

less. When the Assembly is in Toronto, the Nova Scotians will pay more for their railway tickets, and the Ontarians less; and *vice versa*, when it is in Halifax, Pictou or Charlottetown; but the average burden on congregations for the common fund, will be at the rate of \$5 per member. This calculation assumes that the usual practice of travelling to and fro for one fare, and of hospitality extended to the members by the churchmen of the place honored by the Assembly's presence, shall be continued.

It is a little disheartening to see such visionary obstacles set up against the proposed union—set up, too, by those who have clamoured for union most loudly, and assumed much credit for liberality, in former years. Before Dr. Ormiston's letter was written to the four Supreme Church Courts now negotiating for Union, had not the Presbyterian Church of the Lower Provinces a Committee on "Union with other Presbyterian Churches," and was not the Canada Presbyterian Church at any rate included in the range permitted to that Committee? And was it not declared, as if authoritatively, once and again, that, whether they united with the contiguous Kirk or not, there was no doubt that they soon would with the Canada Presbyterian Church? Was not the expense greater then than it would be now?

Is the expense of attending Synods in former days forgotten? What used it to cost Cape Breton members to attend? What even to go from Cornwallis or Halifax to Pictou? What from Restigouche to St. John, or from Fredericton to Miramichi? The advantage of attending a small Synod in those days was thought sufficiently great to warrant a man in spending \$20, \$30 or \$40 rather than be absent. Now it is too much to spend a much smaller sum to meet the representative men of six hundred congregations, to influence and be influenced by the larger life of a great church, to hear men of great and varied ability discourse on our common Christian life and work, and to "crown the edifice" of Canada Presbyterianism.

It is even doubtful if the total expense of our organizations, as compared with the past and the present, would be a single dollar more in the event of Union.

For the bounds of Presbyteries and Synods would of course be very much contracted, and, therefore, the expense of attending less than it is now.

Besides argument on the subject, we have illustration. The United States does not find itself too large for one church. Their ministers, on the average, and all things considered, are not paid any better than ours. Yet, instead of an unwillingness to attend the Assembly, there is so much eagerness to be there that the Assembly is almost too big for the convenience of itself and the citizens of the places in which it meets. The United States is a small enough country for one Presbyterian Church, but the Dominion is so large that it must have two Presbyterian Churches—to be divided only geographically;—is that what is meant in sober earnest?

UNIONIST.

Hints on the Cultivation of Religion in Families.

This is the title of a tractate, printed for private circulation, by Dr. Jenkins, of Montreal; and, we would infer from its tone, first preached by him as a sermon. The subject is so important, and the duty, we fear, so neglected nowadays, that the Dr. deserves general thanks for adverting to it in so judicious and loving style.

He first points out in how many places in Scripture the duty is enjoined on Christian parents of striving after religiousness in their children, and then speaks at greater length of the two means necessary to be used to secure so important an end.

1. First and chiefly, a religious *tone* will most truly achieve in the family the triumph of Christian principles. In the absence of such a tone, instruction in the doctrines of the Christian religion, and an enforcement of its principles, will be of little avail. Under this head, he defines *the tone of Sabbath keeping* as "not so much a rigid insistence upon certain forms and postures, or upon the reading of a certain class of books; not *formal* restrictiveness in either this direction or that; but thankfulness of spirit to the Giver of all good; a spirit of repose—of restful severance from earthly thoughts and things—a spirit of