

ment for the civilised world. Christian and Mohammedan countries are alike indebted to the mind of that great Hebrew, who, by the inspiration of God, not only established his own people in a true government, but whose wisdom and authority are yet recognised in our Statute Books. That one Hebrew mind, the mind of Moses, is, in this respect, paramount in the world, and to whom every other legislator must acknowledge his obligations.

And we ask, what is Christianity but a system devised, and at first propagated through Jewish instrumentality? Our Saviour himself, in his human nature, was a Jew, and by legal descent, King of the Jews; and His mind,—the mind of Him "who spake as man never spake,"—is to exert its influence till its universal supremacy is acknowledged, and until the world shall pay Him homage. Through Jews has God divulged his will to men. On them has been conferred the honour of being, not only the early custodians of the sacred oracles, but through their prophets, the means between heaven and earth, by which revelation has been conveyed to mankind. And if we pass from Our Saviour to his Apostles, the first missionaries of Christianity, we find that they were all Jews:—a band few in number, but noble and undaunted in their office, and going forth with a new faith, and without either sword, or scrip, or staff,—and they made truly greater conquests than did the Roman Caesars, and by the influence of truth, and the help of God, they laid the foundations deep and broad, of what is yet to be a universal empire,—the empire of spiritual worship, of truth, of intellect, and of civilisation.

We are too apt, when referring to Jewish attachment to the Mo-arr economy, to speak of the whole race as hostile to Christianity, and consequently, negatively at least, to ascribe its propagation to Gentile agency; but let it be remembered, that though the dignitaries and officials, civil and ecclesiastical, of Judea, were almost all bitterly opposed to it, yet it was by Jews that it was first received, and spread, and sustained over the known world. Not long after the celebrated day of pentecost, there seem to have been not fewer than 10,000 converts in Jerusalem; and these were chiefly Jews who had come from all parts of the world to observe their religious rites in the temple of their country and of their fathers—and who, when christened, went back to the lands whence they came, and earned with them and propagated this new religion. In fact, when Christianity was first propagated, there were more Missionaries—and these were Jews—within a year of Our Saviour's ascension than all the missionaries of the Gentiles from that day to this. Such was their influence, and such their work; and it is a fact undeniable, that Christianity, in its human instrumentality, was its most indebted at first to that energy of character which is peculiar to the Hebrews, and which made for them facilities which other men would have failed to see, or embrace; and carried them heroically through dangers before which others would have started back in alarm, and given up the prosecution of this holy enterprise. It matters not whether it was St. Paul or St. James, who visited Britain, or whether none of the Apostles touched its shores; still our debt is due originally to the Jews, for the whole New Testament system was first preached by them throughout the earth, and from them originally have we, and our fathers received the best boon of heaven to a fallen world; and it is because the Jews wrote the Bible by inspiration of God, and others kept it safe, that we possess it, and can maintain the watchword of the Reformation, the undying doctrine of the evangelical faith,—“The Bible is the religion of Protestants!” a Bible having the stamp of heaven, and proving the potent influence of the Hebrew mind.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

THE PRESBYTERIAN, AND THE UNITED PRESBYTERIAN CHURCHES IN CANADA.

BY THE REV. ALEXANDER HENDERSON, FAKENHAM.

The external unity of the Church of the living God, is one of the signs of the latter-day glory. True external ecclesiastical unity is an efflux from internal oneness in the faith. As in a building, the basis supports the superstructure, so in the House of God, unity in the faith once delivered to the saints, is the only foundation on which the unity of an externally organized and incorporated Church can with safety rest. With all success, too, the idea of the concentrated efforts of a united agency must never be associated. Oneness in faith ought ever to be conjoined with the unity of a visible existence. But it is one of the anomalies that present themselves in the history of the Church's visibility, and an instructive

truth, that sections of the Church in earth are found in a state of separation, without the parties being able to assign a cause, and are seen in a state of active and vigorous antagonism, without being able to explain why all enmity between them should not be abated, and they themselves excluded externally into one body.

