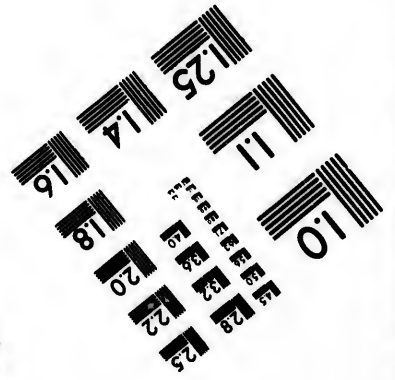
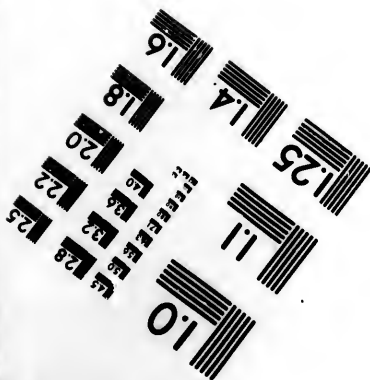
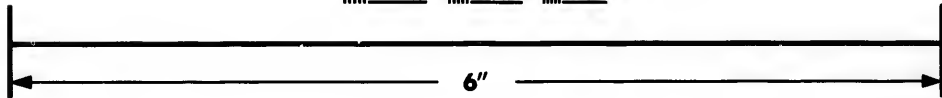
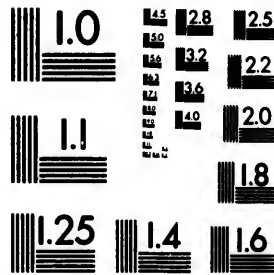


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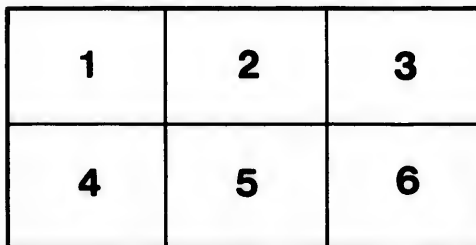
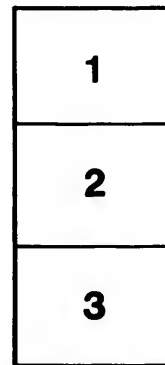
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PROCEEDINGS

OF THE

PRESBYTERY OF TORONTO,

IN

THE CASE

OF

MESSRS. LEACH AND RITCHIE.

TORONTO:

PRINTED AT THE BRITISH COLONIST OFFICE.

1843.

PROCEEDINGS

LEGISLATIVE COUNCIL OF TORONTO

THE

LEGISLATIVE COUNCIL OF TORONTO

REPORT

OF THE LEGISLATIVE COUNCIL OF TORONTO

1877

PROCEEDINGS

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MESSRS. LEACH AND RITCHIE.

TORONTO:

PRINTED AT THE BRITISH COLONIST OFFICE.

1843.

1843
(7)

PROCEEDINGS, &c.

AT TORONTO, and within St. Andrew's Church there, the
16th day of November, 1842 years :—

The which day the Presbytery of Toronto met and was constituted.
Inter alia :—

Mr. LEACH appeared, and laid before the Presbytery a letter of the
following tenor :—

Toronto, 15th November, 1842.

REVEREND AND DEAR SIR,

I have, through you, to request the Presbytery of Toronto to
accept of my resignation of the charge of York Mills ; and hereby
signify my purpose of continuing no longer a Minister of the Church of
Scotland.

It is but a proper respect to those with whom I have so long been
associated, to state the reasons that have moved me to determine upon
this separation. It was not until lately that I was enabled to devote any
time to the important question of Church Government ; and now, after
the most serious consideration which it has been in my power to bestow
upon the subject, I have arrived at these conclusions, that the Ordination
of Ministers in the Presbyterian Church is not authorised in the Word of
God, and that it is not conformable to the practice of the Church of Christ
in the earlier times.

Besides this, it is with me a matter of perfect conviction that the
Presbyterian form of Church Government is practically destructive of
order ; that the right exercise of ecclesiastical authority cannot be
maintained by it ; but that, on the contrary, the relation between the
pastor and the flock is inverted.

With these views, I have, at a great sacrifice of natural feeling, and
from no unworthy motive that I am conscious of, resolved upon the course
which I have now taken ; persuaded that by continuing a Minister of
the Church of Scotland I should be doing violence to my own convictions,
and should be refusing to give my testimony in favour of the Episcopal
form of Church Government, while I believed it to have the sanction of
those who were divinely authorised to establish it for the defence and
advancement of the interests of the kingdom of God among men.

With the most friendly feeling towards you and every brother of the
Presbytery of Toronto,

I am, Reverend and dear Sir,

Yours most truly,

(Signed) WILLIAM T. LEACH.

*To the Reverend the Moderator of the
Presbytery of Toronto.*

Mr. RITCHIE, at the same time, appeared, and laid before the Presbytery
a letter, the tenor of which follows :—

Toronto, November 15, 1842.

REVEREND AND DEAR SIR,

I beg, through you, to tender to the Presbytery of Toronto my
resignation of the charge at Newmarket, and to intimate my resolution
of withdrawing from the Church of Scotland. It is only respectful in
me to state the grounds which have induced me to adopt this important
purpose.

I am convinced that the Presbyterian government and discipline are
substantially defective ; that the voluntary principles which guide the
Church in this country, have a direct tendency to destroy order, to injure
the usefulness, and to detract from the respectability of her Clergy.

The Episcopal government, founded on the Word of God, and handed
down from Apostolic times, being free from such objections, I cannot
conscientiously hesitate (in entering within her pale) to give my
testimony to her purity and usefulness as the Church of Christ.

Such convictions have pressed on me, not without great pain, and in
carrying them into effect, I am satisfied that I am acting agreeably to the
will of God, and for the best interests of my fellow-creatures.

With every good wish for the temporal and spiritual well-being of
those with whom I have been for many years associated,

I am, Reverend and dear Sir,

Your faithful and obedient Servant,

(Signed) WILL. RITCHIE,

*To the Reverend the Moderator of the
Presbytery of Toronto.*

The said letters having been read, it was ordered that they lie on the table, in the mean time.

* * * * *

The Presbytery next took up the consideration of the letters of Messrs. Leach and Ritchie, laid before the Presbytery at a former part of this sederunt, when it was agreed that these brethren should be dealt with in a christian and brotherly way, on the subject of their letters. The Presbytery then appointed Messrs. Rintoul, Bell, George, Tawse, Galloway, and Lambie to be a Committee for this purpose, to meet in the Session Room of St. Andrew's Church, in the City of Toronto, on Monday, the 5th of December next, at 5 o'clock, P. M. ; and the Clerk was instructed to intimate this appointment to Messrs. Leach and Ritchie, and to request their attendance along with the Committee.

AT TORONTO, and within St. Andrew's Church there, the
6th day of December, 1842 years :

The which day the Presbytery of Toronto met and was constituted.
Inter alia :—

The Committee appointed to deal with Messrs. Leach and Ritchie presented the following Report :—

The Committee of Presbytery, appointed to meet with Messrs. Leach and Ritchie, beg leave to report :—that they met, according to appointment, with these gentlemen, and had a long conference with them. In the course of the conversation many things were stated and others hinted at of such a peculiar nature, while the whole subject appeared to bear so grave an aspect, that your Committee deemed it highly expedient to put various definite questions to the said gentlemen ; which questions, with the answers given, they now beg leave to submit to the Presbytery.

Your Committee would take leave especially to refer to one statement which was made by these gentlemen, viz., that no Ordination of Ministers can be held valid except when conferred by a prelatial Bishop. It is not the intention of your Committee to enlarge upon this. They would, however, take leave to remark that this cannot otherwise be viewed than as a malignant heresy ; a heresy which has produced, and is still capable of producing, the most horrible evils in the Church of Christ. It were indeed easy to show that whatever may be the views that men hold, or the explanations which may be given, of this unscriptural dogma, it has been the direct cause of much frightful persecution, and of shameful

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rending of the Church of the Lord Jesus. This opinion was not stated incidentally, but was repeated over and over again, and indeed appeared to be the grand reason which had led them to the step they propose to take. Mr. Leach especially insisted upon this in the strongest terms, and Mr. Ritchie concurred in the views which the former stated as the views which he firmly held.

In fine, your Committee are sorry to say, that, after a patient and kindly conference with the said gentlemen, they find them still determined to adhere to their letters of resignation which they have given in to the Presbytery.

All which is respectfully submitted.

(Signed) JAMES LAMBIE,
Convener.

Toronto, 6th December, 1842.

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*QUESTIONS put to Messrs. Leach and Ritchie by the Committee of the  
Presbytery of Toronto, December 5th, 1842, together with their  
Answers.*

The following questions, the 4th and 5th, in the Formula appointed to be put to Ministers at ordination and admission, were read over :

4. Are you persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto ; and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life ?

5. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and to all other Presbyteries, and superior judicatories of this Church, where God in his Providence shall cast your lot ; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this Church ?

1. Mr. Leach's attention being called to said Questions, and to the fact of his having, on three different occasions, answered them in the affirmative, besides answering similar ones at the time of his licensure, and to the clause of his letter to the Presbytery, of date 15th Nov., in which he says, "It was not until lately that I was enabled to devote any time to the important question of Church Government"—he was asked if he had any explanation to offer.

Mr. Leach declined making any statement in reference to the subject.

2. Mr. Leach being asked what works he had read on the Presbyterian side, since he entertained doubts as to the validity of his ordination, answered—He does not remember having read any thing else than Campbell's Lectures, but that he had previously been acquainted with Anderson's Defence, and such of Hill's Lectures as bear on the subject.

Mr. Ritchie declined answering this question.

