

has it to give. Not so much what he gives—but it is accepted according to the large heartedness with which he gives it.

Does love to God—love to man enter as an element? Then we are under obligation to love them for what they are in themselves as well as for the relations in which they stand to us. In which way can we better evidence our love to them, than by cultivating and displaying a Missionary spirit?

Does the felt crying need of those who are the objects of Missionary solicitude constitute any obligation to the performance of this duty? Then what is the need at *home*?—Abroad?

Do the efforts of opposing parties—and the prevailing of opposing elements enforce this duty?—Then Infidelity—Indifference—Worldliness—Romanism.

The duty then is apparent and binding. But it is *every* believer. It is not a duty that can be performed by proxy. Each tree in the forest has a life of its own—appropriates for its own support—assimilates for its own growth and development—bears its own fruit—propropagates its own kind.

The divine life in the soul is like the tree. Because one tree is very healthy, and bears much fruit, that does not make its neighbour healthy and fruitful. No if it has lost its appropriating power; the other is laudably robbing it of succour and reward.

What a secret of greatness and power here! Men covet a part in great enterprizes to have their names associated with —, but there is one spirit that moves the whole.—Here is the laying of the hand upon the lever that moves the world.

UNION.

To the Editor of the Canadian U. P. Magazine.

SIR,—I was delighted with the action of the U. P. Synod, with reference to this subject on Friday, 15th June. I cannot say that I am an admirer of the structure of the Basis; but it seems to be the approved plan to swallow the carcass entire, and then to vomit the horns; and on this principle, I know not what better could have been done, than just adding the short and simple clause stipulating for forbearance. I certainly like it vastly better than the discarded Note. I was charmed accordingly to witness the cordiality with which the Synod adopted that clause, and I had the additional happiness of being assured by persons professing to be well informed, that a large majority of the other Synod would accept the modification. In the course of the next day or two, I was met by respectable friends belonging to the sister denomination, as well as to our own, congratulating me on the prospect of a speedy and blissful Union.

Of what has taken place in the Synod of the Presbyterian Church of Canada, my information is derived from the public prints, and I know not to what extent it is reliable, but I confess it is not of a cheering description. Our clause was not received, perhaps I might say it was unanimously