

abroad, the rates should be reduced to those payable to the Colonial or other Insurance Company, in respect of the back insurance; and in the case of those who may be sent out, or who have not been five years abroad, and in reference to whom extra premiums are chargeable by the Insurance Companies, it should be made optional to them either to be insured according to the rates in the existing tables, or according to those which may be charged for back insurances. It was also agreed that the rates chargeable against Missionaries to Calabar, should continue as in the existing tables, but that, wherever the risk may be covered by back insurance, any extra premiums which might be required should be borne by the Mission Board.

(To be continued.)

THE ROOT OF SUSPICION, BETWEEN US AND THE PRESBYTERIAN CHURCH OF CANADA.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—There is obviously and confessedly a suspicion, in the mind of our brethren of the "Presbyterian Church of Canada," that we have a reservation in regard to civil authorities, when we, like good Protestants say Amen, to the capital principle, "that the Scriptures of the Old and New Testaments being the inspired word of God, are the supreme rule of faith and life." It is also plainly suspected by us, that our brethren harbour sentiments in reference to civil authorities, tending to endanger the liberty and independence, both of the church and the commonwealth. What is the reason of this mutual suspicion, which looks strange to not a few? Permit me if you deem it proper, to attempt an answer.

"The Presbyterian Church" is more, and "the United Presbyterian Church" is less under the perturbing influence of the traditional idea, which a correct historico-grammatical interpretation cannot fail to discover embodied in the Westminster Confession of Faith, to the effect that the supreme magistrate is bound by the New Testament, as the kings of the Jews were by the Old, to tolerate liberty of conscience only within the limits of God's word; faith in the Lord Jesus Christ is a term of citizenship in the state as well as of membership in the church; heresy and unbelief exclude from the benefits of both; the state and the church are two bodies in one, and the head of the former is general superintendent, some way as Constantine the great and his successors were, in matters spiritual as well as temporal, it being his duty to see that all things are done according to the pattern shown to him in the word of God and the Lord Jesus Christ.

Does any one say, There is no such idea couched in the Westminster Confession of Faith? Let him just read the third section of the twenty-third chapter, and study it in the historical light of "the National Covenant," "the Solemn League and Covenant," and "the Solemn acknowledgement of public sins and breaches of the covenant