

seen how these obstacles are to be got over.

A second condition of reunion is a sound theoretical basis, which in this case can only be the Westminster Standards. Had the negotiating churches never been one, they might have sought a basis in one or more of the brief formula of the primitive church, or fabricated a new confession. As it is, to do anything but return to their position when they were one, is to fasten a reproach upon some of them. The Westminster Standards may require review and correction at some future day, as it is now more than two hundred years since the church confessed her faith, and circumstances must have rendered this proper long ago in an ever changing and speculative world; yet, of all enterprises, this is one for a reunited church. It is indeed a pity that the old formulæ of the Scottish Church should be overlooked, but it is earnestly to be hoped that the young men of the Presbyterian churches of this Dominion will assign an importance to such works of our reformers as the Books of Discipline, the Book of Common Order, and the old Scottish Confession of Faith—books of purely Scottish origin, which have never been repealed, and which two or more past generations have so strangely neglected, and even set aside.

A third condition of reunion is such wise and prudent arrangements as may prevent events occurring to disturb unanimity and rally the old forces under old leaders, old cries and old antipathies. Colleges may do this; as they have appeared in this light hitherto. Colleges form centres of certain circles or coteries in any denomination. They are identified with men of influence who teach in them, and whose interests are bound up with them. There seems to be only two solutions. Either they may all remain with separate governments of their own and without immediate and direct control of the church, or they may all be combined into one great and influential theological seminary, sufficient to hold its own and compete successfully with all colleges in America. If these and all kindred questions could be viewed free from passion, prejudice or self-interest, it would be well for the future of our land.

A. P.

Pictou Presbytery.

According to appointment, the Presbytery met, on the 19th February, in St. John's Church, Roger's Hill, for the examination of the congregation. The day was bright and pleasant, while the roads presented a surface suitable for sleighing not excelled this winter. The congregational attendance was fair, though not so large as might be expected from the object of the meeting, and tempting facilities of travel offered by weather and roads. It is a matter of regret and complaint that congregations do not seem to appreciate the object of the Presbytery in paying such visits to individual congregations. Did they do so, sure are we that the Presbytery, on such occasions, would find well filled churches. It is to be feared that a large number of the members and adherents of every congregation do not think that these meetings have any special interest for them, or claims upon their presence. Not a few settle the question whether or not they should attend by considering such meetings to have a sole reference to Ministers, Elders, and Trustees. Such an hypothesis is wrong, and the sooner it is discarded the better for individuals and congregations. The very idea of a congregation is, that every member and adherent has an interest in and should regard it as a special duty to endeavour to promote the welfare of the congregation. And wherever you will find this idea general, there you will find an intelligent, harmonious, and active congregation. And our people should know that it is to present and strengthen this conception that the Presbytery undertakes the arduous task, every two or three years, to pay a special visit to every congregation within the bounds. Let, then, every member and adherent of a congregation regard it as a special duty to be present at these Presbyterial visitations, inviting specially those who are delinquents in the matter of paying their promised contribution to the funds of the congregation. We know very well that it is not a very pleasant thing for a man who has the least spark of manly honour to listen to the questions and remarks of Presbytery on congregational finances with the consciousness that his niggardliness or carelessness has