

even then they convey to readers the same impression which is produced by the report of a stormy session of Parliament.—Thus, the Saviour is wounded in the house of His professed friends, and by His own professed servants.

The Synods of the two great branches of the Presbyterian Church have been largely occupied with discussing the question of Union, and it is to be noted with satisfaction that at last the matter is reaching a settlement. During the discussion in the Synod of that part of the Church which still is connected with the Church of Scotland, one minister observed that nobody but a Scotchman could understand the points of difference between the two. There is truth as well as sarcasm in the utterance. In the mother land of Presbyterianism, the line of division was at first wholly a question of practical conduct; for both the Free Church and the Kirk of Scotland held alike the theory that the State is bound to recognize and support the Church. Time, however, as usual, developed widely different views, and the younger generation of ministers, trained in an atmosphere of practical, if not of theoretical, voluntarism, have generally ceased to hold the Establishment theory.

In Canada, however, the Church of Scotland has never been established at all, and the union question has largely been a question of holding fast by, or letting go of ecclesiastical traditions. Those branches of the Presbyterian Church which have been practically voluntaries, although differing in theory on the subject, have been united for years, and there has really been no practical reason why all Presbyterians should not have been united under one government for many years back. The debates have only illustrated the power of prejudice and the extraordinary aptitude of certain minds for microscopical criticism. But a ground of common action seems to have been found at last, and we may soon see all the branches of the great Presbyterian family united as one household. That this will be for the good of Christ's kingdom, none can possibly doubt; for in this land as in the States, there has been for years a ter-

rible waste of power in the keen competition of churches for hearers.

A good deal of the same strain of remark will apply to the discussions which have been taking place respecting the unity of the various branches of the Methodist Church. Here, however, amidst striking harmony of doctrine and religious practice are great differences of government and administrative action. The Wesleyan body allows no laymen in its conference, though laymen have their full share of subordinate offices, and even of the office of preaching. The Episcopal Methodists have their operations under the management of permanent superintendents, under the name of bishops. The superintending ministers of the Wesleyan body are not permanent. The Primitive Methodist body allows a full representation of laymen in conference; so does the New Connexion body. The Wesleyan Conference reflects in a singular manner the High Church jealousy of laymen which formed a prominent streak of the composite character of the remarkable founder of the body. Whitfield also shared the same prejudice, as was evident when a question arose as to the ownership of one of the first chapels built for him to preach in.

The real difficulty in Canada lies not so much in the allowing laymen to enjoy governing power, but in the reluctance of smaller bodies to have their separate existence merged in a larger body. The English bodies, from which these churches have sprung, and with which they maintain very intimate relations, are, it is understood, opposed to union. This is much to be regretted; for the waste of power is constant and the fostering of sectarian feeling most inimical to the true interests of the Redeemer's kingdom.

The annual union meeting of the Congregational body has just been held in Toronto. The position held by this body is strikingly different in Canada to that which it occupies in England. There it is numerous and highly influential both in religious and political life. It has more than two hundred churches in London and its suburbs alone, and is largely represented in the commercial and manufacturing regions of the country. It is generally considered to rank next to the Establishment