

of the impenitent, are usually got rid of in rapid succession if not at one and the same time.

Unitarianism, Universalism, Materialism, Annihilationism, are all more full of peril to the souls of men and to the progress of society than the superstitions of the Ritualists. It becomes the Presbyterian Church above others to labour and to testify against these soul destroying errors, and to keep herself clear from anything like compromise with them. Much of the literature that goes among our people—American magazines, novels, newspapers, especially so-called religious novels of the New England School, are deeply tainted with the poison of Socinianism, and a weak, watery rationalism.

"Plymouthism" is making itself felt in some places,—a system of error which is in the main a diluted Quakerism. Its disciples and propagandists have excellent peculiarities deserving of approbation; but some of their doctrines are anti-Scriptural. Their zeal and devotedness should wake to emulation the disciples of a purer faith.

Truth is one; error is manifold, many-sided. It will meet us on the right hand and on the left. It will assail us under the most varied and captivating disguises. It will appeal to our weaknesses and peculiarities. It will flatter, beguile, terrify. The best and only true mode of meeting error in all its phases is to have the soul filled with truth in the love of it. Truth in the mind, stored in the memory, loved and cherished in the heart, in constant contact with the conscience, reduced to practice in daily conduct,—truth thus held, loved, worked for, will be ever increasingly precious to the soul, and no heresy however captivating can dislodge it.

Concerning all the heresies and errors that force themselves on our attention there is this to be said: they are but old foes with new faces. Ritualism as manifested by some of the churches is borrowed chiefly from old heathenism with a patch here and there of the old ceremonial law of Moses. Socinianism, Unitarianism, Universalism, Annihilationism were all confronted under different names by the Apostles of Christ

and their successors within the first three centuries. Note therefore that the panacea pressed upon you by this and that quack has been tried long centuries ago,—tried and found utterly worthless. Is it for you in these latter days to trifle with the ashes, the bones, the rags of ancient heresies when there is so much of sun-clear truth upon your lips, on the tablets of your memory, or at any rate within the boards of your Bible! Prove all things: hold fast that which is good.

BASES OF UNION.

The first of the Presbyterian Unions was that of Victoria, Australia. This Union took place in 1859, and included ministers of the Church of Scotland as well as of the Free and U. P. Churches. The basis is as follows:—

"I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

"II. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these 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 and formularies, 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 liberty of personal conscience, or the right of private judgment.

"III. That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive all ministers and preachers from other Presbyterian Churches applying for admission, who shall thereupon become subject to its authority alone."

The Nova Scotia Union took place in 1860. The Basis is as follows:—

"The Synod of the Presbyterian Church of Nova Scotia, and the Synod of the Free Church of Nova Scotia, recognizing each other as churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—