

and sound policy, there is no reason whatever, valid enough to excuse the disunion of the Presbyterians. We should always try to look at these colonial affairs from the colonial point of view—to ask, What shall be best for the colony, not what shall be best for the mother country, or the mother Church. Like every other parent, Britain, having brought the colony into existence, is bound, in dealing with it, to consider her offspring's interest before her own. And, in dealing with the Canadian Church, we should do the same. We should dismiss all notions about “loss of prestige,” or “abandonment of principle,” or “giving in to the dissenters,” and consider only what kind of Presbyterian Church shall most benefit the future of Canada. And we shall surely come to the conclusion that one strong united Church will do more good than two rival and dis-united Churches. * * *

“Presbytery is established in Scotland, and is there the State religion; but, as soon as it is introduced into Canada, it loses its established aspect or character, and becomes simply Presbyterianism. So with the Free Church. Its non-establishment in Scotland is an accident which it loses when carried across the Atlantic; there it becomes Presbyterianism—nothing less or more. So with all branches of the great Presbyterian family, “their peculiar accidents cease to exist as soon as they become subjects of a country where the causes which gave rise to these peculiarities do not and cannot exist.” They are there Presbyterians, and Presbyterians only; and why should they allow a dogged identification of their unfettered Presbyterian principles with the crochets and disputes of churches 3000 miles away to hinder the union in which alone is their strength—would puzzle any candid man to explain. We venture earnestly to counsel them to unite. We are glad to learn that many—indeed most of our leading adherents of our Church in Canada—think with us, and that these views are repeatedly urged in the able and interesting monthly organ of that Church. But we urge a real and binding union; and we advise our Canadian friends not to be content with any counterfeit. We think we have observed a tendency among some of them to rest content with mere talk about union and a certain social co-operation, from which no lasting good can spring. Occasional “exchange of pulpits” may save a new sermon, but it is not strong enough to cement or rivet a union of Churches. Nor is anything gained by those soirees (called in Canada, more idiomatically, ‘Tea-meetings’), at which ministers, who have no living Christian or ecclesiastical union, meet and drink tea in the sight of all the congregation. A tea-meeting on a week-day night, attended by three ministers, friends at the tea-pot, rivals in the pulpit, in a village or a township where there is hardly scope for one, is a melancholy spectacle. Don’t go about to secure a great end by these peddling means. Let the churches meet and debate the matter reasonably and gravely, and fairly arrange it as God shall aid and enlighten them.

“We hope to see ere long this united Church in that noble colony of Canada—a great Presbyterian alongside of a great Episcopalian colonial Church, each providing for its own children’s wants. We have other hopes for that great country, and for all that vast territory of British North America, on which we cannot enter here and now. If British Columbia continues to develop as it is doing now, the next two years assuredly will see a highway stretching through the 1600 miles of plain and valley that lie between Lake Ontario and the Pacific. Along that highway will roll the commerce of the East on a new and speedier route to Europe; China and Japan will be brought at least three weeks nearer to our door. And the territory through which this commerce and population will stream will, we trust, form part and parcel of one great British federation, which shall stretch from Halifax to New Westminster—one great people under one equal sway of liberty and law. And through it all, we trust, future travellers shall see scattered the temples of one Presbyterian Church. Let the Canadians think of it—one great political federation of British North America—one great ecclesiastical union of the Presbyterian Churches.”