

sonable, but to those acquainted with the time and manner of its introduction, and the declarations of Ministers on the other side, in reference to the parent Church, there lies under the surface that which should be sufficient to prevent any truly attached and truly faithful Minister of the Church of Scotland from subscribing it. And why? Because, whether intended or not, it cannot fail to prove a barrier to all intercourse with the Church of Scotland, when the Ministers of the Free Church, already outnumbering us, will be strengthened in every measure for repudiating, either directly or indirectly, the Church of Scotland by the majority of ours, who are originally from the Presbyterian Church of Ireland. This objection, I think, is not fairly met by saying that the minority in all our Church Courts must submit to the decisions of the majority, and that the same result would be effected even if no such clause as the one complained of had any existence at all. This is true and right when the Court is constituted of members all belonging to the same Church—all holding, and bound to hold, the same views of doctrine, discipline, and government, but it is quite a different thing when it is sought to amalgamate two such bodies as those seeking union in this case, and when we look at the subject from a point anterior to the subscription of the basis, by which the minority would become bound to submission, and might be called upon to give effect to measures to which they could not conscientiously give their consent. Were I to subscribe the basis, knowing that ere long I should probably be required to submit to a decision refusing all intercourse with the Church of Scotland, on the ground of her implied unfaithfulness, which the Free Church Ministers are bound to maintain. I would certainly be doing violence to my conscience, and deliberately setting myself in the way of following divisive courses. Here, then, I take my stand, resolute never to do anything which might, in the slightest degree, imply a repudiation of that Church to which I am attached by the strongest feelings of affection and respect, and to which, moreover, I am bound by the most solemn obligations.

At the risk of being thought tedious by your Committee, I will proceed to make a few remarks upon the general character of the basis of union, to one particular feature of which I have hitherto confined my observations. I conceive that the articles proposed as the basis of union are altogether unnecessary. In the paragraph which is intended as a preamble to the articles forming the basis, it is distinctly stated, that "There is no impediment in the way of union between the two Synods, and that both hold exactly the same standards of doctrine, government, and discipline;" and therefore, where perfect unanimity in regard to doctrine and practice exists, such an explanation of the standards and government of the Church is altogether needless. Besides, the said articles profess to be nothing more than the substance of certain Chapters of the Confession of Faith, intended to exhibit their meaning in a more lucid and correct light than in the original; whereas, if there be nothing new in sentiment, or no new interpretation intended to be given, the Confession of Faith, as it stands, ought to be sufficient of itself, together with the other standards, to receive the subscription of the Ministers and Elders of the United Church. But if the Confession of Faith does not embrace all that is necessary to place the doctrines of the Magistrates power and the Headship of Christ in their proper light, then let the inadequacy be clearly and explicitly exhibited, the proper interpretation given, and the whole mat-

ter set forth in a definite manner, according to the conviction and judgment of the members of the two Synods.

Further, it may be reasonably objected that the subscription of such articles would be a virtual reflection upon the Church of Scotland, and an indirect approval of the views entertained and the measures adopted by the party who succeeded from her in the Disruption of 1843. Besides, we hold the Confession of Faith in its integrity, and in that Confession the Headship of Christ is set forth as one of the most prominent articles, and that, too, in language as distinct and forcible as it is possible to express it; and, therefore, to ask us to subscribe a declaration binding ourselves to hold the doctrine of the Headship and the sole supremacy of Christ over his own house, is, by implication, to declare that hitherto we have not held it, or that, in our preaching or practice, we ignored that great fundamental doctrine of our faith. And, moreover, so perfectly foreign to the spirit, principles, and practice of the Synod of Victoria is the heresy of Erastianism, that I cannot imagine any good or valid reason for requiring such a declaration at our hands, nor any argument that could shield us, if making it, from the just reproach of having lifted up our testimony against the venerable Church of our fathers.

