

ed ere now, it only lingers in the ill-ordered minds of a few who are very ignorant and prejudiced. To undo the work so gloriously accomplished on the FOURTH OF OCTOBER, 1860, would be like breaking our heart-strings; and no minister of the united church would contemplate such a catastrophe without feelings of the most poignant grief. Never has a church conducted her operations more harmoniously than the Presbyterian Church of the Lower Provinces during the last two years. God has countenanced the Union by giving the spirit of brotherly affection to his people, and graciously preventing troubles that might reasonably have been anticipated with anxiety. Political and worldly motives were attributed to the churches at the time; but even our enemies would blush to bring forward so baseless an accusation now. We have already lived down the calumny. The strongest Protestant body in this Province, we have brought no undue influence to bear on any party; we have yielded to all their due; we have, by the good hand of God upon us, done to others as we would have them do to us.

Such has been the happy result of Presbyterian union in Nova Scotia. We trust that before the lapse of many years we shall be able to rejoice over the healing of other breaches—that the adherents of the Established Church of Scotland and the scattered remnant of “Reformed Presbyterians” may see their way open to rally round the one common, glorious Banner of truth so faithfully held aloft by our own church,—and that thus the Presbyterian family may show a united front to the enemy in the day of battle. Let us pray that the Spirit of union and brotherly love may be poured out in rich effusion on our dear brethren who stand aloof from us; and let us so act that they may feel the depth and sincerity of our love notwithstanding their attitude in relation to us. It is the duty of the strong to deal tenderly with the weak.

The union movement has been manifested mainly in the Presbyterian branches of the Church of Christ. This we regard as a special token of the favor of the great Head of the Church. He is strengthening us, He is

welding us together, because He has a great work for us to do in the world. Perhaps we shall have to endure the fiery ordeal of persecution: perhaps we shall be called to conquer nations to the sway of our KING: nay, without a peradventure, we shall be called upon to DO and to SUFFER for His sake!

IN CANADA the united Church is advancing as peacefully and successfully as its most sanguine friends could hope. The same we believe is the case in Victoria, although some elements of trouble have existed there from which, happily, we in the west are exempt. A union has been “virtually accomplished” in Eastern Australia also, between the adherents of the Established Church of Scotland, the Free Church, and the U. P. Church. The ministers first declared themselves in each case independent of their parent churches in Scotland and then agreed upon the following Basis:

BASIS OF UNION FOR PRESBYTERIANS IN EASTERN AUSTRALIA.

“I. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme, and only authoritative, rule of faith and practice.

“II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Second Book of Discipline, are the subordinate standards of this Church, and that the Form of Presbyterian Church Government, and the Directory of Public Worship, are recognized as valuable works of reference.

“III. That with regard to the doctrines contained in these subordinate standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the spiritual independence of the Church, and the right of private judgment.

“IV. That this Church asserts for itself a separate and independent position, and that its highest court should possess supreme and final jurisdiction over its inferior judicatories, office-bearers and members.

“V. That this Church shall receive ministers and probationers from other Presbyterian churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula.”