

mous adoption of the Basis of Union already pretty well known as the Basis agreed upon by the Joint-Committees in 1846. As many of our readers may be unacquainted with this document, we republish it for their information.

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia, adhering to the Westminster Standards, recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis.

I. That whatever designation may be adopted by the united Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical Godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining a uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1847, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unconstitutional, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name whenever, and as often as, the rights or interests or government of his house may require.

2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding in the language of the Associated Presbytery that "it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of our Lord Jesus Christ over the Church and over the nations, this United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

3d. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when "kings shall be

nursing fathers and their queens nursing mothers" to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any deliverance.—*Presbyterian Witness.*

Church Union.

Little more than a year ago a Society was formed within our Church with a view to a "greater degree of Christian fellowship and union among its office-bearers and members," and received the name of the "Church Union." Its objects are to hold meetings for devotional exercises, the discussion of social and missionary questions at Home and Abroad, and the consideration of the best methods of developing parochial and congregational action throughout the Church. The movement was worthy the warm heart of the founder of it, Dr. Norman MacLeod, the Minister of the Barony, Glasgow; and, though at first sight one did not well see the practicality of it, it has brought forth fruits, and promises to do more in future. During the sitting of last Assembly two very interesting meetings of the "Union" were held, the Very Rev. Dr. Tulloch, Principal of St. Andrew's University and President of the Society, being in the chair. On both occasions excellent addresses were delivered, animated conversations were carried on, and a large accession to the members took place. Dr. MacLeod gave an encouraging account of the branch in Glasgow, which has held various meetings in the past year, and been well supported by both Clergy and Laymen. The most important announcement to us, however, was the proposal on the part of the Union to originate a Periodical in connection with the Church of Scotland. We hail the project most gratefully. The want of such an organ has been long and deeply felt. As a medium of information on all religious and ecclesiastical subjects, as the legitimate exponent of the Church's sentiments, and as a literary incentive to her clergy and people, we desiderate a periodical most anxiously. We believe as firmly as any one that our success and prosperity as an Establishment depend mainly upon the conscientious labours of our parochial clergy scattered over our thousand parishes. Still we cannot consider the Church as a fully equipped Institution so long as she is without that legitimate mode of defence and those means of literary culture and emulation which the smallest Non-conforming body in the country possesses. It is astonishing to us that her leading office-bearers should have done nothing to remove this sad defect, and should have permitted the energies of her best members to be diverted into alien and non-sympathetic channels. Some of our most eminent clergy are contributors to Church of England and Free Church periodicals. Surely it is only fair play that we should have the equal

and benefit of their literary efforts rather than strangers and opponents.—*Scottish Correspondent of the Presbyterian.*

A Closer Fellowship of Congregations Desirable.*

After introductory remarks upon the divisions subsisting between different denominations, the writer goes on to say:—

Nor does this much-to-be lamented sectarianism subsist only between different sects or denominations, but it is to be feared that its spirit, or a spirit very much akin to it, is visible even amongst the congregations of one and the same church. Look at our city, and look at our own church within our city. Where is there really any bond of union subsisting between our congregations? Where is the slightest Christian fellowship or intercourse the one with the other? Is there visible anywhere on the part of these congregations a "considering one another, to provoke unto love and to good works?" On the contrary, is it not so that each congregation is but an isolated unit, that is left to sink or to swim of itself? They know nothing of one another, and perhaps care still less. The welfare of the one is looked upon with the most supreme indifference by the other, who regard it as a thing altogether foreign to its interest—ay, moreover, and instead of this intimate acquaintance and kindly interest that should subsist between our congregations, we find not only, in the greater number of them, perfect ignorance of one another, and of one another's doings; but there may be faintly visible here and there a spirit not exactly akin to that which actuated the friends and the neighbours when they rejoiced with the shepherd who had found his sheep that was strayed, when they rejoiced with the woman who had found her silver that was lost. Now, certainly we must all feel that those things ought not to be. We must regard it as a most desirable project to be aimed at and brought about, that our congregations should be drawn closer to one another—yea, so close that henceforth they should feel themselves no longer opposed to one another, or disjointed from one another, but that they were members of the one body, and so entirely linked together in sympathy and fellowship, that it would be impossible for the one to suffer without all the others suffering with it, or for the one to rejoice without the others rejoicing with it. Self-evident is the mighty good that would result from such a fellowship as this. It would be calling into full play some of the finest feelings of our nature. Most effectually would it tend to diminish that Corinthian spirit that is so prevalent amongst us, one saying, I am of Paul; and another, I of

* Extracts from a paper read at the meeting of the "Church Union," 22 February, by the Rev. Stewart Wright of St. George's in the Fields, Glasgow.