

and it claims the superiority for the Church. So says Erastianism, and it claims the superiority for the State. The Free Church doctrine is that Church and State have co-ordinate jurisdiction, each with its distinct province, and its own peculiar work; that Christ is supreme over both; that it is His to decide all questions between them by the verdict of His word, and that in the event of a controversy arising as to the limits of their respective provinces, the State can only legitimately deal with the civil interests, supposed to be affected by the action of the Church, and may not attempt to reverse any ecclesiastical decision or to arrest any ecclesiastical process. In the United Presbyterian Church 'the Church's liberty' is the phrase substituted for the spiritual independence of the church, and the right to liberty is made to rest on the unlawfulness of any alliance between the church and State, it being held that the civil ruler, as such, has nothing to do with the church or with religion, beyond allowing all churches to do as they please, and all religions alike to be developed according to their several tendencies. There can be no demand for liberty on the ground of Christ having given a distinct power of governing in His church, presented by a voluntary church to the State, for she asks to share her liberty in common with churches which can have no such ground to found their claim."

The connection between the churches here and there in Scotland has been all along of a close and intimate nature. In 1844, the only organized body in Canada holding the Presbyterian form of church government was the Presbyterian church of Canada in connection with the church of Scotland, the Synod of Upper Canada having a few years previously been merged into the Church. The ministers of the Synod of Upper Canada were almost exclusively ministers of the Presbyterian Church in Ireland, a body in entire conformity with the Church of Scotland. In 1844, the sessions in Scotland, known as the Disruption, took place, those who separated styling themselves modestly the *Free Church* of Scotland. Those who adhered to them in this country separated in like manner, and following the example of their brethren

in Scotland called themselves the Presbyterian Church of Canada. In 1847, various minor bodies of Presbyterians in Scotland joined into the United Presbyterian Church, and the scattered congregations here which held the same views took the same name. There were then: 1. The Presbyterian Church of Canada in connection with the Church of Scotland, whose name sufficiently indicates the ecclesiastical views it held. 2. The Presbyterian Church of Canada, adhering to and holding the same views as the Free Church. 3. The United Presbyterians, adhering to and holding the same views as their brethren in Scotland. In 1864, the two latter bodies joined, under the name of the Canada Presbyterian Church. In 1875, a number of members of the Presbyterian Church of Canada in connection with the Church of Scotland joined the other body, under circumstances to be hereafter detailed, but the Synod itself continued in existence, although greatly weakened by the secession. Power was granted by the Local Legislature to transfer to the new body the funds and properties of that Synod, which now seeks to be continued in its rights, and has resolved to test the constitutionality of the Acts of these Legislatures, in the suit now instituted by the Rev. Robert Dobie.

DOUGLAS BRYMNER.

the beneficent Source of all Life is Infinite Love revealed in Infinite Wisdom in His dealings with us and all His creatures.

"Future life," then, is but the opportunity to use in larger measure the life powers we have partially developed here. "Future life" is—must be—far more real, more substantial, far more potential for good or evil, than this life, because there our powers are granted greater opportunity. Let us begin here, then, the life we *will* to live in the future.

"CHARITY."

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