

But the Westminster Confession of Faith doctrinally assigns to the Christian Magistrate, authority and duties founded on, or deduced from Christ's Governorship of the nations in relation to the Church and the religion of his subjects, to which we seriously object becoming a part of our public profession in our united state. We would like a thorough repudiation of this doctrine of the third section of the twenty-third chapter of the Confession, and without more light on the subject than we have yet got we cannot submit to less than its being a matter of forbearance. Resolution 2nd, "That the Synod, with a view to the removal of any misapprehension as to its position in regard to the practical applications of the said Fourth Article, such for example as those contained in the Report of the Joint Committee submitted to both Synods in the year 1858, desires to call attention to the fact that the Synod of the Presbyterian Church of Canada does not require as a condition of Union, unanimity of sentiment as to the action of the Magistrate on these points; but while providing for possible diversity of opinion, the Synod has held, and still holds as necessary to harmonious action in the United body, that a minority, while entitled to all equitable liberty, shall on these, as on other matters of ecclesiastical government, be guided in any action on dissent, by constitutional order, and the received principles of the united body." If we understand this resolution correctly, it means that the articles submitted by the Joint Committee to both Synods in 1858 shall constitute a part of the public profession of religion in the united body as implied in Christ's Headship over the nations, but unanimity of sentiment as to their practical application by the action of the Magistrate is not required by the Presbyterian Church of Canada as a condition of Union; and that a minority dissenting from the action of the united body as to the practical application of these articles by the action of the Magistrate shall have liberty of dissent in the usual constitutional way, but such dissent shall not affect these articles as being part of the public profession of the united body. The scouted principle of forbearance is here allowed to a certain small extent, but as these articles are all easily deducible from the doctrine of the authority and duty of the Magistrate in relation to the religion of his subjects, they are State-church principles, and shall, according to this Second Resolution, be received principles of the united body. We do not therefore see that these Resolutions advance the Union question by one hair's breadth. The articles referred to were never discussed or adopted by the United Presbyterian Synod.

It appears very clear to our mind that a satisfactory Basis of Union has yet to be constructed. And if there must be a Basis of Union, we see no way to meet the exigencies of the case, but the simple principle of forbearance on the Magistrate's authority and duty in relation to the religion of his subjects. Forbearance is granted as to the endowment of the Church by the State; but if the Magistrate has authority, and it is his duty to see that all the ordinances of God be duly settled in the Parish Churches, duly administered by