

CHAPTER V.

V. MEANS TO BE USED TO BRING UNION ABOUT.

1. Let the ministers of the different churches indicated inculcate from the pulpits, with Jesus and Paul, that charity is the chief of Christian graces, and let them exhibit it in their own sentiments and characters.
2. Let there be not only an interchange of social courtesies between the ministers, but also a frequent exchange of pulpits.
3. Specially, let the *people* take the matter into their hands, as it is properly their question—*they* have to bear the burden of disunion, and they would be the gainers by union; and if they said *union there must be*, the ministers would have to follow. The people have taken the lead in all the unions that have taken place thus far*; so that union

title for a church coextensive with this supposed Dominion, would be that suggested above, "THE PRESBYTERIAN CHURCH OF CANADA." If, however, they choose to maintain a separate political existence, while the Presbyterian population desire to be ecclesiastically united with their brethren of the same faith in the DOMINION, the proper name, although a clumsier one, would then be, "THE PRESBYTERIAN CHURCH OF BRITISH NORTH AMERICA."

* This remark holds equally true of the union now in contemplation as of former ones. In the preceding part of this essay, it is said that the first movement towards union, at least so far as the Presbyterian Church of Canada, in connection with the Church of Scotland, is concerned, was made by the overture introduced into the Synod of that Church in 1860. But the good work thus inaugurated by the Rev. Dr. George was greatly beholden to the meetings of the elders of the different Presbyterian Churches in the City of Montreal, held in the interest of Union. The meeting held in the house of Mr. J. C. Becket, in that city on the 14th March, 1866, at which 20 elders were present, and the proceedings at which were