

to be a burden upon the resources of the Synod Fund. For these objects the church will be required to contribute; but, at present, during the negotiations on union now pending, there will continue to be special calls upon the Fund. It would not be right to ask Ministers and Elders who are upon the union committee to hold themselves in readiness to meet in a distant part of the Dominion at the call of the convener, and pay their own expenses to do our work. It is true there are some members of the committee who have voluntarily defrayed their own expenses heretofore, but it would be unbecoming our position as a church either to assume that they will continue to do so, or to be unprepared to meet them honourably should they not. Congregations must remember this important fact in making their contributions.

How, then, we suppose it may be asked, are these objects to be accomplished? There is just one way of doing so. By making a liberal collection in all our congregations. There is little doubt that the collections will be made in all our congregations where there are settled Ministers—it is hoped that it will be made in that spirit of liberality necessary to the honourable discharge of the Church's obligations to those who volunteer to work for her. And the present is the time to make arrangements in our numerous vacancies to have a collection taken up on or about the Sunday appointed. The congregations at present unburdened by the support of ordinances should furnish to this and the other Schemes of the Church a double portion. At the same time we scarcely hope for this. The congregation that supports the Schemes most satisfactorily is the congregation blessed with the regular ordinances of the gospel. "There is that giveth and

still increaseth." Yet we shall look to our vacancies for liberal support in this matter.

Articles Contributed.

Presbyterian Reunion.

This subject, though not employing the public mind at present as much as political questions, is destined at no distant day to awaken feelings of a diversified and lively nature. Hitherto it has been viewed as a curious speculation or an engaging dream, or as the distempered vision of a few fevered enthusiasts to whose rhapsodies busy men have condescended to listen, only to go on their way in undisturbed good humor, and with unaltered opinions. With some, union has been a convenient theme by which to exhibit a cheap species of liberality—to air a worthless, because a counterfeit charity, and match an ill-gotten reputation at the expense of others who could not walk upon a platform built with dishonesty, and who were so much the friends of christian love that they would not import into the question of union a hypocrisy certain to injure union and postpone it for many a long day. But wherever the question of union takes a definite shape, and is submitted to our congregations so that they are called upon to give categorical answers—yes or no—then all this apparent apathy will be at an end, and feelings that have lain dormant for years will be called out and find abundant expression. There is an unhealthy indifference to church questions now as compared with a period still recent. But for this, the steps already taken would have raised a commotion already. But a greater excitement must necessarily arise. And we cannot view this as an unmitigated evil; for apathy in religion is another word for *no religion*, and, if union should take place—a marriage consummated in indifference would be *no marriage*.

Presbyterian union in the Dominion of Canada implies the amalgamation of four religious bodies. Its proper designation is, *reunion*, as these at no very