

of British Protestants. Surely, he thought, to boast like that should rouse all Protestants to the necessity of using all Scriptural means for their outward as well as real union. He condemned the policy of favoring all sects alike, which had, he said, largely characterized the Government of this country, and maintained that there could be no doubt that such misconceptions of the character of the Papacy had been the cause of fatal derelictions on the part of Protestant Governments.

EVENING SEDERUNT.

An evening meeting was held in the Free Assembly Hall, commencing at seven o'clock, and was numerously attended. In the absence of the Earl of Roden, who was to have presided, Mr. B. Home was called to the chair.

Mr. J. C. Colquhoun, of Killermont, was the first speaker, and descanted upon the manifold moral, political, and social advantages which the inhabitants of this country had derived from their Protestantism.

The Rev. Wm. Arnot, of Glasgow, was then called upon by the Chairman to address the meeting. After some introductory remarks, he said there were two reformations—the one that was past and the one that was coming, and both were contemplated by the present demonstration. Mr. Arnot then went on to describe, from what he had seen on a recent visit to Berlin, the present position of Mariolatry, and image or picture worship in the Church of Rome. It was a common expression, he believed, in some circles in this country, that what was called “high art” was allied to devotion—that “high art encouraged devotion;” and devotion encouraged “high art.” He rather suspected that this dictum was incorrect; at least, all his experience went directly in the teeth of it.

Mr. J. A. Campbell of Inverawe, in a few words expressed his hearty sympathy with the present series of meetings; and the meeting was then closed by the Rev. Dr. McCrie pronouncing the benediction.

The commemoration services were continued on Thursday in the Free Assembly Hall and the Free High Church, but the proceedings were characterised by so much sameness that we have not thought it necessary to give any detailed report of them. The principal speakers in the Assembly Hall were the Rev. Principal Cunningham, Professor Lorimer of London, the Rev. W. Fraser of Paisley, and the Rev. Robert Gault, superintendent of the Free Church Popish Mission, Glasgow; and in the Free High Church, the Rev. Dr. Brown of Aghadory, Ireland, the Rev. Dr. Lorimer of Glasgow, and Mr. G. R. Badenoch; Some of the meetings appear to have been but thinly attended;—the afternoon meeting in the High Church not having more than a score of persons present.

CORRESPONDENCE.

For the “Monthly Record.”

In the “Abstract of the Proceedings of the Church of Scotland in Canada,” published in last *Record*, I was surprised to see that “an overture on union with the Presbyterian Churches” was adopted by the Synod, and my astonishment was not lessened to find my friend Dr. George the introducer of it.

Professor George was on a visit to Pictou not many years since, at a time when union with other bodies was much spoken of. Many of the readers of the *Record* were present at a Synodical meeting, held in St. Andrew's Church, Pictou. Those who were present will not forget with what glowing eloquence the Rev. Doctor did then repudiate the idea of a union between the adherents of the Church of Scotland and any other Presbyterian Church. Nor was his opposition to the measure less strongly expressed to private individuals than at the public meeting referred to.

With our present very limited information on the subject, and unacquainted as we are, with the arguments adduced in support of the overture, perhaps it would be unfair to pronounce a condemning sentence on those who introduced the measure, or on the majority that carried it through the Synod: there are, nevertheless, I think, sufficient materials to our hand, which with proper use, will guide us to a right conclusion. We have first, the startling *fact* that “Dr. George read an overture on a union between this Church and other Presbyterian Churches in this Province,” and we have another *fact*, that by a majority of 31 to 17, a committee consisting of “Dr. George, Dr. Clarke, Dr. Urquhart, &c., were appointed to consider the subject, and to be ready to meet with brethren belonging to other Synods to ascertain their views and feelings on the matter.”

Now the very notion of a union between two or more parties implies a mutual yielding of some distinctive peculiarity, and the choosing of some middle ground on which both parties agree to meet. The *coming* of the one over unconditionally to the other, is not a union, it is merely a joining; such as is done when a body of Christian people join another Church without any conditions. The adherents to the Free Church in Canada are more than those to the Establishment, and the U. P. Church is also there a respectable body. Dr. George is not fool enough to suppose these, or either of them, shall come over to his Church unconditionally; and he is surely too honest and straightforward a man to offer terms such as he knows will be rejected. We are therefore bound to assume that the Synod of Canada has arrived, not only at a conviction of the desirableness of a union with other Presbyterian bodies, but that, under such conviction, the Synod is determined, as a duty, to prosecute it to final issue upon some basis or other. Now I express not only my own views, but those also