3. Do you not consider the Church of Scotland to be a Church of Christ?

Mr. Ritchie answered—It is not.

Mr. Leach answered—It is a painful and mortifying fact that it is not.

4. Did you, after entertaining doubts, consult any of your co-presbyters?

Answer of both—None.

5. Did you consider yourselves regularly ordained Ministers of Christ, on the Sabbath Day, (Nov. 18th) previous to your handing in your letters to the Presbytery, when you dispensed the Sacrament of the Lord's Supper to the congregation of York Mills?

Mr. Ritchie—Yes, I did.

Mr. Leach declined answering.

6. Do you consider the Church of Rome a true Church of Christ?

Both declined answering.

The above questions and answers having been read over to Messrs. Leach and Ritchie, they declared that their answers to these questions were truly stated.

(Signed)

JAMES LAMBIE,

Convener.

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The Report was received and read. The Presbytery also had read the letters laid before the Presbytery, at last meeting, by Messrs. Leach and Ritchie.

The Presbytery thereafter had a lengthened discussion in regard to the course of procedure to be followed in this case; when, the hour for adjournment having arrived, the Presbytery adjourned till nine o'clock to-morrow morning.

AT TORONTO, and within St. Andrew's Church there, the
7th day of December, 1842 years.

The which day the Presbytery of Toronto met and was constituted.

The Presbytery resumed the consideration of the case of Messrs. Leach and Ritchie, and the course of procedure to be followed in the same; and, after mature deliberation, the following resolutions were adopted:—

1. That in regard to the opinions on the important subject of Church Government, which Messrs. Leach and Ritchie severally avow as the principal reason for their tendering to this Presbytery the demission of their charges, and withdrawing from the Church of Scotland, it does not appear that they have taken any due pains to inform their minds on the subject before adopting these opinions.

2. That in the case of Mr. Leach it seems to be too plain that he has acted in the matter of solemn vows and engagements made by him, first on the occasion of his being licensed,—and secondly, on the occasion of his being ordained,—a third time on his being inducted into the charge of the congregation of St. Andrew's Church, Toronto,—and more recently on his induction to the charge of his present congregation at York Mills, either with insincerity, or with reckless inconsiderateness, inasmuch as that while, on all the occasions referred to, he declared before God and in the presence of his servants that he sincerely owned and believed the whole doctrine contained in the Confession of Faith to be founded upon the Word of God,—and was persuaded that the Presbyterian Government and Discipline of the Church of Scotland are founded upon the Word of God and agreeable thereto,—he yet declares in his letter of resignation, of date the 15th November, that it was not until lately that he was enabled to devote any time to the important question of Church Government.

3. That it appears from the fact of Mr. Leach having administered the Lord's Supper to his congregation at York Mills, on Sabbath, the 13th November, taken in connection with the fact of his having written his letter of resignation on the morning of the 15th of the same month,

that he must either have been chargeable with a presumptuous and profane intermeddling with the most solemn and peculiar functions of the Holy Ministry when he believed himself to be no Minister of the Gospel, or that he acted with a culpable rashness and suddenness in renouncing, so far as his letter goes, all the engagements first solemnly entered into on his being licensed to preach the Gospel, and again and again solemnly renewed by him.

4. That Mr. Ritchie appears clearly chargeable with such rashness and suddenness in the renouncing of his solemn ministerial engagements, inasmuch as that while he assisted Mr. Leach in the dispensation of the Lord's Supper to his congregation on the occasion referred to, and preached to the same congregation on the 14th November, he yet wrote out his resignation on the morning of the 15th of the same month.

5. That Mr. Leach and Mr. Ritchie hold the heresy, which, from its effects both in these our own times and in past ages, appears to this Presbytery to be a malignant one, that the Ordination of Ministers in the Presbyterian Church has no foundation in the Word of God, and the further heresy that the Church of Scotland is not a Church of Christ.

6. That although Mr. Ritchie's conduct in many respects is far less criminal than that of Mr. Leach, it still appears that in several of the main points of the case he is equally culpable with Mr. Leach, inasmuch as he declared at the conference which the Committee of Presbytery had with them, that he fully agreed with all that the latter gentleman had said.

7. That this Presbytery, while distinctly recognizing the general principle acted on by the Church of Scotland, that demission, even when connected with the holding of erroneous views, does not, in every case warrant deposition, do nevertheless find that the conduct of Messrs. Leach and Ritchie, as set forth in the foregoing resolutions, and the errors held by them, to be of such a kind, as to forbid this Presbytery to accept of their resignation, and demand that a formal process be instituted against each and both of them.

The Presbytery having found that there was ground for libel in the case of Messrs. Leach and Ritchie, appointed Messrs. Rintoul and Bell, and Mr. Gale, of the Presbytery of Hamilton, who was present and had been invited to sit with the Presbytery, to be a Committee to frame drafts of the libels, and report to the Presbytery to-morrow.

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AT TORONTO, and within St. Andrew's Church there, the  
8th day of December, 1842 years.

The which day the Presbytery of Toronto met and was constituted.

The Committee appointed to frame drafts of the libels against Messrs. Leach and Ritchie, reported that they had not been able to get the said



drafts completed; and the Presbytery, having considered the difficulty of getting them ready within a reasonable time this day, instructed the Clerk to have them ready by next meeting; and appointed their next meeting to be held in St. Andrew's Church, in the City of Toronto, on Tuesday next, the 13th day of December, instant, at eleven o'clock in the forenoon.

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AT TORONTO, and within St. Andrew's Church there, the
13th day of December, 1842 years.

Which day, the Presbytery of Toronto having met and been constituted. *Inter alia* :—

The Clerk produced a draft of the Libel, at the instance of the Presbytery, against Mr. Leach; and the same, having been read clause by clause and duly considered, was sustained by the Presbytery, and ordered to be signed by the Moderator and Clerk, which was done accordingly, in presence of the Presbytery; and the subjoined list of witnesses and documents, to be adduced in proof of the Libel, was agreed to by the Presbytery.

The Libel and the subjoined list of witnesses and documents are as follow :—

MR. WILLIAM TURNBULL LEACH, Minister of the Church and congregation at York Mills, in the Presbytery of Toronto,—You are indicted and accused, at the instance of the Moderator and members of the said Reverend Presbytery of Toronto,—THAT ALBEIT by the Word of God and the Laws and Discipline of the Church of Scotland, inconsiderateness, insincerity, and irreverence in making solemn vows and engagements; as also levity and irreverence in regard to the obligation of such vows and engagements after they have been made; and rashness and inconsiderateness in casting off the same; and the profanation of the ordinances of religion; and moreover, the holding of the heretical and schismatical opinions that no Ordination of Ministers is valid but that conferred by, or in presence of a prelatical Bishop; that the Church of Scotland is not a Church of Christ; and that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God,—are offences most prejudicial to the interests of morality, and subversive of the fundamental principles of the Gospel dispensation, and of charity and peace among christians, and severely punishable by the laws and rules of the Church :—

YET TRUE IT IS AND OF VERITY that you, the said William Turnbull Leach, are guilty of the said offences, or of one or other of them ;—IN SO FAR AS previously to your being licensed to preach the Gospel, you solemnly declared that you owned the Presbyterian Government and Discipline established in the Church of Scotland, and that you were persuaded that the said Discipline and Church Government are founded upon the Holy Scriptures and agreeable thereto,—and solemnly promised that you would submit yourself to the said Discipline and Government, and would never endeavour, directly or indirectly, the prejudice or subversion of the same, or follow any divisive course therefrom,—and you solemnly renounced all doctrines, tenets, or opinions contrary to, or inconsistent with the said Discipline and Government ; such declarations, promises and renuncements being invariably required of and made by successful candidates for License in the Church of Scotland ; and previously to your ordination to the Holy Ministry—and previously to your admission as Minister of St. Andrew's Church, Toronto—and previously to your admission as Minister of the Church at York Mills,—you did, on each of these three occasions successively, make solemn declaration in the presence of God, and his servants in the ministry, that you were persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto,—and did promise to submit to the said Government and Discipline and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof,—but to the utmost of your power, in your station, to maintain, support, and defend the said Discipline and Presbyterian Government by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life ; and you did farther solemnly vow and engage that, according to your power, you would maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution might arise, and that you would follow no divisive courses from the present established Discipline and Government of this Church ; such declarations, promises, and engagements being invariably required of and made by Ministers at their ordination and admission in the Church of Scotland ; and yet, notwithstanding the distinct and specific character of these solemn vows and engagements, so often repeated by you, and at considerable intervals of time, you do now declare, in your letter to the Presbytery of Toronto, dated 15th November last, that it was not until lately that you were enabled to devote any time to the important question of Church Government, and that you have now arrived at these conclusions:—that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God, and that it is not conformable to the practice of the Church in the earlier times :—