My brethren of the Synod of Victoria seem to have seen their way clearly in assenting to all the articles of the basis as it now stands, and I have no doubt that they have acted conscientiously. The Ministers of the Free Church, on the other hand, seem to have been actuated with a sincere desire for the welfare of the Presbyterian cause in this Colony; and I am only sorry that I cannot see eye to eye with them in the matter of the basis of union. What my future position may be, if I find that I cannot ultimately join the union, I cannot tell; but I have resolved to do nothing that may tend in any way to encourage discord among the brethren; and if it should be my fate to leave my present charge, where I have labored for seventeen years, the unflinching supporter of the Church of Scotland, in peace and harmony with all, I hope I shall be enabled to do so in the spirit of charity towards all.

I am glad that your Committee have resumed the practice of sending the *Missionary Record* to Ministers in the Colonies. This they have too long neglected; but now, like the Ministers of other Churches, we can point with confidence and pride to what our Church is doing for the Redeemer's cause throughout the world.

I think I need hardly remind you of the great want of Ministers which has been so long experienced in this Colony. Almost daily are we compelled to listen to the crying demands of many destitute localities throughout the land. Everything is abundant here with the exception of labor, and especially the labour required for the cultivation of the Lord's vineyard, and the gathering in of the Lord's harvest. Often do I wonder how the Ministers of our Church at home can continue to resist the Missionary call. Is it a matter of indifference to them how many may be perishing for want of spiritual guidance and instruction, provided they are only themselves far enough off not to be reached by the living voice of despair, which is but too often heard by us, and uttered, alas, in vain? I will not indulge the thought to which we are here but too apt to yield—viz., that the present generation will, in many localities, outlive the blessings of a living Ministry and preached Word. Morally and spiritually, this is a desert land, and here, as much as in any other part of the world, is understood the

force and beauty of the metaphor in the Scripture, which points to Christ as "The shadow of a great rock in a weary land." Truly, this is a weary land; and who is to conduct the way-faring wanderers who are daily arriving on our shores to the peaceful and refreshing repose of that heavenly shade? I should like to hear from you again, and I shall be happy to furnish your Committee at any time with every information respecting the state of the Churches in this Colony, or on any other subject to which they may think it necessary to refer.—I am, Sir, your obedient servant,

A LOVE

To the Secretary of the
General Assembly's Colonial Scheme,
Edinburgh.

With this reverend gentleman, the Colonial Committee feel much sympathy in the situation in which he is placed. In a vast and considerable district of Australia, he stands alone among his brethren, inflexible in his attachment to the Church of Scotland, and in his resolution not to abandon her ancient standards, nor to countenance the novel opinion that these standards are vague and indefinite—so much so, that they require elucidation and improvement by those who are parties to the contemplated union before that union can be agreed upon.

It would be out of place in the Committee to enter upon the desirableness of union among the different branches of the Christian Church. They take leave, however, to say, that no union can be permanently beneficial which is not based upon a cordial agreement on all the vital doctrines of the Gospel, as well as upon those subordinate points which in more recent times have given rise to the warmest controversy. Apart from agreement on these subjects, union is merely nominal, a temporary and superficial arrangement which cannot prove lasting.

Our Juvenile Missionary Effort in Canada.

THE ORPHANAGES IN INDIA.

THE Report of the Treasurer to this effort presented to our Synod was very encouraging. It stated that 22 Orphans in India were now being supported by the children of our Protestant Church. We shall hereafter, when we obtain access to it, refer more particularly to this report. Meanwhile, it is encouraging to state that the good work is prospering in our hands. Schools in distant Gaspé and still farther onward to the Atlantic Coast in Nova Scotia, New Brunswick, and Prince Edward Island, are joining our Canadian children in endeavoring to do somewhat towards the work of spreading a knowledge of the Gospel in India. An interesting feature, too, has just been introduced into the Scheme.

Miss Young the Superintendent of the Bombay Orphanage, reported that there was a girl in the Marathi School "who had given decided proof that she intended, when at liberty to act for herself, to embrace Christianity." "She has, says Miss Young, for some time acted as a monitress in one of the Schools, but she is required to work at her own house in gaining her living. I think if a small sum could be allowed her per month it would secure her services for one of our Schools, and be the means of saving her from a great deal of evil. I have no doubt, but that if God is pleased to spare her, she will yet be a valuable teacher in one of our Schools, and we may hope, that her example may influence other girls to be more decided."