

and on the Christian Magistrate being Christ's vicegerent. They were thoroughly opposed to the toleration of all heresies, and to the liberty of publishing opinions adverse to the established religion of the land, and strenuously insisted on their being put down by civil pains and penalties, inflicted on their authors and abettors. In compiling the Confession of Faith they contemplated uniformity of religious profession throughout the three kingdoms of England, Scotland and Ireland, and the placing of all dissenters under the ban of national law, as disturbers of the peace and good order of society; and, consequently, in the third section of the twenty-third chapter they assigned to the Christian King or chief Magistrate, authority and powers in his official capacity, which can only be legitimately interpreted of his holding the place of Christ's vicegerent, to judge for him as the supreme Governor of his Church and of the nations. We therefore think that our Church acted wisely last year in adopting the Note on the Fourth Article repudiating the Magistrate's vicegerency under Christ. Accepting the Basis without this Note we would have become out and out Free Churchmen, and instead of our being united with the Free Church we would have been absorbed by the Free Church—*minus* our voluntary principles. But although we would have preferred retaining the Note, yet such is our desire for Union, that our heart was made glad by the perfect unanimity with which Dr. Ormiston's motion was carried.

In the Presbyterian Synod, the discussions on the Union question were somewhat keen and protracted. Some who spoke on the question were evidently most desirous of Union with the United Presbyterian Church, and would willingly have adopted the Basis as sent back by the United Presbyterian Synod; and the first motion submitted to the Synod was to that effect, and it was made and seconded by elders, and supported by another elder. The eldership were evidently in general, prepared for immediate Union, and so were also some of the ministers. But there were other members of Synod who spoke strongly against the principle of forbearance as to the practical application of the Fourth Article, and one member said he "would have preferred moving a direct negative to the Union long ago." Several motions were submitted and all withdrawn except one, which was adopted without a vote. That motion being given at length in the July number of the Magazine, we shall not repeat it, but shall review the Resolutions submitted by the Committee on Union and adopted by the Synod to accompany the Basis as a declaratory statement. Resolution 1st., "That this Synod, with a view to the removal of any misapprehension of its opinions in reference to Article Fourth of the Basis of Union, does most earnestly disavow the legitimacy of any such inference from said article, as that Magistrates have the right, sometimes claimed by them, to prescribe, in the name of God, the faith of the Church, or to interfere with the freedom of her ecclesiastical action." We are perfectly satisfied with this so far as it goes. Our Presbyterian Reformers never acknowledged the Magistrate as being invested with any such power as that which is referred to in this Resolution.