

as far as she is concerned, in the position which our own standards ascribe to those who are out of the visible Church, to whom there is no ordinary possibility of salvation, and, therefore the Church of Rome should not be acknowledged as a branch of the visible Church, nor should those received into her communion be regarded as admitted into the visible Church, nor should her ordinances be accounted as the ordinances of the Church of Christ.

"It is therefore respectfully overtured to the venerable the Synod of the Presbyterian Church of Canada by the undersigned to declare that Romish Baptism is not to be regarded or treated as Christian baptism, and to instruct sessions to take action accordingly."

At the afternoon seditant of Thursday, the Synod proceeded to take up the question of union with the United Presbyterian Church. The report of the Committee was given in and read by Mr. Ure, Convener. Our readers are already acquainted with the resolutions of the Joint-Committees as published in the *May Record*.

It was unanimously agreed to receive the report of the Committee and tender to them the thanks of the Synod for their diligence, and proceed to consider at length the substance of the report. The resolutions of the United Presbyterian Church on the subject were also read, and several memorials from Congregations on the subject of union.

The following are the resolutions of the United Presbyterian Church:—

1. That this Synod is sincerely and earnestly desirous of union with the Presbyterian Church of Canada, and is fully persuaded of the practicability of such union on grounds that will compromise the principles of neither Church, and secure the harmonious action of both.

2. That this Synod regard the action of the Joint-Committees as having served a most important purpose in preparing the way for the formation of a basis, on which the union so much to be desired, may be speedily and happily consummated.

3. That the Committee be instructed to draw up such basis, and that that basis shall consist of the great leading principles on which the two Churches are agreed, and shall provide that a full and unfettered forbearance shall be exercised by both Churches on the one point, viz., the Magistrate's power in matters of religion, on which there is confessedly a difference of opinion between the two Churches, although as the minutes of the Joint-Committees show, not a difference so great as to require, or warrant their prolonged separation.

4. That the basis of union when prepared, and agreed upon by the Joint-Committees, shall be sent down for the consideration of Presbyteries and sessions of this Church, with instructions to report on the same by the month of October, when a special meeting of Synod may be called for their consideration, with a view to an immediate union.

5. That the deputation of this Synod, appointed to attend the approaching meeting of the Synod of the Presbyterian Church of Canada in this city, be instructed to express the fraternal regards of this Synod towards that Church, and to lay these resolutions before them, and request the re-appointment of the Committee to co-operate with ours in framing the basis of the contemplated union.

Extracted from the minutes of Synod by

WM. FRASER, Synod Clerk.

The following motions were then proposed,

viz:—1. It was moved by Professor Young, seconded by Mr. McMeekin:—

That the Synod approve of the Articles drawn up by the Joint-Committees, and rejoice in the prospect of a union with the United Presbyterian Church on a basis which shall recognize the principles expressed in the said Articles. Further, having learned from the Deputies of the United Presbyterian Church who yesterday addressed this Synod, and from the documents which they handed in, that the United Presbyterian Synod, regarding the action of the Joint-Committees as having served a most important purpose in preparing the way for the formation of a basis of union between the Churches, have re-appointed their Committee to draw up, in conjunction with any Committee which this Synod may nominate, a basis of union, the Synod appoint a Committee to meet with the Committee of the United Presbyterian Church for this purpose, instructing the Committee so named to be careful that the basis to be framed be in harmony with the principles set forth in the Articles agreed upon by the Joint-Committees.

2. It was moved by Dr. Bayne, seconded by Mr. McKuar;

1. That the Synod having heard the report of the Committee on union with the United Presbyterian Church, and considered the articles agreed on by said Committee in conjunction with the Committee of the United Presbyterian Church, as embodying the opinions of both Committees, on the points about which differences between the respective Synods have been supposed to exist, approve generally of said articles as embodying substantially the views which this Synod are anxious to uphold, with this exception, that in the second article of the last series of articles agreed upon, there is a reference to "differences of opinion which confessedly exist between the two bodies, particularly on the power of the Civil Magistrate with regard to religion," which is so expressed that it seems to qualify, if not to set aside, the whole of the third article of the first series—record their satisfaction that so much harmony of opinion on the questions to which these articles relate, appears to have obtained among the members of the respective Committees,—and express their opinion, that if these articles, especially those in the first series, had been explicitly sanctioned and approved by the Synod of the United Presbyterian Church, a basis of union might in all probability have been framed from them, on which a union of the two Churches might have been consummated.

