

Nor do we think that our brethren will respect us less—or that our influence for good will at all suffer—by our preferring to maintain our distinctive position as a branch of a National Church, while at the same time we cordially hold out to them the hand of Christian fellowship. Our work will not be one whit the less effective on that account. Scotch and English and Irish regiments may be brigaded together. The colours of each are inscribed with a long list of heroic deeds—giving pride and prestige to each, and nerving them to maintain their name in the hour of trial and danger. Would they be more efficient or formidable in an assault were those colours, blazoned with many triumphs, taken from them, and a silken flag of virgin whiteness substituted for all? The experiment would probably be a woeful failure. In the same way the Churches of Protestant Christendom—if animated with a Christian spirit—will work together, fight together against the common enemy, with all the more spirit and effect—each under its own escutcheon, animating them by the wonderful influence of association with past efforts, and the memory of a brilliant record of former triumphs or trials.

The Church of Rome does not find its allegiance to a far distant head any barrier to its progress, nor is there a single member of the Church of England that would desire a formal separation from that in the Mother Country. On the contrary, the connection is looked upon with feelings of pride—that they form a part of so illustrious a whole.

And why should the members of the Church of Scotland in these Colonies turn their backs upon that Church of which they are a recognised branch? It planted them here at first; it nursed them in their infancy, it assisted them in their weakness;—it sent them ministers, it aided in supporting them; it has given of its means to build churches, to endow colleges, to educate students. Its interest in our welfare, its readiness to help wherever help was needed, has never faltered for a moment. These are facts which no one questions—and they are fact, which, in my opinions apart from any thing else, ought to knit us all the more closely to the Parent Church.

It is true that the Church at home has said that if we desire to unite with the other Presbyterian Body, she will not oppose it. She has gone further, and stated that it will not affect the Christian interest she takes in our welfare; but that she will be glad to extend her aid and counsel, if needed, just as before—an offer as beneficent as it is noble, and in every way worthy of the dignity and Christian character of that venerable and illustrious Body. That avowal, however, has by some been interpreted into an approval of the proposed Union. It is an entire mistake. The Church of Scotland, as a Church, does *not* wish to be separated from its Colonial children. It has refused to say so; it is unnatural and unreasonable to suppose so. As a National Church, it has a policy of expansion, not confined to Scotland, but seeking to extend itself and take root in every portion of the British Empire.

But if there is a determination on our part to take a new departure, she will not stand in the way. If that determination is general, there would be little use in any of us resisting it. But the calamity, it may be, is not quite so imminent as it appears. The desire for Union is very far from being general. Opposition to it is appearing in a formidable shape in Ontario.

In the County of Picton, whole congregations are said to be hostile. Nor are the difficulties all on one side. Large numbers of the Sister Church are unfavorable to the movement, and, notwithstanding the apparent unanimity of their Synod at its last meeting, the significant fact that fifty of its members did not vote at all on the Union question, should not be lost sight of. These difficulties will undoubtedly multiply, and, it is to be hoped, in the end convince the friends and advocates of Union that their policy, to say the least of it, has been premature. There is, however, I regret to observe, some disposition manifested among the more sanguine of its friends to press on at all hazards—of which a communication, extraordinary at once for its style and spirit, which appeared in the *Record* under the signature of D., may be taken as an illustration. Such articles only mar the object they are intended to