Wherever the state of things occurs, it is plainly the duty of the friends and followers of the faith to test minutely the causes that form a wall of separation. If these causes be found to consist of a difference of theological belief, which is seeming merely, and not real, or to be matters which fairly, and according to the law of Christ, fall within the class of things concerning which brotherly forbearance ought to be exercised, why, I ask, should not the former be instantly removed, and the latter subjected to the rule of Christian charity? Why should either a seeming difference in theological belief, or a matter of brotherly forbearance cause two sections of the visible Church, who avowedly are one in evangelical belief—one in doctrine and discipline—one in ecclesiastical polity, and almost one even in denominational name, to stand aloof from each other, in a spirit of unlovely antagonism, and, while both are zealously engaged in the work of the common Lord, to look with mutual feelings of distrust and jealousy on the spiritual and abundant success which crowns their mutual labours as fellow-workers together with God? This, undeniably, is the position which the Presbyterian and the United Presbyterian Churches in Canada occupy at this moment.

Why should these sections of the Presbyterian Church in Canada continue in this undesirable state of separation, and alienated feelings? Are not the energies of the Church of the Redeemer sufficiently weakened by means of the imperfectness which cleave to fallen humanity, and which cannot be removed from the mind so long as it remains in an embodied state? Must these energies be further weakened by the selfishness of an unlovely and unbrotherly rivalry? Are we not brethren who are united by the great Head by the same holy bonds of a scriptural faith—the same formula of a recognized and received interpretation of the Bible in all matters that appertain to justification and salvation—the same form of Church polity and discipline—and the same modes of external Divine worship? Why then, I again ask, are these kindred and sister Churches in a state of separation? What are the causes why the congregations of the Presbyterian and the congregations of the United Presbyterian Churches in Canada, continue to labour under all the inconveniences and evils of a divided agency? Surely the evils of this divided and alienated condition must rest somewhere. On the heads of the guilty it will be visited, when God calls to remembrance the sins of Zion, and searches Jerusalem as if with lighted candles.

Ever since my arrival in this Province, I have anxiously enquired at my fathers and brethren, lay and clerical, in both denominations, what the true causes are of that separation, and of the alienated feelings which exist between the kindred Churches in Canada from each other? No one that I have met with has professed to be able to tell. I have looked on and seen signs between these kindred Churches the portentous phenomenon of a spirit worse than that of an alien. I have asked, whence this bitterness and antagonism? No one can tell me. I have turned to the sayings and contemplated the erratic doings of that ridiculous old absurdity—the tendency, as they are called, of a supreme Church Court, based on the Presbyterianism of ecclesiastical parity in spiritual station, power and privilege—but, like Jove throne amidst the quiescent lesser divinities and younger brethren, the thunderbolts of fiery denunciations of heresy and infidelity against the United Presbyterian Church, considered individually and collectively. I have listened to the imitation thunder-sounds of the re-launching, at second hand, of the same “firebrands, arrows, and death,” from the lips of ardent Free Churchmen, and the columns of their denominational literature—if literature it be—I have patiently analysed and tested all. Having removed the refuse, I have failed to detect the presence of a single distinct element, that can prevent the amalgamation of the two bodies—the Presbyterian and the United Presbyterian Churches in Canada.

I am no ecclesiastical Philistine. I do not say to the fathers and brethren of the Free Church, “give me a man that he may fight with me.” There can be no fighting between Christian men and brethren, who come together face to face under the influence only of a mutual desire to arrive at the truth. Plain and faithful dealings there must be. Hard knocks may, and perhaps must be both given and received while testing the soundness of principle and the stability of the edifice of practice erected thereupon. Trial there must be, but fighting cannot be, while testing in the spirit of our common Lord the soundness of the faith which we profess.

What is the cause that keeps in a state of separation the Presbyterian and the United Presbyterian Churches in Canada? Is it distinctive principles, or is it a mere question of precedence—who ought to move first?

Will any of the fathers or brethren of the Free Church answer these questions in the columns of the *Record*, or the *Canadian Presbyterian Magazine*?

I shall be happy to discuss in the pages of the periodicals named, the merits of these questions. The subject and the issue equally demand that they be approached in the spirit of love, for the truth's sake, and under the sole motive, that the interests of vital religion, in the Province, may be advanced in these days, when, by means of gospel truth, the formative process of the elaboration of the public mind into the image of God, may be successfully carried on by a united and prayerful Protestantism, in opposition to the perniciety and the darkness of a pagan and a papal supremacy. May this correspondence, as a pioneer, clear away obstructions, and open