And inasmuch as that, notwithstanding you did at the several times above specified enter into the solemn vows and engagements above specified, as also the various other solemn vows and engagements required of Ministers of the Church of Scotland at ordination and admission, and more especially that you did renew the same on the 16th day of August last, at your admission to the pastoral charge of York Mills, and in virtue of the ministerial and pastoral character and powers conferred upon you in consequence of said vows and engagements on your part, you did continue in all respects to avail yourself of the emoluments and privileges and to exercise the functions of a Minister of the Presbyterian Church of Canada, in connection with the Church of Scotland, until within two days of the time when you wrote a letter to the said Presbytery of Toronto, requesting them to accept of your resignation of the charge of York Mills, and signifying your purpose of continuing no longer a Minister of the Church of Scotland; and in particular that you did sit and vote in the Synod of the aforesaid Church at its late Session, holden in the City of Montreal, between the 7th and 12th days of July last,—and in the Presbytery of Toronto at its late meetings at York Mills, on the 16th day of August last,—and at Hornby, in the Township of Esquesing, on the 16th day of September last,—at which latter meeting you took part as a member of Presbytery in the solemn service of inducting a Minister to the pastoral charge of the congregation at that place,—as also you did on Sabbath, the 6th day of November last, or on one or other of the days of that month, or of October immediately preceding, preside at and take part in the ordination of certain members of the Church York Mills to the office of Ruling Elders,—and further that you did on Sabbath, the 13th day of November last, dispense the Sacrament of the Lord's Supper to the members of the Church at York Mills; and throughout the whole series of the acts and ministrations above specified, you did not, on any occasion, or in respect of any of the said acts and ministrations above specified, manifest or express to any of your brethren of the Synod, or Presbytery, or Kirk Session, any hesitation or doubt as to the validity and propriety thereof,—and further in the course of a conference between a Committee of the Presbytery of Toronto and you on the 5th day of December instant, you did declare, and allow to be taken down in writing, as your declaration, that after you entertained doubts you did not consult any of your co-presbyters,—yet you nevertheless did, on the 15th day of November last, and within three months of your solemn renewal of your ordination vows as aforesaid, and within two days after the last specified and solemn ministerial act of your dispensation of the Lord's Supper, and according to your own declaration, as above specified, without consulting any of your co-presbyters after you began to entertain doubts, write a letter to the Presbytery of Toronto, in which,

as aforesaid, you signify your purpose of continuing no longer a Minister of the Church of Scotland, on the ground, as you state, that after the most serious consideration which it had been in your power to bestow upon the subject, you have arrived at these conclusions : that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God, and that it is not conformable to the practice of the Church of Christ in the earlier times ; further declaring, in said letter, that it is with you a matter of perfect conviction that the Presbyterian form of Church Government is practically destructive of order—that the right exercise of ecclesiastical authority cannot be maintained by it—but that, on the contrary, the relation between the Pastor and the flock is inverted—and that you are persuaded that by continuing a Minister of the Church of Scotland you would be doing violence to your convictions, and refusing to give your testimony in favour of the Episcopal form of Church Government, while you believed it to have the sanction of those who were divinely authorized to establish it for the defence and advancement of the interests of the kingdom of God among men,—thereby manifesting levity and irreverence in regard to the obligation of the solemn vows and engagements you had repeatedly made, and so recently renewed, and acted on, as aforesaid, and rashness and inconsiderateness in casting off the same and in coming to conclusions, and admitting convictions directly opposed to and subversive of said solemn vows and engagements, and the whole principles and powers involved therein, within two days after you had engaged in the most solemn acts, indicating a full persuasion of the obligation of said vows and engagements, and the validity of the principles and powers involved therein ; or otherwise, if you had come to the said conclusions and entertained the said convictions previously to your dispensation of the Sacrament of the Lord's Supper, on the 13th of November last, as aforesaid, and consequently did not regard yourself as possessing the powers of an ordained Minister, you did, in said dispensation of the Lord's Supper in such circumstances, profane the most important and sacred functions of the Holy Ministry, and the most sacred rite of our holy Religion :—

And in so far as you did declare it, in your said letter to the Presbytery of Toronto, of date the 15th November last, to be your conclusion,—that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God,—and did use and allow to be worded, as containing your deliberate opinion, the following statement and words, in the course of conference between a Committee of said Presbytery and you, on the 5th day of December, instant, viz. : That it was a painful and mortifying fact that the Church of Scotland was not a Church of Christ ; and in the course of the said conference did also expressly avow the opinion, that no ordination is valid but that conferred by, or in presence

of, a prelatical Bishop,—You do entertain and hold the heretical and schismatical opinions that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God ; that the Church of Scotland is not a Church of Christ ; and that no ordination is valid but that conferred by, or in presence of a prelatical Bishop,—these being grievous errors, clearly contrary to the Word of God, and the mind of the greater part of the Reformed Churches.

All, which, or part thereof, being found proven against you, the said Mr. William Turnbull Leach, by the said Reverend Presbytery of Toronto, before which you are to be tried, in terms of your own public confession, or after habile and competent proof, you, the said Mr. William Turnbull Leach, ought to be punished according to the Rules and Discipline of the Church, and the usage observed in such cases, for the glory of God, the edification of the Church, and to the terror of others holding the same sacred office, not to commit the like offences in all time coming.

Signed at Toronto, in name, presence, and by appointment, of the Presbytery of Toronto, this thirteenth day of December, 1842 years, by

WILLIAM RINTOUL,
Moderator, P. T.

ANDREW BELL,
Presbytery Clerk.

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List of witnesses to be adduced for proving the foregoing libel :—

Mr. John Ross, Mr. John Armour, and Mr. Alexander Gibb, York Township.

There will also be produced a further proof of the foregoing libel, to wit :—

Act 10, Assembly 1711.

Certified Copy of Extract of Ordination by the Presbytery of Haddington.

Records of the Presbytery of Toronto.

Mr. Leach's letter to the Presbytery of Toronto, of date November 15th, 1842.

Printed Minutes of Synod, 1842.

Report of Committee of Presbytery of Toronto, appointed to deal with Mr. Leach.

The Presbytery appointed their next meeting to be held in St. Andrew's Church, in the City of Toronto, on Tuesday, the 27th day of December, instant, at eleven o'clock in the forenoon : and resolved to cite Mr. Leach to appear personally before them at that time, to answer to the foregoing libel.

The Presbytery appointed Mr. Charles Roddy to be Presbytery officer, for the purpose of serving papers in the cases now before the Presbytery.

The Presbytery did, and hereby do, grant warrant to Mr. Charles Roddy, Presbytery officer, to serve copies of the foregoing libel, at the instance of the Presbytery, against Mr. William Turnbull Leach, Minister of the Church at York Mills, and of the list of witnesses thereto subjoined, and of this deliverance, on the said Mr. William Turnbull Leach, and to cite him to appear personally before the Presbytery at their next meeting, which is appointed to take place in the City of Toronto, and within St. Andrew's Church there, on Tuesday, the 27th day of December, instant, to answer thereto, and to give the said citation in writing, either personally or at his dwelling-place, bearing a competent time for his giving in his answers and objections to the said libel and list of witnesses if he be so advised, at least ten days before the day of compareance.

The Clerk next produced a draft of the libel, at the instance of the Presbytery, against Mr. Ritchie, and the same, having been read clause by clause, and duly considered, was sustained by the Presbytery, and ordered to be signed by the Moderator and Clerk, which was done accordingly, in presence of the Presbytery ; and the subjoined list of witnesses and documents, to be adduced in proof of the libel, was agreed to by the Presbytery.

The libel and the subjoined list of witnesses and documents are as follow :—

**MR. WILLIAM RITCHIE**, Minister of the Church and congregation at Newmarket, in the Presbytery of Toronto :—You are indicted and accused, at the instance of the Moderator and members of the said Reverend Presbytery of Toronto :—**THAT ALBEIT** by the Word of God and the Laws and Discipline of the Church of Scotland, levity in regard to the obligation of solemn vows and engagements made and entered into, and rashness and inconsiderateness in casting off the same ; and moreover the holding of the heretical and schismatical opinions, that no Ordination of Ministers is valid except conferred by, or in presence of a prelatical Bishop—and that the Church of Scotland is not a Church of Christ,—are offences most prejudicial to the interests of morality, and subversive of the fundamental principles of the Gospel dispensation, and of charity and peace among Christians, and severely punishable by the laws and rules of the Church :—

**YET TRUE IT IS AND OF VERITY** that you, the said William Ritchie, are guilty of the said offences, or of one or other of them ;—**IN SO FAR AS** that, previously to your being Licensed to preach the Gospel, you solemnly declared that you owned the Presbyterian Government and Discipline established in the Church of Scotland—and that you were persuaded that the said Discipline and Church Government are founded upon the Holy Scriptures and agreeable thereto—and solemnly promised that you would submit yourself to the said Discipline and Government, and would never endeavour, directly or indirectly, the prejudice or subversion of the same, or follow any divisive course therefrom,—and you solemnly renounced all doctrines, tenets, or opinions contrary to, or inconsistent with the said Discipline and Government ; such declarations, promises, and renouncements being invariably required of, and made by successful candidates for license in the Church of Scotland ; and previously to your ordination to the Holy Ministry—and previously to your admission as Minister of the Church at Newmarket,—you did, on each of these occasions successively, make the solemn declaration in the presence of God, and his servants in the ministry, that you were persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto,—and did promise to submit to the said Government and Discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof,—but to the utmost of your power, in your station, to maintain, support, and defend the said Discipline and Presbyterian Government by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life ; and you did further solemnly vow and engage that, according to your power, you would maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution might arise, and that you would follow no divisive courses from the present established Discipline and Government of this Church,—such declarations, promises, and engagements being invariably required of and made by Ministers at their ordination and admission in the Church of Scotland, and inasmuch as that, notwithstanding you did, at the several times above specified, enter into the said solemn vows and engagements, and in virtue of the ministerial and pastoral character and powers conferred upon you in consequence of said vows and engagements being entered into on your part, you did continue in all respects to avail yourself of the privileges and emoluments and to exercise all the functions of a Minister of the Presbyterian Church of Canada, in connection with the Church of Scotland, until the day previous to that on which your letter to the Presbytery of Toronto is dated, in which you tender to the said Presbytery your resignation of the charge at Newmarket, and intimate your resolution of withdrawing from

