

into one great federation, in which, although each church will remain as it is at present, there will be a UNION for questions of a general nature. The benefits to be got from this UNION are well put, under the heads following, in language indeed that would hold good in the case of other denominations and even for a more general federation:—

“1st. It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

“2nd. It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from churches more favourably situated.

“3rd. It would enable Churches which are not inclined to organic union, to manifest their belief in the unity of the Church and to fraternize with those whom they love, while they still hold to their distinctive testimony.

“4th. Each Presbyterian Church would become acquainted with the constitution and work of sister churches, and their interest in each other would be proportionately increased. Some might be led in this way to see in other Churches excellencies which they would choose to adopt.

“5th. The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

“6th. Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field ‘which is the world,’ allocating a sphere to each, discouraging the planting of two congregations where one

“might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

“From such a Council, hallowed and quickened by the Redeemer’s presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master’s sake, and into more entire consecration of all his powers to the Master’s work.”

FRATERNITY OF UNITED METHODISM.

In regard to a similar union among the Methodists, the *Methodist Recorder* thus writes in a recent issue:—

“The fraternity of a United Methodism ought not merely to be looked forward to as ‘a consummation most devoutly to be wished,’ but most certainly and confidently to be expected and waited for. We all have the same illustrious ancestry; we inherit the same glorious traditions: we have a common history, emblazoned with the names of the same great Gospel heroes and heroines, and with the unparalleled records of spiritual achievement and moral conquest. It is true there are diversities of operations amongst us, and differences of gifts and administration, our economical arrangements and methods are in some respects varied and diversified; but the things in which we agree, in which we are alike, in which we are essentially one, are far more numerous and infinitely more important than the things in which we differ. We all accept the same doctrinal standards and formularies; we hold and preach the same evangelical truths; we maintain in substance the same institutions, the central ordinance of Christian communion, the itinerant system, and the Connexional form of Church or-