no aversion to controversy—no love of peace—no charitable construction of the motives of our opponents—no hope that the Church from which we have separated may still be blessed as an instrument for the salvation of sinners—can free you from the guilt of strengthening the enemies of the Headship of Christ, if you refuse to witness for that Headship in this great cause. There is grievous sin, and there are grievous judgments, connected with the refusal to witness for Christ in witnessing times. Remember, we beseech you, the curse uttered upon Meroz, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Remember, too, the curse of those who are cowards or laggards in the battles of the Lord, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." And may the great Head of the Church give you grace to do, as you shall wish to have done, when He shall come in His glory, when He shall dash His enemies in pieces like a potter's vessel, and when He shall triumphantly vindicate all the rights of His Crown as King of Saints and King of Kings.

Our limits will only permit us to add a word or two of admonition to those who have espoused our cause.

Dearly Beloved Brethren, we are thankful for the grace which has disposed you to unite with us in witnessing for Christ, and we trust that He whom you are desiring to honour, will yet witness for you, by pouring down upon you his richest blessing.

Suffer us, however, with all affection, to remind you that your work is not yet done. You have begun well, but Christ will look for much more at your hands. He has entrusted to you a work as arduous as it is honourable—He has confided to you the work of carrying fully out the great spiritual ends for which He has raised up the "Presbyterian Church of Canada"—and if your testimony for Him is to be complete, it must be followed up by efforts proportioned to the magnitude and the importance of the work which He has given you to do.

Let us, in these circumstances, admonish you to be much at a throne of grace. Without the blessing of Christ you are well aware, neither individual Christians nor Churches can possibly prosper. Paul may plant and Apollos may water, but God alone giveth the increase. "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

See then that you are frequent and fervent in prayer for the outpouring of the Spirit from on High—and never forget that this is the most effectual service you can render to our cause.

Let us also admonish you to be diligent in the cultivation of personal piety. This is the foremost way in which you are called to witness for Christ in the world, and your testimony as a Church will be deprived of all its weight and value, if your spirit and temper and deportment be not such as becometh the Gospel. As you honour Christ as the Head of His Church, see then that you also honour Him as "the Head of every man."

Further, let us admonish you of the sacrifices and exertions which will be required of you in rearing up our Zion. The people of Canada have never yet given of their means or of their personal services as they ought to have done, for the support of the Gospel. Let us hope that a new era in this respect is about to commence amongst us. As you have imitated your brethren of the Free Protestant Church of Scotland in witnessing for the rights of Christ's crown, see at the same time that you imitate them in the abundant contributions and self-denying labours by which they are extending His cause throughout the world.

And finally, Brethren, let us exhort you in fulfilling the high end of your calling to cultivate meekness and forbearance towards them who differ, and especially towards those from whom you have recently separated. Our controversy, let it not be forgotten, is not with men but with their principles:—our Church seeks not to overthrow other Churches, but only to convince them and to purge them of their sins. And while you seek, therefore, with all the zeal which the occasion demands, to extend a cause which you conscientiously believe to be the cause of the Redeemer, let it be by means such as Christ himself will approve—by the faithful and fearless exhibition of the truth, conjoined with the display of that heavenly charity which will be the best illustration of the power of the truth over your own souls, and the surest recommendation of it to the acceptance of others.

Brethren, we commend you to God and to the word of His Grace. "And may the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work: to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. AMEN."

In name and by appointment of the Synod of the Presbyterian Church of Canada,

MARK Y. STARK,

*Moderator.*

Had our limits permitted we should have introduced, before the foregoing Pastoral Address, a summary of the proceedings of the recent Meeting of Synod at Kingston—which unhappily issued in the disruption of the Presbyterian Church. It is the more desirable that we had been able to do so, inasmuch as very gross misstatements of the proceedings have, in several particulars, been given to the public in the newspaper reports, especially those of the *Kingston Chronicle & Gazette*, and *Toronto Colonist*. The Address, however, will be found to embody the principal motions on which the vote was finally taken—and it is but justice to add that the report of the debate in the *Banner Newspaper* is characterized by ability, diligence, and impartiality. We notice, moreover, with satisfaction, an announcement, by the Rev. Henry Esson, of Montreal, of his intention to publish immediately a digest of the whole proceedings, exhibiting the arguments of the several speakers in their bearing on the various points under discussion. Still there is and must remain a large and important deficiency in the materials thus furnished to guide the public judgment in regard to the spirit and conduct of the parties concerned on this painful occasion. The public, formal discussion, which alone could be reported, was scarcely entered upon till the fourth day of the Synod's Session—and not