the Church of Scotland ; and, in particular, that you did preach and moderate in a call at York Mills, on the 8th day of June last,—that you did sit and vote in the Presbytery of Toronto, at its late meetings at York Mills, on the 16th day of August last, at which meeting you took part, as a member of Presbytery, in the solemn service of inducting a Minister to the pastoral charge of the congregation at that place—and at Toronto on the 18th day of October last ; and at Barrie on the 1st day of November last ; and further that you did, on Sabbath, the 13th day of November last, assist in the dispensation of the Sacrament of the Lord's Supper to the members of the Church at York Mills, and that you did preach to the congregation at York Mills, on the Monday following, the 14th day of November last ; and throughout the whole series of the acts and ministrations above specified, you did not, on any occasion, or in respect of any of the said acts and ministrations, manifest or express to any of your brethren of the Synod, or Presbytery, or Kirk Session, any hesitation or doubt as to the validity and propriety thereof ; and further that, in the course of a conference between a Committee of the Presbytery of Toronto and you on the 5th day of December, instant, you did declare, and allow to be taken down in writing, as your declaration, that on Sabbath, the 13th day of November last, when you assisted in dispensing the Sacrament of the Lord's Supper to the congregation of York Mills, you then considered yourself a regularly ordained Minister of Christ,—as also that after you entertained doubts you did not consult any of your co-presbyters ; yet, nevertheless, on the 15th day of November last, and within two days after the above specified and solemn ministerial act of assisting in the dispensation of the Lord's Supper, on which occasion you considered yourself, according to your own declaration, as above specified, to be a regularly ordained Minister of Christ, and within one day after the last specified ministerial act of preaching to the congregation at York Mills,—and according to your own declaration, as above specified, without consulting any of your co-presbyters after you began to entertain doubts,—you did write a letter to the Presbytery of Toronto, in which, as aforesaid, you intimate your resolution of withdrawing from the Church of Scotland ; and further, declare your conviction that the Presbyterian Government and Discipline are substantially defective, and intimate your intention of entering within the pale of the Episcopal Church,—thereby manifesting levity and irreverence in regard to the obligation of the solemn vows and engagements you had repeatedly made, and so recently acted on, as aforesaid, and rashness and inconsiderateness in casting off the same, and coming to conclusions and admitting convictions directly opposed to, and subversive of, said solemn vows and engagements, and the whole principles and powers involved therein, within two days after you had



engaged in the most solemn acts, indicating a full persuasion of the obligation of said vows and engagements and the validity of the principles and powers involved therein, and at the same time considering yourself, according to your declaration, above specified, to be a regularly ordained Minister of Christ :—

And in so far as that you did, in the course of a conference between a committee of the Presbytery of Toronto and you, on the 5th day of December, instant, make the declaration, and allow it to be taken down in writing, as being your deliberate opinion, that the Church of Scotland is not a Church of Christ ; and in the course of the said conference did also expressly avow the opinion, that no ordination is valid but that conferred by, and in presence of, a prelatial Bishop,—you do entertain and hold the heretical and schismatical opinions, that the Church of Scotland is not a Church of Christ, and that no ordination is valid but that conferred by, or in presence of a prelatial Bishop ; these being grievous errors, clearly contrary to the Word of God, and the mind of the greater part of the Reformed Churches.

All which, or part thereof, being found proven against you, the said Mr. William Ritchie, by the said Reverend Presbytery of Toronto, before which you are to be tried, in terms of your own public confession, or after habile and competent proof, you, the said Mr. William Ritchie, ought to be punished according to the Rules and Discipline of the Church and the usage observed in such cases, for the glory of God, the edification of the Church, and to the terror of others holding the same sacred office, not to commit the like offences in all time coming.

Signed at Toronto, in name, presence, and by appointment of the Presbytery of Toronto, this thirteenth day of December, 1842 years, by

WILLIAM RINTOUL,  
*Moderator, P. T.*

ANDREW BELL,  
*Presbytery Clerk.*

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List of witnesses to be adduced for proving the foregoing libel :—

Mr. John Ross, Mr. John Armour, and Mr. Alexander Gibb, of York Township.

There will also be produced a further proof of the foregoing libel, to wit :—

Act 10, Assembly 1711.

Extract of Ordination by the Presbytery of Edinburgh.

Records of the Presbytery of Toronto.

Mr. Ritchie's letter to the Presbytery of Toronto, of date November 15th, 1842.

Report of the Committee of the Presbytery of Toronto, appointed to deal with Mr. Ritchie.

The Presbytery resolved to cite Mr. Ritchie to appear personally before them, at their next meeting, to answer to the foregoing libel.

The Presbytery did, and hereby do, grant warrant to Mr. Charles Roddy, Presbytery officer, to serve copies of the foregoing libel, at the instance of the Presbytery, against Mr. William Ritchie, Minister of the Church at Newmarket, and of the list of witnesses thereto subjoined, and of this deliverance, on the said Mr. William Ritchie, and to cite him to appear personally before the Presbytery at their next meeting, which is appointed to take place in the City of Toronto, and within St. Andrew's Church there, on Tuesday, the 27th day of December, instant, to answer thereto, and to give the said citation in writing, either personally, or at his dwelling-place, bearing a competent time for his giving in his answers and objections to the said libel and list of witnesses, if he be so advised, at least ten days before the day of compearance.

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AT TORONTO, and within St. Andrew's Church there, the  
27th day of December, 1842 years :—

The which day the Presbytery of Toronto met and was constituted.  
*Inter alia* :—

Mr. Leach and Mr. Ritchie appeared in the Presbytery, and, in answer to a question from the Moderator, they both acknowledged having been duly served with copies of the libels found against them respectively by the Presbytery.

Mr. Leach being called, the libel found by the Presbytery against him was read over to him ;—and he thereafter gave in a written defence, which was read ;—and is as follows :—

I cannot say that previously to your receiving my letter of resignation, I anticipated from you a right construction of my motives. I should be happy if I could say so. On the contrary, I apprehended that your resentment would be excited to rather an inordinate degree, and the event has but too well justified the apprehension. How much better would it

have been had you suffered me to act quietly, according to my own conviction of duty, following in a case of such inferior importance the conduct of the Presbytery of Edinburgh, in the case of Mr. Marshall.

It is certain, indeed, that the case was of such a nature as to try in you somewhat severely that christian charity which thinketh no evil, and that wisdom which might best serve the cause of your God and mine. It was a case most likely to stir into action the worst of human passions. You were assailed at a point where it is natural to suppose you would be particularly sensitive. To find your right to the position which you hold in the religious societies over which you severally preside,—to find that right, so securely and confidently held, questioned; to be charged with the error of misleading so many thousands by your influence and example; to find these and many other things obviously implied or asserted in my letter of resignation, could hardly fail to evoke a spirit of opposition and resentment. But these very circumstances which I have mentioned ought to have made you the more guarded in your proceedings against me. If you had acted prudently you would have taken care that every accusation you made was supported by unquestionable evidence; you would have avoided the suspicion of being actuated by resentment, and far more cautiously still would you have shunned even the appearance of having recourse to calumnies in order to disarm my testimony to the truth. The temptation to do so was undoubtedly a strong one, and if it appears you have been guilty of it, I trust I can forgive it.

FIRST ACCUSATION.—That I am guilty of inconsiderateness, insincerity and irreverence, in making solemn vows and engagements. (*See date of License and Ordination, &c. &c.*) Upon the supposition that this accusation were just, it would be extremely gratifying to learn by what remarkable species of evidence the Presbytery of Toronto arrived at their conclusion. Unless the Presbytery desire me to believe what they say, simply because they say so, I hardly know what they mean. I cannot indeed forbear from expressing my surprise, that the Presbytery should have had so clear a vision into the thoughts of a person's heart, when he placed himself under the obligation of solemn vows and engagements; this is a circumstance which really perplexes my understanding, more especially as some of these solemn vows and engagements were made by me, before any member of the Presbytery, as I suppose, knew that I had a being, when certainly not one of them was present, and probably far distant, and then how they should have forgotten them for so many years and only remembered them the other day, is a matter truly wonderful; but how all this preternatural knowledge should so suddenly be concentrated in order to cast upon me the reproach of irreverence, and insincerity and inconsiderateness, would appear to me the most remarkable thing of all,

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did I not know how very strangely people's passions sometimes dictate to their judgment. To be the searcher of hearts is usually allowed to be the prerogative of God, and I trust that this is a doctrine which the Presbytery have not agreed to repudiate. Nor do I mean the slightest offence if I deny that the Presbytery are in possession of such a prerogative, if I should deny that they are in possession of the mysterious power of diving into the spirits of their fellow-creatures and that whether they know them to be in the flesh or not. If there was a man on the Indian hills who, a dozen of years ago, assumed the obligation of certain vows and engagements, how am I to suppose that the Presbytery of Toronto can now tell that he did so sincerely or insincerely, piously or impiously, though they never before saw his face or heard of him ? How am I to suppose that they can travel back through the interval of so many years, and scrutinize his conscience as it was then right or not right with God ? I know not what other people may think, for people think so differently, but I must believe for my own part that the Presbytery has brought this accusation against me not without some levity and inconsiderateness and irreverence themselves, I won't say insincerity, for a person may cut another's throat believing very sincerely that he is doing good and righteously. Only as the Presbytery must have known that this accusation was, from the very nature of it, incapable of proof, it must be regarded as a mere gratuitous calumny, a calumny cast upon a christian brother, under the solemnity of a judicial procedure, and "for the glory of God and the edification of the Church, and the terror of such offenders in all time to come."

SECOND ACCUSATION.—That I am guilty of "levity and irreverence in regard to the obligation of such vows and engagements, after they have been made, and rashness and inconsiderateness in casting off the same." There are here two accusations : 1st. Levity and irreverence in regard to the obligation of such vows and engagements after they have been made. What strikes me as remarkable in this accusation, is the circumstance that it is the first time that such an accusation should have been made. During the time that I acted as a Missionary under the Presbyterian Synod of Canada ; during the seven years that I held the charge of St. Andrew's Church in Toronto ; and during the three months I was Pastor of the congregation at York Mills, no such accusation was ever brought against me ; no member of the Presbytery, during the lapse of so many years, gave me the slightest intimation of such a fault. One might have expected that some admonition would have been given him, were it only out of kindness or charity. I can only profess myself utterly at a loss to know upon what evidence the Presbytery have built this accusation. If they succeed in substantiating it, I shall feel as much surprised as they ought to do if they fail to do so.

