

In this hope we see a direction of progress for the general Presbyterian family. Let any one take a clear good look at us as we present ourselves in the various countries of the world,—in Piedmont our Apostolic type—in France and Switzerland the cradle of our modern life—in Scotland our great field of domestic battle—in Ireland, Scotland's eldest daughter, and in the United States, England, all the Colonies, north, south, east and west, the latest free developments of the system; we say let any one take an attentive look at us, in all our names and denominations in these wide dominions, and he will find this remarkable phenomena, that we are *one*—identically *one*—in doctrine, polity, and practice. We present the inquisitor with our symbolical books and he fluda from first to last “Westminster Confession of Faith,”—Shorter and Larger Catechisms—Form of Church Government—Rules of Worship and procedure—all, every one of them, the same—*ONE* Lord, *ONE* Faith, *ONE* Baptism. Were he a stranger to us and to our history, suppose him for example to be a Chinese. “Why!” he would say, “you are *one* great body which you call a Church. You are the greatest and most powerful of Christian people. You may by uniting your forces make the world your own.”

Alas! alas! it is not so. If it were so our progress would then only be towards the conquest of Satan's kingdom. As it is we have manifestly a preliminary progress to make before we can unitedly do this. We must unite our scattered forces.

If we look at what divides us we shall see that there are no real impediments in the way of union. What for example, separates the “Presbyterian Church of Canada” from the “United Presbyterian Church of Canada”? Is it anything more than the dry bed of an old stream, the result of a mountain storm, the waters of which once ran with such rage and wrath between us as to separate our ranks? The storm is, however, now past; the sky is clear; of the foaming torrent there remains only here and there little stagnant pools of water, troubled now and again by a passing local breeze. What hinders that we should not fill up that scar, or bridge it over with mutual forbearance and charity? Why should we stand in array against each other while all the time we are brethren, and have the love of Christ in our hearts? We trust that the day is coming when some bold spirits in both connexions will say,—“Our regard to the dying supplication of our adorable redeemer will not permit us any longer to stand apart, we must unite and embrace each other in the love of Christ, and with one mind (*homothumadon*) work the work of our common Lord.” All hail! to the light of such a day.

We perhaps come to a more knotty point when we ask, what hinders that the but recently separated “Presbyterian Church of Canada, in connection with the Church of Scotland,” and the “Presbyterian Church of Canada” may not be united? It is evident that if you take away from the former the addendum of “in connexion with, &c.,” that the names of the two churches will be one; and upon the principle that things which are equal to the same thing, are equal to one another, we might consider the two churches would