

all Hindoo parents. But the Massachusetts Legislature take the matter in hand, and it is proposed that a law be passed forbidding the casting of children into Boston harbour under any circumstances whatever. In the midst of the debate there rises up in the House of Representatives a young and aspiring politician, who is anxious to secure Hindoo votes and argues, First, that this is a land of perfect religious liberty, and hence all religions should be tolerated and protected. Secondly, these Hindoos are perfectly conscientious, and consider this rite as essential to their peace here and happiness hereafter. Thirdly, they have been naturalized, and pay taxes, which it is true does not amount to a large sum, yet they ought not to be persecuted. Fourthly, their religion in this age of toleration ought to be respected on account of its antiquity, and the vast number of human minds over which it has held sway. Indeed the young orator might become almost eloquent in his praises of the Ganges, of the sacred books of the Hindoos, called the Vedas, which are written in the Sanscrit or holy language, and of the noble self-denial of the people in swinging on hooks, and keeping their limbs in a certain position until they are rigid."

This extract is a portion of an able article on the right and duty of the American people to resist the efforts which Romanists are making to oust the Word of God from the public Schools in the United States; and it may assist, with the other illustrations adduced, in making plain what we mean by the assertion, that the light of Scripture imposes new duties upon nations as such.

Not to enlarge upon this point farther at present, it may be remarked, in brief, that we simply homologate the maxim, which we are happy to see, is growing so widely into favour upon the other side of the lines; "the Bible or higher law," say our neighbors there, "is Americanism;"—the Bible or the higher law, we re-echo is Canadianism,—that is, it is our prayer that it may become so, and our humble influence as individuals, and as a Church united with that of others who think in unison with us, will be put forth in earnest and unflinching endeavours to achieve this result, and to conserve it, in so far as it may have been already realized.

The reader is requested to note the three leading principles enumerated in the foregoing statement; and he is asked to bear in mind that they exhaust so far as I am aware, the sum of our Church's testimony, in reference to the subject of the duties of the Civil Magistrate in matters of religion, or the responsibility of nations to God. *Our Synodical deed, so much complained of, covers the ground here marked out, and it covers no more than this.* And if our United Presbyterian friends assent to these views, they may rely upon it, that a union may be consummated with the utmost facility.

Meanwhile it is not to be concealed that, in our estimation of them, the principles referred to are of prime importance; and it is obvious, that they are of such a nature as would render jarring sentiments in regard to them, among members of the same ecclesiastical court, peculiarly adverse to cordial co-operation and practical unity of action. Rarely, for example, does the supreme court of our Church meet and separate, without the members of it feeling themselves obliged, as they conceive, to address the Government upon some one important point or other; and it would be the reverse of pleasant, if on every such occasion, and in the way of a preliminary to such action, we were compelled to debate the question as to the right of Church Courts to approach Government at all, in their capacity as Church

Courts; and it would be certainly not less unpleasant, if the petitions we may see fit to draw up in regard to the Sabbath, or the retention of the Bible in our public schools, or on any other cognate question, were to be resisted on the floor of our Synod by a reclaiming party, who might cherish the opinion, that the objects of such petitions were foreign from the ends of civil government, and that even the style of them was exceptionable, in consequence of their being prefaced by a reference to the sanction and authority of inspiration. A prospect of this sort would not be an inviting one.

I hope that a union with our United Presbyterian brethren is not far in the distance; but while cherishing this hope and earnestly praying for the realization of it, I am at the same time firmly convinced, that the very first step toward the desired end lies in a calm but thorough sifting of the points on which we are presumed to be at issue; and I know of no better way of accomplishing this, than by the plan of frank and friendly conferences conducted by a joint-Committee of the two Churches.

I am, Mr. Editor, yours respectfully,

ROBERT URE.

Streetsville, Nov. 22, 1854.

From News of the Churches.

## ENGLAND AND WALES.

### ANTI-TRACTARIAN LAY MOVEMENT.

Several of the church-wardens of metropolitan parishes have commenced a movement among the laity of the Church of England, with the avowed object of endeavoring to arrest the growth of Tractarianism. They suggest that a central Protestant union of sound reforming churches should be formed in London, and that this union should convoke, about the opening of Parliament, a conference of all the Protestant societies which are seeking any measure of scriptural reformation for the church. The objects of the movement are thus stated in the first appeal issued by its promoters:—

"The first object of this reforming Convocation should be to uphold the gospel in its scriptural simplicity as the bond of union in the National Church, and thus to restore to Christian communion with the Protestant Church of England all the sound Protestants of the kingdom and of all Christendom, as it was in our best reforming times, in the reign of King Edward. The next object should be to resume our still unfinished work of Protestant reformation, and promote a careful scriptural revision of our ecclesiastical system, bringing the sacramental services into harmony with the Articles, and the whole into unison with the written Word of God. Another object would be to embody the scriptural conclusions of the Convocation in a well-digested and business-like plan of Church reformation, to be laid before the Queen and Parliament by petition, thereby strengthening the hands of the Government in carrying into effect the important measures of reform regarding the Church Courts, &c., already introduced, and leading forward the legislature to the satisfactory completion of our Protestant Reformation."

A meeting of church-wardens and others has taken place in London, at the invitation of the promoters of this movement. A series of resolutions has been agreed to, approving of the general object, and pledging the supporters of it to use their influence to secure the return to Parliament of sound Protestants. The resolutions agreed to at the meeting do not contain any reference to the proposal in the first circular to resume the unfinished work of reformation.