The next part of this accusation "is levity and rashness in casting off the same." Supposing that this accusation were true, which it is not, it is always so surprising how the Presbytery should come to know every thing so completely; I wonder they are not ashamed of making accusations against a person without evidence. When the question regarding the validity of Presbyterial ordination became to me a matter of intense interest, my last thought at night and my first thought in the morning, it certainly did not occur to me that the Presbytery would accuse me of want of consideration or inconsiderateness. But then their accusation is so flatly made, that I would almost be persuaded to believe myself a fool and guilty of all the wickedness which they impute, were it not that having some remembrance of the matters that so deeply interested me, and some remaining consciousness of my personal identity, I know that this accusation is perfectly false.

Besides, this is an accusation which it was really possible for the Presbytery to ascertain the truth of. It was possible for them to ascertain whether my denial of the validity of Presbyterial ordination could be supported by me with any arguments that bespoke thoughtfulness or consideration; and they did ascertain it. After the earnest controversy we held, the majority of the Presbytery must have known that I had bestowed some serious consideration upon the subject,—and the wonder is, for it is all very wonderful, that a day or two after they should judicially accuse me of levity and inconsiderateness when they had had an opportunity of ascertaining the contrary, and might have prolonged that opportunity till now if such had been their inclination.

It is stated, too, several times in the libel, I suppose as a proof of the alleged levity and inconsiderateness, that I had never, previously to my letter of resignation, consulted with any of my brethren of the Presbytery. It is quite correct that I did not consult any one; but I desire to say, with regard to this, that I think it extremely probable that I *would* have consulted some of the members of the Presbytery, could I have done so conveniently.

THIRD ACCUSATION.—"The profanation of the ordinances of religion." With regard to this accusation, all I can do is to put the Presbytery in possession of the facts. The interval between my leaving Toronto and my letter of resignation may seem to the Presbytery too short a term for such an important decision as that so lately made by me. I left Toronto because the duties were burdensome to me; because I had a native abhorrence of contention and strife; because I desired some leisure to devote to the education of my children; because I had, as I have still, an almost insuperable longing to live in the country, where I might prosecute certain studies which, as matter of taste or

inclination, I thought innocent enough. These were some of my chief inducements in leaving Toronto to take refuge at York Mills; where, with the Government allowance, the sum that might be granted by the congregation, and the rent of my farm, I might be enabled to be useful and as comfortable with respect to external circumstances as I had any care for, and should certainly have been so, had it been my lot to continue there, for nothing could exceed the attention and respect of my congregation. It was not until several weeks after my induction at York Mills that the question about Church Government was accidentally raised in conversation with John Somerville, Esquire, after which I applied with some degree of earnestness to the inquiry, and persevered in doing so up to the time of my resignation, in the mean time discharging, to the best of my ability, the duties of my office without intermission until then. If any objection can be made to the correctness of this statement, I have yet to learn what it is,—and if the Presbytery can deduce from it any satisfactory evidence of my profaning the ordinances of religion, they are better judges than I am. I am utterly unconscious of any such profanation.

**FOURTH ACCUSATION.**—"The holding of the heretical and schismatical opinions, that no ordination of Ministers is valid but that conferred by, or in presence of a prelatial Bishop—that the Church of Scotland is not a Church of Christ—and that the ordination of Ministers in the Presbyterian Church is not authorised in the Word of God." With respect to the first of these, whether heretical or not, it is not my opinion. I would not say "conferred by or in presence of." I hold that in every case of a valid ordination one or more of the superior order of Clergy (prelatial Bishops) must be an agent or the agents of such ordination. As to the second of these opinions, I hold it confessedly, and the third also without any subtlety or reservation whatsoever.

I frankly acknowledge that several circumstances combined to send me upon these important inquiries with a degree of seriousness which otherwise might have been wanting. There was the unhappy state of the Church of Scotland at home, in whose protracted contentions I could recognise little else than an ambitious struggle for authority, accompanied with a rebellious spirit of opposition to the laws of the land; there was the almost total want of sympathy, on this subject, that subsisted between my Presbyterian brethren and myself; there was the long experience, the visible proofs which I had of the evils of disunion and insubordination resulting from the multitude of sects into which the christian community of this country is split: where religious divisions are multiplied beyond numbering, where one Christian hardly knows what another Christian is, where every form of fanaticism springs

suddenly into rampant life and naturally allies itself with that part of the population that can least brook the restraints of salutary law ; how mischievous is it to perpetuate the hostility of sects, how sinful to prey upon their prejudices and ignorance, and how desirable "beyond compare" "to see the dispersed of Israel gathered into one".—If prompted by circumstances and considerations of this nature to an earnest inquiry, it should come to pass, as it has, that the Church of Scotland while she professes to rest her whole structure and doctrine upon the Word of God, should appear to me manifestly to have no authority from that Word for the commission of her teachers, that the Episcopal form of Church Government is unquestionably authorized by the Word of God, and that the strictest adherence to the ancient order of the Church of Christ is in visible harmony with the best interests of the people of this Province—the richest blessing, in my opinion, which their posterity can derive from Heaven ; I see no cause why the adoption of such opinions should be regarded by the Presbytery as criminal. With me, they are merely the assertion of the truth, and I will take the liberty of adding, a very disinterested assertion of it.

Mr. Leach stated further that he had no objection to make to the relevancy of the libel.

Mr. Leach being removed, the Presbytery did, and hereby do, find the major proposition of the libel relevant ; they also find the articles of the minor proposition relevant.

Mr. Leach being called, this sentence was intimated to him.

Mr. Ritchie being called, the libel found against him by the Presbytery was read over to him. He then stated that he had no written defence to give in, but that, in so far as Mr. Leach's case and his own coincided, he concurred in the defence given in by Mr. Leach,—and, further, disclaimed all levity in coming to the conclusions at which he had arrived. He also stated that he had no objections to make to the relevancy of the libel.

Mr. Ritchie being removed, the Presbytery did, and hereby do, find the major proposition of the libel relevant ; they also find the articles of the minor proposition relevant.

Mr. Ritchie being called, this sentence was intimated to him.

The Presbytery then agreed to hold a private conference with Mr. Leach and Mr. Ritchie, and retired to the Session Room for that purpose.

The Presbytery, having met with Mr. Leach and Mr. Ritchie in private, found them unwilling to retract any of their former statements, and that they were resolved to abide by the position they had taken.

The Presbytery had a recess for a short time.

The Presbytery resumed.

Mr. Lambie, the Moderator, not being present, Mr. Galloway was called to the chair.

The Presbytery being constituted,—Mr. Leach, on the call of the Moderator, pleaded *not guilty* of the charges contained in the libel. It was then moved and agreed to, that the Presbytery do now proceed to probation.

There were then read in evidence the following documents, viz. :—

From the Compendium of the Laws of the Church of Scotland, Vol. II. 221. A clause of Act 10, Assembly 1711, as follows :—

“And certain questions are appointed to be put to all such as pass trials in order to be licensed; as also to such as shall be ordained Ministers, or admitted to any ministerial charge or parish; and a formula is set down, which they are appointed to subscribe before they be licensed, ordained, or admitted respectively. And the licensing, ordaining, or admitting any who shall not give satisfying answers to these questions, and subscribe the formula, here subjoined, is prohibited and discharged.”

*Questions to be put to Ministers at Ordination and Admission :*

2nd. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this Church, and ratified by law, in the year 1690, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and, to the utmost of your power, assert, maintain, and defend the same, and the purity of worship as presently practised in this National Church, and asserted in Act 15, Assembly 1707, entitled, Act against innovations in the worship of God?

4th. Are you persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said Government and Discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but to the utmost of your power, in your station, to maintain, support, and defend the said Discipline and Presbyterian Government by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life?

5th. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries, and



superior judicatories of this Church, where God in his Providence shall cast your lot ; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise ; and that you shall follow no divisive courses from the present established doctrine, worship, Discipline, and Government of this Church ?

Extract -minute of Mr. Leach's ordination by the Presbytery of Haddington :—

At Haddington, 18th June, 1833.—The Presbytery met and having been duly constituted. *Inter alia* :—Mr. Leach having delivered on this day, and at the meeting of Presbytery on the 12th June, all the discourses prescribed to him by the Presbytery, and having undergone all the usual questionnaire trials, and subscribed the Formula, the Moderator put to him the questions prescribed by the General Assembly of this Church, Act 10, Assembly 1711, *whereby he declared his adherence to the doctrine, discipline, worship, and government of the church of Scotland*—and he was solemnly set apart to the office of the Ministry by prayer, and the laying on of the hands of the Presbytery, and received the right hand of Fellowship.”

Extract,—minute of Mr. Leach's admission as Minister of St. Andrew's Church, Toronto :—

In the City of Toronto, and within St. Andrew's Church there, the fifteenth day of July, 1835 years : Which day the Presbytery of Toronto having met and been constituted. *Inter alia* :—

Mr. George preached from Luke xv. 10. The usual questions were then put to Mr. Leach, and having been *satisfactorily answered*, Mr. George, in the name of the Presbytery, declared the Pastoral relation between Mr. Leach and the congregation of St. Andrew's Church to be formed, &c. &c.

Extract,—part of minute of Mr. Leach's admission as Minister of the congregation at York Mills :—

At York Mills, the 16th day of August, 1842 years :—the which day the Presbytery of Toronto met and was constituted. *Inter alia* :—

Mr. McMurchy proceeded to the pulpit, and preached from Psalm cxxvi. 5.,—and having read a narrative of the Presbytery's proceedings in reference to the present induction, he put to Mr. Leach the questions of the Formula appointed to be put to Ministers at their admission, and the same having been *satisfactorily answered* by Mr. Leach, he was admitted in name and by authority of the Presbytery to be the Minister of the Church and congregation at York Mills, and take the Pastoral charge of the same.

