

“effectual, fervent prayer,” from this solemn act of obedience to that express command of the Great Head, “Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest,” from this persistent effort to attract the attention and enlist the interests of your households in the work of the ministry, from the sure deepening of your own sympathies with the cause of the Christian Church, and from the accompanying incalculable strength which your prayers would elicit on behalf of your pastors? For a praying people make effective preaching. Among us should it be fulfilled, “I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams.”

Brethren, the most unreflecting must be sensible that we live in perilous times. Infidelity occupies high places. Atheism trembles not, publicly to proclaim her ghastly utterances. A desolating scepticism pervades much of our literature. Degrading hypotheses respecting man and his origin, dishonouring doctrines respecting God and His Providence, or rather no Providence, dreary denials of the efficacy of prayer, of the atonement, of immortality, proceed from men whose great and deserved reputation in their own departments of knowledge adds weight to their crudely conceived thoughts upon subjects of which they are worse than ignorant. In our quiet country districts the nature of these foes may as yet be unknown. But in our cities they are becoming clamorous for power. And our young people are much in the habit of going to a land where countless “isms” that savour not of the gospel are in many places even rampant. All signs seem to indicate the near approach of a time when, as never before, truth may have to contend with error and evil for very existence. The issue is not indeed ultimately doubtful. But our place in the “coming struggle,” what shall it be? It is not a time, surely, for the slumber of indifference, for diminishing our efforts and zeal on behalf of gospel ordinances. Time,

rather, to “stand fast in one spirit, with one mind striving together for the faith of the gospel,” time to “take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand,” time to “build the old waste places, and to raise up the foundations of many generations, that ye may be called the repairers of the breach, the restorers of paths to dwell in.” So may we hope that our Lord “shall arise and have mercy upon our Zion; for the time to favour her, yea the set time is come,” and that, once more, our Church shall “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

Brethren, “the grace of our Lord Jesus Christ be with your spirit.”

D. MACRAE, *Moderator of Synod.*

Hopewell, August, 1873.

SOME WORDS CONCERNING THE PROPOSED UNION.

The re-union in this Dominion of all the Churches holding the same standards and having a common ancestry is already regarded in Britain and the United States as an accomplished fact. It is known that the Supreme Courts of all the negotiating Churches have again and again decided in favour of union; that no man has ventured openly to raise his voice against it; and that a simple and satisfactory basis has been agreed upon, to which no one has made any objection or suggested any improvement. This is all that would be considered necessary in either of those great countries. This is all that took place prior to any Union of Churches that has been effected in Britain or the States. When the present U. P. body was formed in Scotland by the Union of the Burgher, Antiburgher, and Relief Churches, the matter was not voted upon by the people. When the Old and New School Churches united lately into the great Presbyterian Church of the States, the question was not submitted to the people directly, but left in the hands of the Church Courts. The reason is obvious.