

of God. The Madiai in Florence; Matamorás, Julian Vargas, and others in Spain; missionaries and Turkish converts in the East; the Baptists in Germany, Northern Europe, and Switzerland; the Roman Catholics in Scandinavia; the Nestorians in Persia; French missionaries in Banto-land, and English missionaries in New Caledonia; the Lutherans in the Baltic Provinces of Russia, and others all the way to Japan have only to be named as illustrations of the efficient aid the Alliance has rendered to our fellow-Christians throughout the world. It has also been of signal service in promoting the better observance of the Lord's Day on the continent. In Prussia, labor in Government works and the assembling of the Militia on Sunday have been stopped. In Switzerland, manufactories have been closed, and the postal authorities are giving the whole or part of their employes rest on that day.

(6) But after all, we believe that, apart from secondary objects, the Alliance has a sufficient reason for existence in itself, in supplying a bond of union for Christians of all countries, and manifesting that

may be effected between Christians. The Alliance manifests, in order to make unity, the only unity that is compatible with the principles of Protestantism, not formal, forced, authoritative union, but that which springs from intelligent faith and love. Many are the minor differences of Christians, but the Church is beginning to see that these need not interfere with its essential unity. Grievously have the Churches of the Reformation sinned in ignoring this,—and nowhere more so than in America. On this continent the spirit of sectarianism has been rampant, and its pernicious influence has inflicted wounds many and deep and sore on our common social and Christian life. It has caused a one-sided development of Christian character; it has been a stumbling-block to the world, and a paralysis of the true might of the Church. It has fostered variance, emulations, wrath, strife, and heresies, and made men "hate one another for the love of God." It has taken the full meal for itself, and left only the crumbs for the great necessities Christ came to supply and heal: thousands of pounds for "the cause,"

that is, for Churches where they were not needed, for costly and luxurious edifices, for proselytising, and such like worldly work, and only thousands of farthings for the poor, the outcast, the perishing, the heathen, that is, for the real work Christ established His Church for. Oh! God grant the coming of a better day, when—reproaches and re-creminations past—every Church shall say to its sister,—

"Arise, let us no more contend, nor blame Each other, blamed enough elsewhere; but strive,  
In offices of love, how we may lighten Each other's burdens in our share of love."

"Blessed are the peacemakers, for they shall be called the children of God."

HALIFAX.

### The Union Question.

MR. EDITOR,—In the *Record* for September, the writer of an article upon the above-mentioned subject asks for the names of persons by whom Union among Presbyterians is opposed. In Pictou County, from the capital to the extremities, there is hardly a Presbyterian who does not demand. Not only is Union objected to by individuals, but by whole congregations, or, at any rate, by a preponderating majority in whole congregations. How profound the regret felt by the present writer at being compelled to make this admission, you, Mr. Editor, are fully aware. But the fact is as stated, and it is yet more dishartening to be obliged to own that our ministers, if not apathetic, yet declare themselves powerless to influence the people in the matter, and shrink from any effort to modify the people's prejudices. Were it possible to find any direct cause or pathway to union by which West Pictou more especially is actuated, our clerical inaction would merit the severest reprehension. But it is not possible. The formless foe eludes assault by argument. It defies overthrow from an appeal based upon Christian principle. It baffles action governed by the ordinary course of Presbyterian procedure, because the people openly declare that they hold themselves bound by the authority of their Church Courts only when, and to the extent that the decisions and suggestions