until the hopes of those who strenuously laboured to preserve at once the unity of the Synod and its consistency and purity, were utterly extinguished, and they found themselves compelled to fall back on their original position. The persevering efforts made in Committee to find common ground on which all might unitedly stand, the various forms of expression proposed, by the adoption of one or other of which the former declarations of the Synod might have been honestly made good—our sincere attachment to the great principle involved in that struggle, unequivocally manifested—our real independence secured, so that we should be no longer identified with the Scottish Establishment in its present condition,—the readiness to await the issue of any process that might be deemed best for changing the designation of the Synod, were there only a single movement made for that purpose—all these labours in Committee, the parties by whom they were mainly prosecuted, and the reception which they met with—could not possibly be detailed, and must remain unknown to the world almost as entirely as the motives which prompted them. And yet they form an important element for judging aright of the conduct of parties on this trying occasion; and if they could be fully spread out before the Christian community, the charges of violence, precipitancy, and recklessness brought against those who from being in the minority are liable, in popular estimation, to be regarded as the sole causers of the disruption—these charges would be stripped of their plausibility, and found to be utterly groundless. But "it is a very small thing that we should be judged of men's judgment,—he that judgeth us is the Lord—whose judgment is according to truth."

The attention of the Ministers of the Presbyterian Church of Canada is respectfully directed to the following Extract from the Minutes of the Commission of Synod assembled at Hamilton on the 7th and 8th inst

"The Commission having considered the Report from the Presbytery of Hamilton, respecting the several congregations thereof, and the reference from said Presbytery for instructions in regard to the matter of said Report, and considering that similar instructions may be of use to other Presbyteries: Resolve, that for the guidance and direction of all parties concerned in the new position in which they are placed, the following regulations shall for the interim be in force, and shall continue so, until the Synod shall order otherwise:—

"1. That whenever the members of a congregation or congregations adhere to the Presbyterian Church of Canada, and to their minister, either formally by a deliberate expression of their opinion and purpose, or when such a formal adherence is deemed unnecessary, virtually, by declining to express their dissent after he shall have stated and explained to them his renunciation of connexion with the Scottish Establishment, then such minister shall be held as sustaining the same pastoral relation to his congregation or congregations as though no change in the external relations of the church had taken place.

"2. That all or so many of the Elders in any such adhering congregation as shall also adhere, shall be recognized as members of the Session of such congregation.

"3. That so much of the existing constitutions of adhering congregations as does not require or imply connexion with the Synod of Canada in connexion with the Church of Scotland, shall be held as binding until new constitutions, if such be deemed advisable, shall be adopted by congregations themselves, and sanctioned by their respective Presbyteries.

"4. That where no new arrangements for ministers' stipends are entered into by adhering congregations, it shall be understood that they are responsible for the fulfilment of the engagements under which their ministers had been at first placed over them.

"5. That where only a minority of a congregation renounce connexion with the Scottish Establishment, and adhere to the Presbyterian Church of Canada, the case shall be submitted to the Presbytery of the bounds, with a view to their taking such action thereon as may be deemed best for edification.

"6. That in the event of any dispute about the application of these regulations, or about other matters arising out of our separation from a connexion with the Scottish Establishment, the same shall, without delay, be referred to the Presbytery of the bounds for counsel and direction, by members of the Church or adhering congregations.

"7. That for the guidance and direction of all concerned, copies of the above regulations shall be submitted to the Sessions and managers of adhering congregations, and read from the pulpits on a Sabbath so soon as they have come into the hands of Ministers.

#### CHEAP PUBLICATIONS.

##### SCHEME OF THE FREE CHURCH OF SCOTLAND.

The object of this important enterprise is "to secure the republication of the good old Theological literature of Scotland, in such a form and under such arrangements as will bring it within the reach of every family. This object the Committee seek to accomplish by an extensive subscription on the principle of the Parker, Wodrow, and other Societies, but at a greatly reduced price—four shillings, sterling, a year is the sum to be subscribed, and for this sum every subscriber is to receive three volumes every year, of a good size and large type; each volume containing about 350 pages. This is on the supposition of the subscribers amounting to about 10,000. Should the number fall short of that amount, it may be necessary to restrict the issue to two volumes, but so far from apprehending such a result the Committee contemplate such an increase in the number of subscribers, as may warrant them, under a right system of economy, in issuing at least the three volumes a year to each subscriber,—the number of subscribers being unlimited. It is the intention of the Committee to begin with the writings of Knox, and to publish as their first volume, some of the practical treatises of the great Reformer."

