

"Presbuteros," and with this article, as far as we at present see, it may be desirable for a time, to close the discussion on union. Nevertheless if any one wishes to reply to Presbuteros we would feel bound in fairness to open our columns for that purpose. But our own conviction is, that no great good can be done by continuing the controversy at the present moment, when circumstances seem to be so unfavourable. Not that we regret having discussed the question in our columns—far from it. Free discussion always does good; it is the opposite course that leads to mischief. All questions affecting the interest of the Church and people ought to be freely discussed; and every party in the Church has a right to be heard. We know that there are men, who would not only prohibit the publication of articles on certain subjects, but would, if they could, prevent people even from thinking about them. But "the day has gone past when thought can be kept down." We have every respect for the rights, privileges, and authority of the conductors of this journal—and well we may—but we should not arrogate to ourselves, the right of dictating to the people what subjects they shall discuss and what subjects shall be forbidden. Those who edit this paper should only determine the order and extent of a discussion—no more; to act otherwise would be to make our journal the mouth piece of a clique or party, whereas we wish that it should represent all parties in the Church. Regarding the conducting of this journal we may use the words of an eloquent divine who is an honour to the Church in Canada:—"means should be taken to call forth whatever of capacity there is in the Church, for the kind of writing required in a periodical. The leading men should supply articles from time to time as needed, all subjects being free, and difference of opinion allowed on points of interest to the Church. If both sides of a question are fairly represented, who has a right to complain?"

Some of our friends think, that we should not, editorially, give any opinion on matters of controversy, but should merely hold an even balance between contending parties. There may be something in this. But we confess that we do not see any reason why we, who have a good deal of trouble in conducting the paper should have our mouths shut, and be debarred from expressing our honest convictions as well, and as freely, as other people. What we write will carry no more weight than our readers

choose to give to it; certainly no more than the arguments are worth.

At present we incline to the opinion that the Union controversy should remain in abeyance until better times come round. We have, in the meantime, all of us, plenty to do in the work of the Church. The more effectively we work and the more good we do, the more anxious others will be to unite with us. All parties in the church have, we are sure, only one end in view, and one interest at heart, however much they may differ in their way of shewing this. The strengthening of our position, and the increasing of our usefulness, should employ all our energies. A noble field of labour lies open, in this province, to our ministers and laymen; would that we had the right earnest zeal and spirit to go in and occupy the Land, and so place the Church in the position which it should long ere this, have attained.

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We have received a letter from our correspondent "Geneva" complaining in good set terms of some remarks which we felt it our duty to make in this journal regarding his able, and, in many respects, useful, articles on the position and government of the Church.

He says that our pen is dipped in gall. This is a mistake. We use a patent writing fluid, into the manufacture of which, gall is not permitted to enter; hence that remarkable freedom from bitterness which is so characteristic of all the articles that flow from our editorial pen.

Speaking of the French mission and the lack of the necessary exertion on the part of those members of the Committee who reside in Montreal, he informs us that he has kept in his own house, for a considerable time, a young man driven from house and home on account of his conversion. For this exercise of Christian hospitality we very much commend "Geneva;" but he very uncharitably goes on to say that he doubts if any of the Committee in Montreal have done as much. Now we really cannot tell to what extent the hospitality of the Committee has been extended to converts; moreover, we are never likely to know, for to whatever extent this virtue may have been practised by them, we are sure the knowledge of it will be confined to themselves, instead of being published abroad.

"Geneva" severely remarks that our observations, referring to the money value of