

sires for union arose, which could be the more readily gratified because the bodies to be brought together were already one *substantially*, in the great questions of doctrine and church government.

And so it has been found hitherto, that when our good men have really desired joint action in extending the kingdom of Christ, and have began to inquire how far they were agreed, the conviction soon followed, that they could neither present to their own minds, nor shew to others, any sufficient cause for continued separation. This has been the history of Colonial union from the Nova Scotia union c. 1818 down to the South Australian union of 1867.

The following Presbyterian unions have been accomplished within our own recollection:—

1. The union of the Synod of Ulster with the Irish Seceder Synod, making the Irish Presbyterian Assembly.

2. The union of the Secession and Relief Churches, forming the U. P. Church in Great Britain.

3. The union of the Original Seceders with the Free Church of Scotland.

4. The union of the Associate and Associate Reformed Churches of North America, making the U. P. Church in 1859.

5. The union of the Churches in Victoria (Australia), in 1859.

6. The Nova Scotia union in 1860.

7. The Canadian union in 1861.

8. The New Zealand union in 1862.

9. The Queensland (Australia) union in 1863.

10. The South Australia union in 1865.

11. The New South Wales union in 1865.

12. Union between the Presbyterian Church of the Lower Provinces and the Synod of New Brunswick in 1866.

13. Union of the Presbyterian Assembly with the Free Synod in Victoria in 1867.

Besides these which have been thus fully accomplished, others are in progress between churches in Norway, Sweden, Denmark and Germany. In the United States too, between the Old and New School, where there are some doctrinal hindrances in the way, Providence seems to be opening up the

way, and leading the hosts of the Lord into closer connection.

In the Lower Provinces there remains at least one yet to be accomplished, before we are as far advanced as the Australian Colonies; and that is union between the Church of Scotland, the "old Kirk," venerable from a thousand historic memories and associations, and the Presbyterian Church of the Lower Provinces.

Even were this effected, there is yet another branch of our great Presbyterian family, beloved for their fathers' sake as well as for their own, with whom we long for closer connection. But we must be content to take one at a time,—when the first is happily accomplished we shall hopefully anticipate the second.

Our remarks on the general question have been suggested and called forth, by the perusal of a letter in the *Kirk Record* for March, from the pen of Rev. G. M. Grant of St. Matthew's. This letter brings the subject fully and fairly before the body to which he belongs, is earnest and outspoken, and we trust will meet with a cordial response from the people and from the ministers of both Churches.

Our business is not to discuss the subject but to record the fact, express our gratification at the opening up of the question as well as at the general character of the letter itself, and our hope that the discussion, whether oral or written, whether in Church Courts or in the press, may be conducted in a manner which will have the approval of the Great Master, whose kingdom and glory are sought to be promoted by the step contemplated.

We trust that the grand question, for the solution of which the ministers and members of both bodies will strive and pray, will be, In what relation, separate or united, can we do the largest amount of good? How can we best meet and supply the destitution of the Lower Provinces? How can we most efficiently carry out the commission and do the will and the work of the Great Master? The question, is not how shall this or the other ecclesiastical or political leader be affected by it, or what shall he or others think of it, but how will it be