

their people, into what is known as the Canada Presbyterian Church, with a General Assembly now as its Supreme Court. In its basis, which is a very lengthy and able document, the subordinate Standards are declared to be the Westminster Confession, and the Longer and Shorter Catechisms. The fourth Article asserts the Establishment principle fully, but then the preamble takes away the sting and the practical application as fully by declaring that no inference from it is legitimate which asserts that the Civil Magistrate has the right to prescribe the faith of the church, or to interfere with the freedom of her ecclesiastical action, and that unanimity of sentiment is not required in regard to the practical application of the principle; and that whatever difference of sentiment may arise, all action thereto shall be regulated by and be subject to the recognized principles of Presbyterian Church order; *i. e.*, the principle is asserted, but the application of it is left to be decided yea or nay by a majority. It requires all the metaphysics of a Scotchman to understand the utility of asserting such principles in a basis which professes to give the common ground arrived at by all parties. Why say anything about it, if all that can be done is to give with one hand and take back with the other? However, it is quite clear that in its own way the basis is one of forbearance.

IV. The New Zealand union in 1862, between 14 ministers of the Established, Free, and U. P. Churches. Its basis adopts "the Directory for Public Worship, the form of Presbyterian Government, and the 1st and 2nd Books of Discipline, in so far as they are applicable to the circumstances of the church." With reference to the Confession of Faith, it declares that the doctrines relative to the Civil Magistrate "are liable to a difference of interpretation." It claims for its superior Church Courts "supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations and people."

V. The Queensland union in 1863, between 6 ministers of the Established, Free, and U. P. Churches. The basis, in substance and form, and almost in word and letter, is the same as the New Zealand.

VI. The South Australian in 1865, between 8 ministers of the three great Scottish sections. Its basis also scarcely differs, even verbally, from the others previously drawn up in the same latitudes.

VII. The New South Wales union in 1865, between a Kirk and a F. C. Synod, and the single U. P. congregation in the colony. This union was long and bitterly opposed by an influential F. C. section, which demanded something like an admission that the Church of Scotland occupied a sinful position, and which at the last refused to unite. For in the basis at length agreed upon, as in all the others, "the Voluntary may cling to his Voluntaryism, the Church of Scotland man to the Established Church, and the Free Churchman to his Disruption testimony."

Such are the unions that have already taken place in the Colonies, and the one thing about them all that strikes an impartial outside observer, is, the bondage in which their authors were to the Scottish Church feuds of the last half century. The practical necessities amid which they lived made them bend to unions with men from whom they had a few years before separated, though neither party in the meantime had changed its views, but yet they could not make up their minds to unite without some reference—faint and ambiguous though it might be—to their recent conflicts and their testimonies on the occasion. Seeing that most of the men had taken part in those conflicts, or were the pupils of those who had, this perhaps is not wonderful. But it would certainly be more noble to leave out of a basis that is intended to be a permanent memorial of agreement, those things that are behind. It would be wiser not to perpetuate in a new continent the bitterest memories of the old. Why give the future Church of the Dominion of Canada—of all America, it may be—a tinge or bias from disputes in Scotland about lay patronage, or a Burgess oath, or about Spiritual Independence? What is Voluntaryism or Erastianism, what is