

on which it is stated that there would be no difficulty as to the agreement about the interpretation to be put on them, if there were a substantial agreement about the points of difference noted.

Well then, not speaking of the last article at all, which is left indefinite, here are views under seven heads entertained (we marvel at it) in the nineteenth century by the Presbyterian Church of Canada,—views—some of which if carried into practice would degrade and enslave the christian church, and throw the nations of the world into anarchy and confusion. We do not condemn these views in a slump, as if they were all equally exceptionable. But certainly some of them appear to us to be such as that it is most extraordinary they should, in this enlightened age, be entertained by a body of educated men, whom we believe to be sincere christians. There must be some mistake. They must have been hastily prepared, and passed without deliberation: Can it be possible that the Presbyterian Church of Canada should really expect that we, a Free Church, (far more justly entitled to the appellation than themselves) would adopt such sentiments, and after all the deliverances the Lord hath wrought for us, and “all the mercies and all the truth he hath showed us,” should incorporate such sentiments in our creed, or for a moment listen to them as terms essential to union? The Lord himself, we believe, will unite the churches, but it will not be on principles of human devising, but on such as harmonize with the gospel of peace, and will be glorifying to the Prince of Peace. The inference which a discerning stranger would be disposed to draw from such views of our Free Church brethren would be, that they were determined to shut out from themselves the rest of the christian world, and to fortify themselves against all approach, by the use they are disposed to make of the “great sword” of the civil magistrate. It is, indeed, melancholy, as well as marvellous, that rational and serious men, who have seen the world, and read their bible, should hold sentiments like these “to be of such vital importance as to demand that they should be made a term of ecclesiastical incorporation.” We thought that these articles would have been allowed to sink, as we think they deserve, into oblivion, and that the Free Church, by this time, rising above their narrow sectarian prejudices, would have been ashamed to refer to them. We shall, in another paper, enter more fully into the eight articles,—comparing the views of the two churches. At present we only remark that we would have the Free Church people, and especially the Free Church ministers, with humility and earnestness of implore the divine light to guide them in this matter, for we fear that they are, to a great extent, under the baneful influence of deceiving and deadly prejudice. Surely they need, as all need, to have their eyes further opened: for like the blind person whom our Saviour cured by steps,—who saw at first men as trees walking, they require a further influence of the Spirit of divine power and grace, to be able to understand clearly “the simplicity that is in Christ.”

We state it plainly to our readers,—to the Free Church, and to the world, that in our opinion, the only practicable principle of union between that church and ours is to unite on the great doctrines of grace, on which we are already agreed, and to leave all points regarding the power of the civil magistrate in matters of religion, as terms of mutual forbearance. Till our brethren of the Free Church are prepared for this, and we believe they will yet be prepared for it, and we hope sooner than many anticipate, it is vain to expect the union of the churches. To our own brethren, and to all in the Free Church who hold our sentiments we would say with the apostle,—“Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule let us mind the same thing.”

Doubtless a union between the Presbyterian and United Presbyterian Churches would be not only of importance to both denominations, but of vast benefit to this rapidly advancing Province. We believe there are faults on both sides which prevent such a union, about which surely there should be “great searchings of heart.” Let these be discovered, acknowledged, and rectified; and let all be found “endeavouring to keep the unity of the spirit in the bond of peace.” In the words of the excellent Rev. J. Angell James, of Birmingham, England,—with which we conclude,—“Let the whole church, having first deeply humbled itself for its sins of alienation, division, uncharitableness, and unbrotly feeling, go to God in the earnestness and in the prayer of faith for a fresh out-pouring of His Spirit of light, love, holiness, and peace. He only waits to be asked, so to replenish us with His benediction, as to make Zion a quiet and peaceable habitation. It was when the harmonies of voices and of hearts ascended to heaven at the dedication of the temple, that the cloud of the divine