

The second quotation is to be considered as a mere expression of willingness to forbear with our brethren on some views about the magistrate's power, because, although we cannot concur in them, yet, we view them as harmless in the main, and believe they can never disturb the general harmony of the Church when united, especially as already we are given to understand from Mr. Ure's letter, that "the principle of forbearance on the question of ecclesiastical establishments, for all practical ends, is as fully recognised in the Free Church, as it can be among United Presbyterians themselves."

In regard to the question which follows these quotations, it must be understood that as we shall not prevent our brethren from holding to their alleged united testimony, they must not prevent us from holding to our own views. Mr. Ure speaks of "united testimony," and the "Canadian Presbyterian" considers it the testimony of the Churches when united into one. Perhaps Mr. Ure meant this, but his language is ambiguous, and we took him up as referring only to the Free Church's united testimony, which we think is the more correct meaning of the words. We thought we had been plain enough; but as we wish to be perfectly honest with the writer of the above, and with our Free-Church brethren generally, we now explicitly declare that we can never unite with their Church on any terms which would involve the renunciation of a single principle of scriptural voluntarism on our part. Let them know that ours is not the Voluntarism which headstrong and reckless slanderers among their own brethren are heard, to this very day, trumpeting over the country, of which we have before us disgraceful proofs. Such conduct augurs ill for speedy and comfortable union. We shall not expose it; but every man among us would feel degraded by the slightest approach to imitation. If there be any prospect of union between the Churches let them respect each other; and, overlooking what may appear exceptionable, hoping, in charity, it is only in appearance, let them extol the good which each might present to the other. Even were there no prospect of union this should be done.

But let us turn from this digression to the question of our Brother. It cannot be answered in the affirmative; and if union depends on this we are still far apart. Not one of your principles as scriptural voluntaries can be renounced, nor shall we cease to present and advocate them on all proper occasions. It may also be proper to say that, so far as we understand their principles on the Headship of Christ over the Nations, we can never join in them. As *they* state this department of Christ's Headship, we can see no such doctrine in the word of God; and it appears to us to be a mere contrivance of their own on which to found their establishment-principle. Both the foundation and the superstructure are chimeras. We believe in the universal Headship of Christ.—His Headship over the Church, which is His proper kingdom; and His Headship over everything else, for the good of His Church, which we call His subsidiary kingdom. Whilst this includes His Headship over the heathen, or nations, it is much more extensive. The truth is, it is quite plain to us that there never will be a union with our brethren till they let all these points on the magistrate's power alone, as matters of mutual and entire forbearance: and for this we are happy to find that their own Dr. Guthrie, and other influential ministers, are prepared.

Question 2nd (referring to page 100). By national duties we mean, I suppose, in general, what our brethren mean: duties incumbent on all, such as to acknowledge God, to honour civil rulers by obedience in lawful commands; we have no objections to add, to believe on Christ, for this is the duty of every man in the nation. By national sins we suppose our brethren mean with ourselves, sins which prevail in a nation, as a worldly spirit, pride, drunkenness, sabbath-breaking. In the States, slavery is a national sin: and we would add, without seeking the concurrence of our brethren, that in Britain and other coun-