

stitutional. To say, practically, that our action for the past four years had meant nothing, would have covered us with infamy. The Synod could do one thing, and only one. It had to go forward. It had to move in line with the Sister Churches. And it did so. It agreed unanimously to send the amended Basis down to Presbyteries and Congregations, and in this crisis it did what all Presbyterian Churches have ever done in like cases, appointed delegates to visit the congregations that were opposed to the general mind of the Church in this matter, that they might give the fullest explanations of the sentiments that have actuated the Synod. This step would have been taken, no matter where the minority was to be found. But it was taken with especial readiness out of the deep respect and affection for the faithful people of Pictou entertained by the whole Church. The Synod was determined that nothing it could do would be left undone to keep us unbroken and unanimous in the future as we have been in the past.

Such is the present state of the case. With the action of the Delegates, we, of course, have nothing to do. Before the Synod adjourned, they met informally with the Presbytery of Pictou, and it was agreed that they would not visit any congregation unless it specially invited them, or the Presbytery made arrangements for them. This was done that the convenience of the people in each case might be consulted. Every true friend of the Church must wish them God-speed in their work. It was no light thing to ask of these men. They have had to keep themselves disengaged all summer and autumn in order to visit and address congregations far removed from their own homes. They agreed to do this, not for gain or honour, but because they loved Zion and loved the things that make for peace. They shall not lose their reward.

We do not wish to address new or old arguments in this article to those friends who are disinclined to Union. That they are real friends of the Church of Scotland we well know. We would simply ask them

to consider this one thing: by holding out, they would make two Presbyterian Churches in the Dominion, one consisting of six hundred congregations, and one of ten or twenty; would the Church of Scotland thank them for putting her in so false a position before Christendom, for doing their best to make the world believe that only one Presbyterian congregation out of thirty or fifty was in sympathy with the Mother Church of Presbyterianism? They surely love the Church of Scotland too well to put her in such a position.

THE REPORTS.

Last month's *Record* furnishes a good criterion by which to judge of the present condition of our Church in these Lower Provinces, as it shows exactly, as far as facts and figures can, the work accomplished by each particular Scheme, both in a spiritual and financial aspect. We would like to indulge the hope that many of the people of our congregations have not only read these Reports, but studied them carefully. It is certainly for their interest to do so. Each Report gives all possible information about the special department of labor entrusted to its Committee; and every member of the Church ought to know not only how many Schemes there are being conducted by the Synod, and what the special object of each one is, but how they are managed, what success has attended them, how much money has been subscribed towards them, and in what way it has been expended. We say it is for the interest of all to know this, because, when a collection is to be made for any one of them, they will then be acquainted with all the details, and will require no lengthened argument or persuasive appeals to arouse them to their duty. We can scarcely claim to be considered intelligent Churchmen, unless we have the substance of these Reports printed on the enduring tablets of the memory as well as in the pages of the *Record*. It becomes every one to consider the principles upon which the various Schemes, are based, and the plans upon