II. But the Synod having also considered the deliverance of the Synod of United Presbyterian Church on the report of their committee, containing the aforesaid articles, find that no explicit intimation has been given by said Synod, how far they are prepared to approve of said articles, or to make the principles embodied in them a basis of union, and that it is at the same time proposed that a basis of union shall provide that a full and unfettered forbearance shall be shown towards differences of opinion, which are not specified, on the point of the magistrate's power in matters of religion—a point which from its obvious and far-reaching relations, and especially the connection between the power and the duty of the magistrate, embraces the whole question of the duties which the civil magistrate owes to Christ as governor among the nations; and the Synod in these circumstances feel that the proposal to draw up such a basis of union is premature, inasmuch as they are still left in uncertainty as to what is the nature, or the amount, or the importance of the differences of opinion, to which they are asked to show forbearance.

III. The Synod, at the same time, still deeply feeling the desirableness of union between the respective churches, provided such union can be effected without a compromise of important principles, and anxious, if possible to remove

obstacles to such union out of the way, deem it due to themselves, and to their brethren of the United Presbyterian Church, to state explicitly the position in which the respective Synods appear to them to stand with reference to the points at issue between them, and the principles they are anxious to uphold unimpaired, in agreeing to terms of union.

IV. With this view, the Synod re-appoint the Committee on Union, with instructions to bring in such form and with such explanations as they may deem fit, the following statement before the Committee of the United Presbyterian Church, and to request that it may be submitted to the Synod of said Church, and made the ground of such an explanatory reply as this Synod earnestly and affectionately crave.

1st. With regard to the position in which the respective Synods stand, the following facts are submitted:—

(1) That this Synod still holds unchanged, the principles, on the whole subject of the duty, which men in their civil relations owe to Christ as Governor among the nations, which have been held by them from their first formation.

(2) That the Synod, or at least some of the members of the Synod, of the United Presbyterian Church, frankly and explicitly avow, that they hold, to some extent, views of the aforesaid principles different from those held by this Synod, and which they believe to be more in accordance with the proper meaning of the Word of God."

(3) That the Synod of the United Presbyterian Church have never defined or declared the principles actually held, or allowed to be held, by them on the aforesaid subject.

(4) That in these circumstances this Synod is plainly not in a position to say to what views or principles, differing from our own, they are asked to show forbearance in order to union; and cannot be otherwise, till an authoritative intimation is given by the United Presbyterian Synod of the views held or tolerated by them on the aforesaid subject.

2nd. With regard again to the principles on which this Synod are prepared to enter into union with the United Presbyterian Church, the Synod would also submit the following explanation:

(1) That as to one point, a difference of opinion with regard to which has been often erroneously represented as the main, if not the sole, hindrance to union, viz.: the question of the endowment of the Church by the state, this Synod are prepared to exercise the fullest forbearance as to any difference of opinion which may prevail between them and the Synod of the United Presbyterian Church, or to leave the whole subject, in other words, an open question.

(2) That while the question of endowments need not present any hindrance to an immediate union of the Churches, the principles which this Synod in contemplating union are anxious to uphold, and their hereditary testimony for which they seek to be at liberty still to offer unimpaired, are the following, all of them comprehended under the general subject of the duty which men in their civil relations—including what is for brevity usually termed the magistrate, but by which is properly intended all who directly or indirectly determine the legislative or administrative action of a state—owe to Christ.

1. That it is the duty of the Magistrate, publicly and officially, to acknowledge and guide himself by the revelation which God has been pleased to give of His will.

2. To confess and bow to the authority of Christ whom that revelation proclaims to be the Governor among the nations, seeing to it that the constitution, legislation and administration at the State are based on Christianity.

3. To discriminate between truth and error in making public provision for the education of the young, and to provide that, as far as possible, education shall be based upon and leavened with sound principles of morality and religion,