Epresponüence.

PRESERVED ON ON CANADA

Editor Barren & water Parent erry. non-landation to southers referred to in Island courses, one openion active point rates & end in distant one come, her with milen, that require to by deany. Aftern are point of tien, therebyeef i to allow a greatly, to he two nintest for beginned, and so emain on the estable pulgineut toward those who hold incosite aphibors.

At the avenue, it must be well to notice entain things that have been a fraitful source of trouble emone the dyternal and the usual of repulling bein each after, and preventing that social interrouse that stoubt o'll conour members of th same household of faith. Fir to A disposition with some to judge others to be so no conscience in re Remarkortions, Second To bewent the fallings rad arrow of individuals as if representative. Phird. A pronon setomeonly minor points, and to be suggested the essential sheld in common them. Fourth The leabit of come to deny the sister Church, what is readily conceded to other denominaffore, the right to denor her own rentimences points to dispute. And, more over, it would seem as if some indulge the cala notion that the respective Churches must be brought to hold precisely the same opinious on all points, before union can be ef-tected, overlooking the not, that there may be opinions, more dismetrically opposed, in the same Oburch, then those in dispute, between the sister Churches. To carry out this idea overywhere, so-ciety could not exist. No association of int. Higent and thoughtful men could be formed or maintained without yielding more or less to each other. And there are so many questions affecting the relations of men presented in revealed religion, that, cleaving to this narrow view, religious societies of Chrisban men would be impossible. Hence charity is enforced in Scripture, not only as the essence and test of our religiou, but is necessary to the existence of Christien scoleties. And if respect to the opinion of others be important after union, it is not less so now, if union shall over be an accomplished fact. Indeed, unless a moderate quantum of charity be shown to the opinions and wishes of others white discussing and settling points in dispute, there may be sufficient cause for dreading a union which cau

only prove a galling yoke. Another important question in dispute, and in which it may be allowable to hold opposite views, is whether a Church should or should not be established. It is not an object to discuss this at length meantime, in the affirmative or negative. It has been so ably argued by the great Dr. Chalmers, when in the mightiness of his power, and others of Scotland's ablest sons. But we should be excused in still holding the same views enunciated by these giants or intellectual and moral greatness. To have us repudiate the idea of an Established Church as improper or unscriptural, must not be entertained. This a yoke which neither we nor our fathers, nor the great fathers of either of the secessions from the Old Kirk, could bear. For it should not be forgotten that none of these distinguished Divines oppased the principle of an establishment. We can-not name one. If some of them have claimed the liberty of changing their views, we claim the liberty of holding fast to the principle. We readily grant that most worthy men held the opposite view hon-estly. Refusing to accept what we consider the advantages and privileges of an establishment, is suf-ficient proof. And their seal and activity in proclaiming the truth at home and abroad is above all human praise. At the same time, the freedom of opinion we accord to others we assert for ourselves. And we think that few, if any, will presume to deny that the Lord Jesus Christ had a Church in connection with an establishment, and longer, independent of an establishment. But the most anxious for a Church established, need not be very sanguine of seeing one in this country based on our standards. Those opposed need not dread this becoming a bone of contention in the event of union. Let union be formed, and there will be the bost opportunity of extending the principles of Presbyterianism, and of proving whether pure religion may or may not be extended and upheld best independently of State favors. It may here be remarked that there appears to be very indistinct or erroneous notions regarding what constitutes an Established Church. There may be an Established Church where there is no Stale endowment; and there may be a Church richly endowed when it is not established. The State may take one Church or another into favor, such as Presbyterian or Episcopalian, and recognise her standards as the State religion. But that which we hold of paramount importance is not so much that the State recognizes the particular doctringl views of any one Church, as the supremacy of the divine oracles. That which is to be especially desired of the State, is the recognition of the Gospel. And we held it to be duty of the supreme authority, in every country to which the Gospel has come, to acknowledge the kingly authority of the Lord Jesus Christ, and the duty of yielding obedience Word. This recognition is the "righteousness that exalteth a nation." This, we hold, is the funda-mental principle of good government. It is the State declaring faith in Christ Jesus as the King of kings, and Lord of lords. It is a practical confession that the grand principles of Gospel truth and righteousness being part and parcel of the law of the land, and all the Satutes of the realm being preferredly in harmony with these, and constantly liable to be tested and modified thereby. Whether we take reason or the Bible as our guide, it cannot be a doctrine according to godliness, which systematically excludes Him from anything. And why exclude Him from the most momentous and impor-tant human concerns. The dominion of God over His creatures is original, inalienable, and supreme. Before the foundation of magnarates and the encestion of laws, in the principle of The tion of laws, in the principle of Thersin, there is over all an original and lundamental moral law over ad an original and inndamental moral law which unites him to his Maker, and religes him to fear and obey Him as his Superior flove. A man may not always be a member of a civil community, such as a law superior flove. A man may not always be a member of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community. may not always be a member of a civil community, but he is always a creature of Cod Duties which result from a subject to his civil rule. Loust be subordinate to religiou sooligation. The two obligations are neither co-ordinate nor equipollent. The one is essential, I wariable and paramount to every other. The relation which subsists between man and his Maker, and the consequent obligation to serve Hum is prior to the civil relation between magistrates and their subjects. Civil rolers, as member, of Christ's kingdom, are under the hignest obligations as well as esclesiastical rules a to a cross their authority in the fear of the Lord And todo so they must be inspired with the split of the flespel, and have their laws framed it according therewith We cannot understand how any lover of God and believer in the fact that the Fatherie theoremitted all authority to the Son, can object to this, or regard Society, in all its relations, tos safe or less desirable, when all in authority owe their ellegiance to Him in all though. And as "rights and duties are co-relative," a right to common inoccessarily noplies the subtreing that which is right. If any object to having the Sou, Jesus Christ, recognised Lord over there are surely enough kingdonia on this earth