Clause of Mr. Leach's letter of the 15th November, 1842 :—

"It was *not until lately* that I was enabled to devote *any time* to the important question of Church Government."

Mr. Leach admitted the acts and ministrations, as specified in the libel, since July last up to the 13th day of November last.

There was then read the whole of Mr. Leach's letter to the Presbytery, of date 15th November last, in proof of his having cast off the vows and engagements he had repeatedly made, and with particular reference to the date of said letter, (15th November,) taken in connection with the date of his last specified ministerial act of dispensing the Sacrament of the Lord's Supper to the members of the Church at York Mills, viz., on Sabbath, the 13th November.—(See the Letter above at page 3.)

There was read next, the Report of the Committee appointed to deal with Messrs. Leach and Ritchie, and the Questions and Answers thereto subjoined.—(See the Report and Questions and Answers above, at page 5.)

There was also read a clause of Mr. Leach's letter of 15th November, as follows :—

"I have arrived at these conclusions, that the Ordination of Ministers in the Presbyterian Church is not authorized in the Word of God," &c.

Mr. Leach was heard in defence, and removed.

The members of Presbytery having fully expressed their views, the Presbytery found the libel fully proven.

It was then, on motion made and seconded, unanimously resolved that Mr. Leach be now deposed from the office of the Holy Ministry.

On the call of the Moderator, prayer was offered up by Mr. George.

Thereafter the Presbytery did depose Mr. William Turnbull Leach, like as they hereby do, in the name of the Lord Jesus Christ, the alone King and Head of His Church, and by virtue of the power and authority committed by him to them, depose the said Mr. William Turnbull Leach from the office of the Holy Ministry ; prohibiting and discharging him to exercise the same, or any part thereof, in all time coming, under the pain of the highest censures of the Church ;—and declared the Church and congregation of York Mills vacant, from and after the day and date of this sentence.

Mr. Leach craved an extract of the minutes in this case, which was allowed.

The Presbytery adjourned till to-morrow at ten o'clock, A. M., and Mr. Ritchie was cited personally to appear at that time.

Closed with prayer.

AT TORONTO, and within St. Andrew's Church there, the  
28th day of December, 1842 years :—

The which day the Presbytery of Toronto met and was constituted.  
*Inter alia* :—

Mr. Ritchie, being called on by the Moderator, pleaded *not guilty* of the charges contained in the libel found against him by the Presbytery,—whereupon the Presbytery resolved to proceed to the probation of the libel.

There were then read, in proof of the charges contained in the libel, the following documents, viz. :—

Extract from Act 10, Assembly 1711,—and Questions 2nd, 4th, and 5th of the Formula appointed to be put to Ministers at ordination and admission.—(See them at page 25.)

Extract,—minute of ordination of Mr. Ritchie by the Presbytery of Edinburgh :—

At Edinburgh, the ninth day of February, eighteen hundred and thirty-one years : Which day the Presbytery of Edinburgh having met and been duly constituted. *Inter alia* :—

Mr. Ritchie, having delivered a lecture and a popular Sermon on subjects which had been prescribed to him, was examined in the Greek and Hebrew languages, and as to his knowledge of Church History and Theology ; and the Presbytery being satisfied therewith, the Questions, appointed by Act of Assembly to be put to such as are to be ordained, were put to him, and *to these he gave satisfying answers*. Also he judicially subscribed the Formula. Whereupon the Moderator did, by solemn prayer and imposition of hands of himself and of the brethren present, ordain Mr. Ritchie as a Minister of the Gospel, &c. &c.

Extract,—minutes of Mr. Ritchie's induction as Minister of the Church at Newmarket :—

At Newmarket, the ninth day of May, one thousand eight hundred and thirty-eight years :—Which day the Presbytery of Toronto having met, by special appointment, for the induction of the Rev. William Ritchie as Minister of the congregation at Newmarket, and been constituted with prayer, &c.

After Sermon by Mr. McKillican, the usual Questions appointed to be put to Ministers were put to Mr. Ritchie, and *satisfactory answers having been given thereto*, Mr. Ritchie was inducted to the Pastoral charge of the congregation of Newmarket, and received the right hand of fellowship from the brethren, &c.

Mr. Ritchie admitted the acts and ministrations, as specified in the libel, since June last up to the 14th day of November last.

There was then read the whole of Mr. Ritchie's letter to the Presbytery, of date 15th November last, as evidence that he had cast off the vows and engagements he had repeatedly made, and with a particular reference to the date of said letter, 15th November, as taken in connexion with the dates of his last specified ministerial acts of assisting in the dispensation of the Lord's Supper, and preaching to the congregation of York Mills, viz., on the 13th and 14th of November last.—(See the Letter above, at page 4.)

There was also read the Report of the Committee appointed to deal with Messrs. Leach and Ritchie, and the Questions and Answers thereto subjoined.—(See the Report and the Questions and Answers above, at page 5.)

Mr. Ritchie, being called on, declined saying any thing further in his own defence, and, being removed, the members of the Presbytery fully expressed their views.

The Presbytery found the libel fully proven ;—Mr. George dissenting from this finding in so far as regards the first general charge in the libel, viz., levity in regard to the obligation of solemn vows and engagements made and entered into.

The Presbytery unanimously agreed that Mr. Ritchie be now deposed from the office of the Holy Ministry.

On the call of the Moderator, prayer was offered up by Mr. Rintoul.

Thereafter, the Presbytery did depose Mr. William Ritchie, like as they hereby do, in the name of the Lord Jesus Christ, the alone King and Head of His Church, and by virtue of the power and authority committed by Him to them, depose the said Mr. William Ritchie from the office of the Holy Ministry ; prohibiting and discharging him to exercise the same, or any part thereof, in all time coming, under the pain of the highest censures of the Church ;—and declared the Church and congregation of Newmarket vacant, from the day and date of this sentence.

Mr. Ritchie craved an extract of the minutes in this case, which was allowed.

The Presbytery appointed Mr. Bell to preach to the congregation at York Mills, on the second Sabbath in January, and declare said congregation vacant ; and also to enquire into the state of the congregation, and report to the Presbytery.

The Presbytery also appointed Mr. Tawse to preach to the congregation at Newmarket, on an early Sabbath, and declare said congregation vacant; and also to enquire into the state of the congregation, and report to the Presbytery.

The Presbytery, further, appointed the sentence deposing Messrs. Leach and Ritchie from the office of the Holy Ministry, to be intimated from the several pulpits within the bounds.

Extracted from the Records of the Presbytery of Toronto,  
on this and the 26 preceding pages, by

ANDREW BELL,  
*Presbytery Clerk.*

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REMARKS ON THE PROCEEDINGS OF THE PRESBYTERY OF TORONTO,  
IN THE CASE OF MESSRS. LEACH AND RITCHIE.

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BY A MEMBER OF THE PRESBYTERY.
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WHEN Messrs. LEACH and RITCHIE tendered the resignation of their respective charges to the Presbytery of Toronto, it seems to have been expected, that the Presbytery should have accepted of their resignations, and allowed them to depart quietly. This is evident from the first paragraph of Mr. Leach's Defence, where he says, "How much better would it have been had you suffered me to act quietly, according to my own conviction of duty, following in a case of such inferior importance the conduct of the Presbytery of Edinburgh, in the case of Mr. Marshall." It is highly probable, if not certain, that these gentlemen's resignations would have been accepted, and that they would have been allowed to go in the way they expected, if the Presbytery had seen nothing more in their cases respectively than a mere change of opinion with regard to Episcopal Church Government. But in the opinions they entertained, and the conduct they manifested, which were widely different from those of Mr. Marshall, the Presbytery saw so much that they deemed sinful, that they felt themselves called upon to decline accepting their resignations, and to put them under a course of discipline. It should be distinctly understood, that the Presbytery subjected them to discipline not on account of their change of opinions in reference to Episcopal Church Government, but on account of opinions and conduct not at all essentially necessary to holding simply Episcopalian views, and these being considered sinful in the estimation of the Presbytery, it was their duty, so long as these gentlemen were under their jurisdiction, to call them to account, and censure them as their cases might seem to demand.

The following quotation from Dr. Hill's work, "The Practice in the several Judicatories of the Church of Scotland," shows that the course pursued by the Presbytery throughout, was the proper one, and was in accordance with the laws of the Church:—"If a minister demits his charge, the Presbytery judges whether the demission should be accepted or not. It is not competent for the Presbytery to accept of the demission, if the Minister has pursued schismatical and divisive courses. In that case the Presbytery consults the commission, as it sees cause, calls the Minister to account, proceeds against him by way of libel, and censures him even to deposition."