We are extremely desirous that this scheme be profited by in Canada. Several individuals have already intimated to us their wish to become subscribers, and we have now the satisfaction to state that Mr. McKenrick, of the firm of Ramsay & McKenrick, Booksellers, Hamilton, has agreed to act as agent for the Scheme in this section of the country. Intending subscribers ought to send in their names and subscription money (about 5s. currency) to Mr. McKenrick without delay. It is hoped that a similar arrangement will immediately be made in Toronto, and the other principal towns of the Province.

We are happy to observe that the Rev. Mr. Henry, of Lachute, and the large and prosperous congregation under his pastoral charge, have recently declared their adherence to the Synod of the Presbyterian Church of Canada. We also learn with pleasure, that the Rev. Mr. Wightman, of Camden, &c., has cast in his lot with us. The congregations of York Mills, Caledon, Nassagaweya, St. Thomas, and Tucker Smith, have given in their adherence to the Synod; and the Rev. William Graham, recently a Missionary under the Presbytery of Hamilton, has accepted of a harmonious call from the last mentioned congregation, and will be speedily ordained as their Pastor by the Presbytery of Hamilton and Toronto. The congregation of Knox's Church in the City of Toronto, and that under the pastoral care of the Rev. James Harris, who with their worthy pastor have intimated their intention to adhere to the Synod, are about to make a joint application to the Presbytery to be united. A considerable addition is to be made immediately to the place of worship occupied by Mr. Harris's congregation, for the temporary accommodation of the united congregation.

#### THE FREE CHURCH OF SCOTLAND, AND THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The cheering intelligence has just reached us, that at a recent meeting of the Commission of the Free Church of Scotland, the Rev. Messrs. Guthrie and Begg, of Edinburgh, and the Rev. Mr. McFarlan of Renfrew,—three of the most eminent ministers of that Church,—the Rev. William Burns,—son of the venerable Minister of Kilsyth, and a nephew of Dr. Burns of Paisley,—and several other Ministers whose names have not reached us, were appointed to proceed to Canada. Mr. Burns is already on his way to this country,—Montreal being his immediate destination. Mrs. Guthrie and Begg were present at the Commission, and accepted the appointment, and there is good reason to expect their early arrival, and that of Mr. McFarlan, who, however, was not present when appointed. The call from Toronto to Dr. Burns did not reach him until after the meeting of the Commission, but we learn that he is disposed to entertain it favourably, and may be expected to preside at the opening of Knox's Church, next summer. For this intelligence we would thank God and take courage.

We are glad to observe that the tract styled "Danger and Duty," published some time ago in England, by the Rev. Mr. Marks, the author, we believe, of "the Retrospect," and a truly evangelical minister of the English Establishment, has been recently reprinted by Mr. Brown, of Toronto, who has thereby done good service to the cause of true religion amongst us. This valuable little treatise furnishes a brief but comprehensive summary of the real tenets and sentiments which the High Church and Puseyite party are disseminating and acting upon wherever their influence extends, and it will enable its readers to form a just estimate of both the anti-protestant, soul destroying tendency of the system, and of the amazing extent to which it has already been adopted. The proselyting spirit universally manifested by this party, the insidious guise of nominal protestantism under which it prosecutes its work, and the preponderating worldly influence which it possesses, render it a matter of the utmost consequence that the counsels and warnings of such men as Marks should be extensively circulated.

We greatly regret the delay which has unexpectedly occurred in the publication of the first number of the "Record." It has been occasioned partly by circumstances incident to the commencement of such publication,—but principally by the negligence of those in charge of a public conveyance, in detaining the manuscript of the Pastoral Address.

The Ministers of the Presbyterian Church of Canada, and others friendly to our cause, are requested to communicate as soon as possible with the Publisher as to the number of copies of the *Record* required in their several localities. As the *Record* is published at a price that will barely cover the expenses of publication, it is expected that all letters to the Publisher will be post-paid, and that subscribers will make their payments in advance.

The next "Record" will contain an abstract of the Minutes of the Meeting of Synod at Kingston, and of the Commission at Hamilton, and an account of the labours of our Missionaries principally within the bounds of the Presbytery of Hamilton, compiled from their own correspondence.

PUBLISHED by JAMES WEBSTER, James Street, Hamilton, to whom all commands may be addressed.