thei make no such acknowledgment. Let such as

profer these take their choice, if they think, on a section of all the kingdoms of the world, they can

to more security and truer freedom under their we shink that it is not too much to have one that shall assert the repromety of the

rate and no see sets can be sole but to the checked described flin who odes to right owner. It has consequences of the fence compaying Mr. Baxas, the Cno King oxloapater be a green reliab exponential any and idensify their but such as read some collision that one auchier of their are Charity And chande up, one has a because both larger and or the featbeing influence of theme Conty—And chald vis, eno hay, becars both to to order that year of the first of the order to be action in the new of the first of the control of the control

And we say or mere are not many of us but would profer weating an endowment than have error as with a trath endowed.

Another point unged as conditional to miou, is that in no case shall appeal to the civil tribunal be allowed. In this we cannot conear. Worse our judges not tilly unjust on heather men, there might be necessary in the necessary. It is doubliess "a fault among us "when such an appeal is necessary; but occasions of "ollence must cother," and the meat the Church can do it to endeavour to intuse the spirit of the Gospel into all inoutherity, so that Oburch and state shall e eiche a recliprocal influence in enforcing the low of Christa Kingdom. The world has seed coneid of the fruits of that other Church which rejects me divine rule, and places herself above ell civilenthority. We should shrink from the local approach to such a precedent. We judgo that when the Milenthia day shell arrive there will be no separate interest between civil and ecclesiastical rule Then Kings and Queens shall be mea's fathers and unriuned according to the divinerule. But to take the lowest view of it, we cannot see how those who go to the State to have their Church property secured, can to hold to such a position. Many cases may arise in which it would be conductive to peace and security to appeal to the civil tribunal. Wore church property secured to those holding the orthodox creed to lapse into the possession of those who embraced heretical notions, such could only be quietly and orderly settled by an appeal to the civil law. Were a minister or any one to exercise tyranny over a people, so that they became disposed to wrest him by force from the pulpit, or drave him from the Church, we should esteen in more comely and more to the honor of the Christian religion, to have the magistrate, under the senetion of law, to restrain such proceedings, rather than have a fight inside or outside a church. We cannot understand why a minister in any ecclesiastical body should not be amenable to law, when tuoy act contrary to law and

ci imto bo of the Church of Knox.

Another point to which we would merely alludonot to encroach ou your valuable space—is the article in our confession with regard to the duty and power of the civil magistrate. This is confessedly one of the most difficult subjects to Christian casuistry to discuss. But we humbly think our Committees on union ought to have done something more than declare it null and void as an article of the Union Church. The learned and dovoit divines who devoted so much time and talent in framing the Westminstor Confession, felt that this article is certainly grounded on the Word of God. And never had there been an assembly of uniuspired men who appear to have been more decidedly under the special inspiration of the Holy Spirit than these Divines, and therefore contributed so much to lead to unity of faith among multitudes of men in succeeding ages. With a Theological Professor in Halifax, we think the committee should define how this article should be received. ticle should be received. Yours truly,

ALEXANDER MCKAY. Alexandria, 31st May, 1872.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyterics will meet at the places and times severally mentioned, viz —
TOPONTO.—At Toronto, in Knox Church, on first Tuesday in July, at 11 o'clock, a. m. Kanaston.—At Picton, on second Tuesday in July at 11 o'clock, a. m.

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Coboung.—At Milbrook, on 1st Tuesday of July, at 11 a. m. ONTARIO.—At Prince Albert, on Tuesday, July 9th, at 11 o'clock, a. m.

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