The first general charge stated in the libel against Mr. Leach is "inconsiderateness, insincerity, and irreverence in making solemn vows and engagements." The grounds, on which this charge is made, are fully stated in the second part of the libel, and must appear to every reflecting mind amply sufficient to warrant the charge founded on them. Mr. Leach, in his Defence, affects to be surprised at this charge, on account of the presumed impossibility of the Presbytery knowing anything of the matter at all, while he carefully keeps out of sight the fact that he himself had revealed what he labours so hard to show the Presbytery could not possibly find out. But the Presbytery, without at all arrogating to themselves the power of searching his heart, were perfectly able to come to a sound judgment on the matter in hand, when he himself had actually furnished them with the means of doing so. To every person at all acquainted with the subject of Church Government, it must appear evident that some considerable time, as well as study, is necessary in order to the mind being fully persuaded as to what is founded on the Word of God and agreeable thereto, and what is not. Now, Mr. Leach says in his letter to the Presbytery, "It was *not until lately* that I was enabled to devote *any time* to the important question of Church Government;"—and yet it appears, that, in taking the usual vows and engagements on him, on no less than four different occasions, he declared, before God and man, that he was *persuaded* that the Presbyterian Government and Discipline of the Church of Scotland were founded upon the Word of God, and agreeable thereto. It is very true, that, on these several occasions, the "inconsiderateness, insincerity, and irreverence," with which he is charged were not *then* apparent to men, but his own admission sheds a flood of light on the past, and makes it perfectly clear *now* what was the case *then*. It is utterly incredible, that, in making the declarations already alluded to, in the presence of the heart-searching Jehovah, he could do so with consideration, sincerity, and reverence, when he knew that he had never devoted *any time* to the important matters of which he was declaring he was persuaded. It is worthy of remark that when the matter was plainly set before him, by the Committee of Presbytery, who met with him on the 5th of December, he did not attempt the slightest explanation, and it is to be observed also that in all he has said in the first part of his Defence, he has not attempted, by so much as one single word, to meet the *facts* of the case.

There would soon be an end of every thing like a tie between man and man in matters of the most solemn obligation, if it were admitted, as a sufficient excuse for violating a solemn engagement, that the matters involved had never been previously considered. Such a plea would not, for a moment, be sustained in a Civil Court with regard to an oath about civil matters. Or what would be thought of a military deserter, who, by

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way of palliating the violation of his oath that bound him to his country's service, should say that he had never been able to give any time to the consideration of the matters involved in his oath? Would he not be justly considered as thereby affording manifest evidence of his inconsiderateness and irreverence in taking the oath, as well as insincerity of purpose at the time of taking it?

Both gentlemen are charged with levity, in regard to the obligation of their vows and engagements, as well as rashness and inconsiderateness in casting off the same;—and both of these charges rest on nearly the same kind of evidence, namely, that they had taken neither sufficient time nor pains to inform their minds before coming to such an important decision.

With regard to the first,—the obligation of the solemn vows and engagements they had made was certainly most weighty,—and it was to be expected that if they had felt the weight of that obligation pressing very heavily upon them, they would not have been in such a hurry to cast it off after they began to entertain doubts. The time occupied in coming to a conclusion, in the case of both, was, according to their own showing, exceedingly short;—in the case of Mr. Leach, not more than a few weeks at the most,—and in the case of Mr. Ritchie, not longer than two days, for he acknowledged to the Committee of the Presbytery that two days before he gave in his letter of resignation he considered himself a regularly ordained Minister of Christ. This fact shows most conclusively that the obligation was but slightly and feebly felt. The disclaimers which have been put in with regard to levity may pass for what they are worth; but the facts of the case speak a language not to be misunderstood or gainsayed. The men who could administer the Sacrament of the Lord's Supper on Sabbath, in apparently good faith, as Ministers of the Presbyterian Church, and on the Tuesday following could cast all their vows and engagements to the winds, most assuredly did not feel their obligation very strongly or heavily. Such conduct was not treating their solemn vows and engagements with even common decency.

The rashness and inconsiderateness with which they cast off their vows and engagements is made so plain by the narration of facts in the second part of the libels, that it is scarcely possible for words to make it plainer. It is proved, in the case of both, by an induction of particulars, that during the last three or four months preceding their offering their resignations, they displayed no kind of hesitancy or doubt as to their powers to perform any ministerial act whatever, and that they exercised all the functions of the ministry, without exception, up to the second day previously to their writing their letters of resignation, when they were both employed in administering the Sacrament of the Lord's Supper



to the congregation at York Mills ; and Mr. Ritchie preached to the same congregation on the following day:—Mr. Leach, to the great astonishment of the good people at York Mills, not appearing at all in the congregation on the Thanksgiving Day. Having up to this time all the functions of the ministry, the conclusion was unavoidable, that they were guilty either of great rashness and precipitancy in renouncing their ordination vows, or of profanely and presumptuously intermeddling with the most solemn and peculiar functions of the Holy Ministry. Mr. Ritchie declared to the Committee of the Presbytery, in answer to a question from them, that on the Sabbath, when dispensing the Lord's Supper, he considered himself a regularly ordained Minister of Christ. According to this declaration, it must have been after this that he came to the conclusions that he so soon after held, involving this among other things, that he was not a Minister of Christ,—and consequently the charge of rashness and precipitancy in casting off his ordination vows was at once brought completely home to Mr. Ritchie. Mr. Leach declined answering the same question which was put to Mr. Ritchie, (No. 5,) but without at all mending the matter, for it is evident otherwise, particularly from his own defence, that the time spent in coming to a conclusion was entirely too short to preclude the charge of rashness, while he clearly threw himself open to the alternative charge of profanely and presumptuously intermeddling with the administration of the Lord's Supper. The very fact of his refusing to answer the question put to him, as to whether he considered himself, on Sabbath, November 13th, a regularly ordained Minister of Christ, will awaken the suspicion, in the mind of every reflecting and impartial reader of the evidence, that he was then under the idea that he was not a Minister of Christ, and that he was consequently tampering both with his own conscience and with one of the most solemn ordinances of our Holy Religion.

The rashness and inconsiderateness, in casting off their ordination vows, with which they were charged, in view of the shortness of the time they took to come to such an important decision, is aggravated by the circumstance, that, after they entertained doubts as to the validity of their ordination, they were at no pains to inform themselves fully on the important questions at issue. In answer to the enquiry of the Committee of Presbytery, it appeared that Mr. Leach did not remember having read anything on the Presbyterian side but Campbell's Lectures on Ecclesiastical History, a work which is not esteemed by some that are competent judges to be very good authority, and at all events certainly does not give a full view of the subject ; while Mr. Ritchie at first did not remember having read anything at all on the subject, but afterwards declined answering the question altogether. The fact is, they were so

rash and precipitate in the movement they made, that they did not allow themselves time to read much on any side. Neither had they, as they themselves acknowledged, consulted any of their co-presbyters. This was highly inexcusable, considering the important practical bearing of the subject concerning which they were entertaining doubts, and considering also that many of their brethren were well qualified to give them all the information they could possibly require. Mr. Leach, indeed, says, "I think it extremely probable that I *would* have consulted some of the members of the Presbytery, could I have done so conveniently." But this only makes the matter worse, rather than better; for in a case of such importance, and especially if he had been very sorely pressed with doubts, it was surely his duty (and his privilege, too,) to have sought the counsel and direction of his brethren, even though it had been somewhat inconvenient. But living, as he did, almost in the very centre of the Presbytery, none of the brethren being farther than from thirty to forty miles from him, and the most of them not more than half that distance, he could have visited any of them at their own houses with very little personal inconvenience, and especially considering his almost insuperable longing for the country. Even this, however, he did not need to do, since convenience was so much studied; for he had frequent opportunities of meeting with the brethren, both at Church Courts and elsewhere during the summer and fall, and might have consulted them then with the greatest possible convenience, unless indeed he only began to entertain doubts after the last opportunity he had of seeing any of them; and if that was the case, it will go far to confirm the charge of rashness and precipitancy more fully.

On the whole it appears that the charge, brought against both of these gentlemen, of rashness and inconsiderateness in casting off their ordination vows, was well founded; and further, that if, during the exceedingly short transition state through which they passed, they were animated by the love of truth, their efforts towards the attainment of truth were in no way very remarkable.

Mr. Leach, in speaking to the charge of rashness and inconsiderateness in casting off his ordination, seems to think that those members of the Presbytery, who had a conference with him and Mr. Ritchie, must, in consequence, have known that he had bestowed some serious consideration upon the subject. This, however, was not the case. The principal thing put forward by him was the statement referred to in the Report of the Committee, that no Ordination of Ministers is valid but that conferred by a prelatival Bishop, coupled with the assertion that prelatival or diocesan Bishops were the successors of the Apostles, as superior officers in the church. These may not be his very words, but certainly they express his sentiments substantially and fully. These things were made so

prominent and so frequently repeated by him, that they seemed more like a little lesson repeated over and over again by rote, than the result of deep research and serious consideration. Without going into the particulars of a somewhat desultory conversation, suffice it to say that the Committee, convinced that the assertion that prelatical or diocesan Bishops were the successors of the Apostles as superior officers in the church, lay at the root of the whole controversy, pointed out to Mr. Leach from Scripture the qualifications of the Apostles,—that they were immediately commissioned, and personally instructed by our Lord himself,—that they had seen the Lord after his resurrection, and could personally testify to the fact of the resurrection,—that the commission of each of them was universal and unlimited, “to all nations,” “all the world,”—that after the extraordinary out-pouring of the Holy Spirit upon them, on the day of Pentecost, they were divinely inspired, and spake as they were moved by the Holy Ghost,—that they were endued with the power of working miracles and of speaking in tongues they had never learned,—that they had the gift of prophecy and foretold future events,—that they could discern the spirits, and detect the most hidden dissimulation and hypocrisy,—that they possessed the power of inflicting judgments on the opposers of the truth,—and that they were able to communicate the extraordinary influences of the Holy Ghost by the laying on of their hands. In view of these qualifications of the Apostles, the Committee demanded of Mr. Leach the proofs that the Apostles had, or ever were to have, successors in the extraordinary part of their office, or otherwise than as ordinary Ministers of the Word; but not one proof could he give. More than that, no prelatist ever has been able, or ever will be able, to give such proofs. The whole matter is here concentrated to a single point; and until prelates can show “the signs of an apostle” “in signs, and wonders, and mighty deeds,” let their unfounded claims to be “lords over God’s heritage” be put forth with less confidence.

