

men in both Churches would have deplored." If our Free Church brethren and we can discuss the matter coolly and candidly, and with a prayerful spirit, in our different periodicals, we believe it will be of more use in removing difficulties, and preparing for union, than could possibly be expected, in the present state of matters, by meetings of a joint-committee. We might thus aim at a better understanding of each other's sentiments as preliminary to Committee meetings, which in our humble opinion should not again be attempted till there can be an encouraging prospect of accomplishing the end contemplated in a scriptural union of the Churches.

Mr. Ure quotes our fourth Resolution, and in the next paragraph he says:—"I presume, Mr. Editor, we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, beside those immediately connected with the question of ecclesiastical establishments." Whilst we would again remind Mr. Ure that there was no asking on our part that the Free Church should suppress their testimony on any principle in reference to the Magistrate's power, we would state that this sentence, if we could believe that his Church would homologate it, does really present the cause of union in an aspect more hopeful than we anticipated: and if the Free Church brethren would cease to misrepresent us, as they have so often done, and would exercise something like candour and charity in comparing the views referred to with our own, which somewhat differ, they would perhaps find that although we could not adopt their precise sentiments on this subject, yet the sentiments we hold, which we do not seek them to adopt, are such as that it would be no great stretch of charity to permit us to hold; and that they would secure, in a manner at least as effectual, all the practical results which they wish to secure by their own. Our brethren will find that we move in another atmosphere than they had the least idea of; and that in the heat of argument, or rather in the excessive warmth of party feeling, they have never done justice to our views—never really understood them, and often, we hope unintentionally, misrepresented them. In some instances, which we could name, their misrepresentations have been so palpable, and yet so strenuously persisted in, that it could be of no use to enter into cool argument in their refutation, or even to put ourselves to the trouble to attempt to undeceive them. The Rev. Mr. Thornton, on a former occasion, made a remark which was just in its application to one individual, and which, we humbly think, will be found true in respect to the whole Free Church, that "they have not yet even a glimmering at our principles." Perhaps it ought not to be thought wonderful that the Free Church should be much in the dark about our peculiar sentiments, and that we should be in some measure unacquainted with theirs: for we are told that at the very eve of union between the Burghers and Anti-burghers, thirty-five years ago, brethren on both sides acknowledged that they never understood one another's denominational principles before, but that seeing them to be what they were, they were satisfied there was nothing to obstruct the union. May God grant that it be found so between us and our Free Church brethren.

Mr. Ure, very clearly and calmly, in three particulars (waiving the question of civil establishments, on which he supposes there can be mutual forbearance) gives us, we shall suppose, the sentiments of his Church on the power of the civil magistrate in matters of religion. Before looking particularly at these, we say at once, from our general estimate;—"Hold all your sentiments, brethren, we will not quarrel with you for doing so, and if we cannot adopt them *simpliciter* in theory, we will not stand in the way of their practical results."

The first particular refers to the moral relation which God sustains to nations as such. Now, it is certainly true that God sustains a moral relation to all His