

niously for gathering souls to Christ, and forming them into congregations, throughout the length and breadth of Canada. *That* will be a new and propitious era to the interests of religion in this land. And there is every reason to believe that it will be in delightful unison with a similar work in the sister Churches of Nova Scotia and New Brunswick, and of far-off Australia. Indeed, if we do not take care to keep clear of bickerings, these Churches will get before us in attaining the honours and benefits of Union. May there be a willingness in Canada to learn from them in part, by collating their bases with our own one, as to how the desired event may be happily realised and consolidated. And thus shall it appear that from the northern latitudes of British America to the antipodal Australian gold regions, the Spirit of the Lord has spread and guided a seeking for Unity among Presbyterian Churches, much younger than the parent ones in Britain, and now setting them an example to take down their walls of separation, and become a powerful compact organization doing a great work for Christ, and for counteracting demoralising infidelity, practical atheism, and the insidious and dangerous operations of Popery, ever plotting to thwart and overturn Protestant Christianity, of which the Bible is the great text book.

It will be readily admitted that the Union, which has now been so long under process, should be the subject matter of special and abounding prayer,—prayer in the closet, in the social devotional meetings throughout the Churches, and in the public services of Sabbath in the Sanctuary. But the question is, has it been really so, to any proper extent? I greatly fear there has been culpable forgetfulness here. Oh, if there had been more prayer, supplicating the out-pouring from above of a spirit of brotherly love and fellowship, the designed consummation would have been nearer at hand, nay, would have taken place ere now. However, as things are, when the Synods are on the eve of convening, and difficulties are looming up, there appears to be a very particular call for what the Apostle James designates “effectual fervent prayer” being offered every where, entreating from the Lord guidance and decision according to the mind of Christ. It is, therefore, anxiously suggested that on the first, or second Sabbath of June, just before the two Synods meet, earnest prayer for Union should have a marked place in the services of the day. And how good a thing would it be, if, during the Synodical sittings, there were particular prayer-meetings in the congregations; that while the members of Synod were deliberating, the people were imploring the God of all grace that their proceedings in the great business might be rightly directed, and brought to a successful issue. Moreover most suitable would it be that, in course of the first or second day of synod, there were concerts of prayer expressly for obtaining necessary divine influence from on high—necessary because without that heavenly influence no real good results as to Union will come. But in return to combined prayer, along with other means employed, it might well be expected that God would