With regard to both gentlemen holding the opinions charged against them in the libels, and there described as heretical and schismatical, the proof was at once direct and conclusive. A remark or two, however, may be made on the character and tendency of these opinions. They are clearly opposed to the teachings of Scripture; for there is not in the New Testament the slightest vestige of any such personage as a diocesan Bishop or Prelate,—the words Bishop or overseer, and Presbyter or Elder being there applied to the same individuals. And it has often been proved already, and can be proved again, that the Presbyterianism of the Church of Scotland, which is the great cause of offence with Prelatists, is founded upon the Word of God, and, consequently, possessing as she does, along with this mark, the evident tokens of God’s Holy Spirit, within all her borders, carrying on a work of grace in the souls of her members and people,—she is a church of Christ.

These opinions were unknown in the Church of England, during the earlier part of her existence as a Reformed Church ; and the most pious and distinguished of her Divines, from the Reformation downwards, have always cordially acknowledged the Church of Scotland and the other Presbyterian churches of the Reformation, as true churches of Christ, and their Ministers as lawfully and validly ordained. For example, I make the following extracts from Professor Miller's work on the Christian Ministry, page 29, where he is arranging Episcopalians in classes according to their several opinions with regard to church government :—“The first consists of those who believe that neither Christ nor his Apostles laid down any particular form of ecclesiastical government to which the church is bound to adhere in all ages. That every church is free, consistently with Divine will, to frame her constitution agreeably to her own views, to the state of society, and to the exigencies of particular times. These prefer the Episcopal government, and some of them believe that it was the primitive form; but they consider it as resting on the ground of human expediency alone, and not of Divine appointment. This is well known to have been the opinion of Archbishops Cranmer and Grindal; of Bishop Leighton, of Bishop Jewel, of Dr. Whitaker, of Bishop Reynolds, of Archbishop Tillotson, of Bishop Burnet, of Bishop Croft, of Dr. Stillingfleet, and of a long list of the most learned and pious Divines of the Church of England, from the Reformation down to the present day.” \* \* \* “Another class of Episcopalians go further. They suppose that the government of the church by Bishops, as a superior order to Presbyters was sanctioned by Apostolic example, and that it is the duty of all churches to imitate this example. But, while they consider Episcopacy as necessary to the perfection of the church, they grant that it is by no means necessary to her existence; and accordingly, without hesitation, acknowledged as true Churches of Christ, many in which the Episcopal doctrine is rejected, and Presbyterian principles made the basis of ecclesiastical government. The advocates of this opinion, also, have been numerous and respectable, both among the clerical and lay members of the Episcopal Churches in England and the United States. In this list appear the venerable names of Bishop Hall, Bishop Downham, Bishop Bancroft, Bishop Andrews, Archbishop Usher, Bishop Forbes, the learned Chillingworth, Archbishop Wake, Bishop Hoadley, and many more.”

As an instance of the same Christian spirit, and its practical effects in leading to charity and Christian fellowship between the different branches, of the Church of Christ, it may be mentioned that Dr. Carleton, Bishop of Llandaff, and several other English Divines, some of whom were afterwards Bishops, as, for instance, Bishop Hall and Bishop Davenant, sat as members in the Synod of Dort, which, with the exception of themselves,

was composed wholly of Presbyterian ministers and elders Presbyterially ordained, including the President or Moderator, John Bogerman, who was a minister. Their sitting in this Synod, and acting with it as members of it, was sufficient evidence that they considered the Presbyterian Church of Holland as a Church of Christ. But, further, in a Latin sermon which Dr. Hall preached before the Synod, at its 16th session, he uses this expression—"O happy Holland! O chaste Spouse of Christ!" (*O felicem Belgicam! O intemeratam Christi Sponsam!*) And, in a paper given in by the English Divines, at the 29th session, they in one place speak of the Professors and Pastors composing the Synod, as representing the whole body of the Dutch Church "by lawful ordination and authority," (*ordinatione et auctoritate legitima*;) and, in another place, they speak of the Synod as "a Synod of lawful pastors,"—(*legitimorum Pastorum Synodum.*)

Instances are not wanting, of ministers Presbyterially ordained being admitted to the exercise of the ministry in the Church of England, without any other ordination. As a specimen, I quote again from Miller, on the Christian Ministry, page 290 :—"Another testimony as to the light in which ordination by Presbyters was viewed by the most distinguished Reformers of the Church of England, is found in a license granted by Archbishop Grindal to the Rev. John Morison, a Presbyterian Minister, dated April 6, 1582 :—"Since you, the said John Morison, were admitted and ordained to sacred orders, and the holy ministry by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland :—We, therefore, as much as lies in us, and as by right we may, approving and ratifying the form of your ordination and preferment, done in such manner aforesaid, grant unto you a license and faculty, that in such orders, by you taken, you may, and have power, in any convenient places, in and throughout the whole Province of Canterbury, to celebrate Divine offices, and to minister the Sacraments," &c. Here is not only an explicit acknowledgement that ordination by Presbyters is valid, but an eulogium on it as laudable, and this not by an obscure character, but by the Primate of the Church of England."

The exclusive opinions avowed by Messrs. Leach and Ritchie are clearly schismatical, inasmuch as they professedly rend away from the body of Christ, all churches which do not support prelacy, no matter how fully and clearly they may hold the great leading doctrines of the Gospel, or how abundant they may be in the fruits of the Spirit. With regard to such churches, Messrs. Leach and Ritchie might learn a lesson of wisdom from what Balaam, by Divine direction, said to Balak, "How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied?" And also from Our Lord's answer to John, (Luke, ix., 49, 50,)—"And John answered and said, Master, we saw one casting out Devils

in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

The tendency of the exclusive opinions held by Messrs. Leach and Ritchie, has ever been to persecution and bloodshed. This has been abundantly exemplified in the persecutions carried on by the Church of Rome, wherever she had the power, against all who refused to submit to the claims of the man of sin. And not in the Church of Rome only, for these opinions have manifested the same tendency in the Church of England, whenever they became prevalent. It was because the Presbyterians of Scotland would not submit to the Prelacy of England, that they suffered a fierce and bloody persecution from the Episcopalians of the seventeenth century, for the space of eight-and-twenty years. During that period, thousands suffered for their adherence to Presbyterianism, and the martyrs' cairns and gravestones, throughout Scotland, will yet perpetuate, through many a future generation, the remembrance of the tender mercies of English Prelacy.

And, if we may judge from the present tone of feeling, among the Puseyites, there is reason for believing that these exclusive opinions have not even yet lost their old tendency, and there is no doubt but this will be made more fully manifest, whenever the abettors of these opinions have the power to do so.

It must now be pretty clear, that the matters on account of which Messrs. Leach and Ritchie were subjected to discipline, were not all essentially connected with the holding simply of Episcopalian views,—that they were, in a high degree, sinful,—and that these gentlemen were deservedly deposed from the office of the Holy Ministry.

It is but due to Mr. Ritchie to say, that, although he was found to be deserving of being deposed, yet it is evident that his case is not nearly so aggravated as that of Mr. Leach, and that, throughout the whole proceedings, he displayed a much better spirit than Mr. Leach did.

The written defence which Mr. Leach gave in, and which appears in the foregoing proceedings is fraught with the most insulting spirit towards the Presbytery,—it never but in one or two instances meets the case, and even then but slightly,—it is creditable neither to the head nor to the heart of its author, and its own appearance among the other published documents will be its best condemnation.

The controversy with regard to church government has not been entered on at all, in these remarks, partly because the limits allowed would not admit of it, and partly because there are already several very excellent works on the subject in existence, of which those who are enquiring after the truth may easily avail themselves. And, in the present day, when the most malignant and pestilent doctrines, with regard to church order,

are so industriously circulated in the community, the friends of the truth ought to be more active in promoting the circulation of such works as I have referred to. For the sake of those who may not be very extensively acquainted with books, I may mention a few that will be found particularly useful :—

“Presbyterianism Defended ;”—by Ministers of the Synod of Ulster.

“The Plea of Presbytery ;”—by Ministers of the Synod of Ulster.

“Brown, on Puseyite Episcopacy.”

“The Primitive and Apostolical Order of the Church of Christ Vindicated ;”—by Professor Miller, of Princeton. (*This work is sometimes titled—“The Christian Ministry.”*)

“Presbyterianism, the truly Primitive and Apostolical Constitution of the Church of Christ ;”—by Professor Miller, of Princeton. (*This is a pamphlet, or large tract.*)

“Lorimer’s Manual of Presbytery ;”—(*which includes the pamphlet last mentioned.*)

These are all excellent works ; but if only a single one is to be got, or perhaps two, then I would say that “The Plea of Presbytery is the best, and, next to that, Miller on “The Christian Ministry ;” but they should all be obtained by those who wish to make themselves acquainted with the scriptural and primitive form of church government.

The General Assembly of the Presbyterian Church in the United States, have a Committee or Board of Publication, which carries on, very extensively, the publication of works illustrative of the doctrines government, discipline, and worship of the Presbyterian Church. These books are published at a very low rate, I believe at cost price, in consequence of the Board being endowed with a very handsome capital, which was formed by the contributions of the churches, a few years ago, on the Jubilee Anniversary of the formation of their General Assembly. Might not the Synod of Canada do something of the same kind ? And, when the second centenary anniversary of the meeting of the Westminster Assembly is commemorated, on the 1st of July, next summer, might not all the friends of the church, who appreciate the value of the Westminster Assembly’s Formularies, make an offering expressive of their sense of the benefits resulting to Protestantism from the labours of that Assembly. If a special collection were made in each of one hundred congregations, on that occasion, it is surely no very extravagant expectation that these collections, taking the large with the small, would average five pounds each. A capital of five hundred pounds would thus be raised which would be of immense benefit in enabling a committee of publication appointed by the Synod, to issue extensively, and at a cheap rate, a few good works, illustrative of the doctrines and order of the Church of Christ, as set forth in the formularies of the Westminster Assembly of Divines.

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