

Church in the community is very decidedly increased. Probably there are not a score of Presbyterians in the Dominion of Canada who would to-day deliberately attempt to undo the re-union consummated on the 15th June, 1875.

None of the predicted evils have come to pass; and more good has already been accomplished than the most sanguine had ventured to hope. The questions, theoretical and practical, which were regarded twenty years ago as justifying separation have vanished, and new issues of living, present-day interest, have taken their place. It seems to us that the experience of our parent Churches beyond the Atlantic would be precisely similar. Once united they would forget that they ever had been rivals or antagonists. They are all orthodox; the same Confession of Faith is precious to all; they have the same grand mission in the world.

It is often asked in America if the Presbyterians of Great Britain and Ireland can afford to stand apart, either as rivals or antagonists, when prelacy is so strong in England and ambitious in Scotland, and Romanism is so aggressive in Ireland. But, can Presbyterians *anywhere* afford the luxury of separation and rivalry in the face of popular, practical, and speculative infidelity? It has now come to this, that the most serious battles of the Faith have to be fought against Atheism. How infinitely insignificant, in view of such conflicts, are any lines that divide the Presbyterian family!

We have demonstrative proof of the fact that in aggressive evangelistic movements, such as the home missionary work that has to be grappled with in all lands, union is strength; disunion is weakness and disaster. Presbyterian Scotland, with her churches united, with her admirable Schools and Universities, would soon have no room even in the largest cities, for "home heathenism"; her children in Canada, New Zealand, Australia and many other lands would arise and call her blessed; and then, as never before, would the stream of Scottish beneficence flow out to the ends of the earth.

Forty-two years have now elapsed since the last great ecclesiastical division in Scotland. It is time to bury the hatchet. Some of the chief causes of the division do not exist now. Nearly all who took part in the ten years' conflict that preceded it have

passed away. Given a desire for re-union, and a disposition on the part of all concerned to make such reasonable concessions as the circumstances may demand, it seems to us that an honest effort in that direction cannot fail—not even though disestablishment and disendowment should be included as possible alternatives. Such things have happened in other churches before now without in any wise impairing their vitality and usefulness.

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### Editorial Gleanings.

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#### EVANGELISTIC WORK IN GLASGOW.

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LET GLASGOW FLOURISH BY THE PREACHING OF THE WORD, is the motto attached to the armorial insignia of the city. To all outward appearances the pious sentiment has been fulfilled, for, next to London, Glasgow is the largest and most "flourishing" city in the United Kingdom. Its population is now close upon 750,000, including its immediate suburbs. Its beginning was ecclesiastic and its annals all through, are closely identified with the Church History of Scotland, especially with the history of Presbyterianism, of which it is the greatest stronghold in the world. It is an oft-repeated story that St. Kentigern, *alias* St. Mungo, was sent by St. Servanus, Bishop of the Orkneys, to preach the Gospel to the Strath Clyde heathens in the year 539. Kentigern, it is said, erected his wigwam on the bank of the Molendinar Burn, and upon a tree beside the clearing in the forest he hung his bell to summon the savage neighbours to worship! The tree and the bell, with other added emblems constitute the Glasgow Arms, and hence the rhyme familiar to every Glasgow school-boy:

"The tree that never grew,  
And the bell that never rang;  
The bird that never flew,  
And the fish that never swam."

The cathedral, founded in 1113, and dedicated to St. Mungo, is the finest ecclesiastical edifice in Scotland. Like St. Giles' in Edinburgh, it used to accommodate three churches under the same roof—"The Outer High," the "Inner High," and the "*Lairn Kirk*" which was domiciled in the crypt or