

Britain at the time of the Reformation when a small portion of the property that had been left to the Church during previous centuries was sufficient to equip it fairly for its high national work. We know that a few very ignorant persons imagine that the Church of England or Scotland is maintained out of the taxes imposed on the people, but every one else is well aware that they have no man living to thank for their endowments,—that the property of the Church is held by the same tenure of right, and by a far longer possession, than that which the oldest family in the land can boast—and that, when you despoil the Church, you rob the nation and shake all property to its foundations.

The essential thing about a national Church, then, is not its money endowments, but its lofty aim to make the nation religious, in opposition to the theory that the State has nothing to do with religion, but is limited wholly to secular affairs. We believe that the nation has a collective life just as truly as the family, and that “the nation and kingdom that shall not serve God, shall utterly perish.” The nation should acknowledge this—its relation to God—in its Constitution; should have penal laws against blasphemy, and arrange for the administering of oaths in its Courts of Justice; should appoint, at fitting times, days of Thanksgiving or Humiliation; should protect the observance of the Sabbath; should appoint Chaplains to its Houses of Parliament, to the Army and Navy, to the public Hospitals, Penitentiaries and Reformatories; should see that religious teaching be included in its system of education; should appeal in its legislation to religious sanctions, and have its laws saturated with the principles of christianity; and in all national acts, movements, and relations, should “do justly and love mercy”

Such are the ideas and convictions out of which arises a true national Church, and such the ideal with which it inspires its sons. Men as citizens have an inheritance in their nation, as certainly as they have in their family. They are not merely units in a vast mob, but parts of a mighty living organism, with the spirit of which each member is transfused, to the throbbings of whose great heart the heart of each citizen throbs and thrills responsively. The honor of the nation is dear to them, how much more the life of the nation! “O God, give me Scotland, or I die!” was the prayer of Knox. Little was it to him that his own soul was saved—little to him that he had a flourishing congregation in Edinburgh—if Scotland were not Christ’s. And are we the children of Knox, and shall we be indifferent whether this Canada of ours is or is not permeated with those Christian teachings and principles that even experience shows to have been alone able to make and keep a country free, noble, and great? Shall we—children of that Church of Scotland that witnesses for God in every parish of our Fatherland, that is adding new parishes every year to meet the wants of increasing population—shall we be satisfied because we are strong in one county out of the eighteen in Nova Scotia, and when we are not strong in one Province of our Dominion? Whatever mere sectaries may do, are not we bound by our principles to lengthen the cords of our Church till the Church includes at least all who are descended from a common ancestry, who hold the same faith, who venerate the same Confession, who worship according to the same forms, and who are inspired with the same memories? Shall we cling to the shadow—a name, and throw aside the substance—our principles?

Our name should express our charac-