

flex influence, or obviate the awkwardness and discomfort of union abroad and separation at home, so as not to give grounds again for the wonder of Dr. Hough, in regard to union in the colonies, in Ireland, while the sister Churches in Scotland were still divided (*que congruunt uni tertio non congruunt inter se*); or to verify in another sense the lines of Horace as applicable to our somewhat stern and stoical seclusion, '*Cumeta terrarum subacta, præter atrocem animum Catonis.*' \* \* \* I will not breathe one word here that may grate on the ear of any member of the Church of Scotland. I have found how hard it is to be perfectly fair and candid to men of other Churches; and who can read the life of one who was yesterday referred to so justly in this Synod—Professor Robertson—without admiration of such men and without the fervent prayer that with such men, still in such numbers in the Church of Scotland, the progress of light and love may one day permit us outwardly to unite the members and to gather up all of our Presbyterianism into one body. Still with us the Disruption is no calamity, but a great and precious fact in our Scottish ecclesiastical history, and in the history of the Christian Church; and how will it add new lustre and lightness to that great and memorable event, if it come in the providence of God to gather around its grand and rugged outline, the softened hues and lights of Christian union, as descending from some higher heaven, and revealing the image of that world of peace, where truth in all its strength and charity, in all its tenderness, are blended into one.

Dr. KING, now of London, but in earlier years a leading minister of Glasgow, delivered a most touching and powerful speech. We make room for the following outline:

Difficulties which are conscientiously felt are entitled to all respect; and if we should presume to disregard them, and overrule them by mere votes, we should be less likely to reduce differences than to multiply disruptions. In what I may now say, then, I would not be understood to make light of scruples, or to advocate haste. It would be a severer censure than I have the temerity to pass on the religion of our land, if I were to allege that all its demarcations are arbitrary, and that the many pious men who have respected them, had not some reasons, and even considerable reasons, for their distinctive professions. At the same time, all will admit that caution, good in its own place, may become evil through excess, and that we must not be so in love with the past or the present as to make it a rule of faith, and deprecate improvement. Let us ever remember, that among evangelical Christians the rule is union, and not merely an

essential but a manifest union,—such union as will evidence to the world the divinity of Christ's mission, and cause it to know that God had sent Him. What is the pervading apostolic counsel to disputants? Not dis-severance but forbearance—a constant and dominating effort to 'keep the unity of the Spirit in the bond of peace.' If such be the rule, the burden of proof lies with those who plead for exceptions; but we are apt to feel otherwise. We are prone to make the question this—Are we at liberty to unite? Till every shibboleth is got over, dare we allow ourselves this liberty? But the true and just question is—Are we at liberty to divide? and have we breakwaters strong enough to stem and to partition the river which 'maketh glad the city of our God.' Beyond our ecclesiastical framework, we have no difficulty in associating with other evangelical brethren. From co-operation with eminent men of the Free Church I have reaped only pleasant fruit, and it has seemed to me that I only needed more of such intercourse to find these fruits still more abundant and still more delicious. Enter our sanctuaries, and there is nothing in our worship to indicate its special connection. Even in our courts we aim at like ends by like means; and scarcely any differences are discoverable till we begin to discuss them. If these things are so—and the truth of the representation seems to me undeniable—then would not every disinterested observer draw from them the conclusion that we are doing injustice to identifying essentials, and under local or historic influences are allowing circumstances to be invested with adventitious consequences? But then we must not compromise truth! This has been the cry of every schismatic. But what if truth throughout all its grand constituents demands union! If we accept the religion of Christ as the word of the truth of the Gospel, what does it more earnestly enjoin upon us than to be of one heart and one mind in the Lord? Truth not only demands union, it unites. If we had more truth we should have more charity, and more of its assimilating manifestations—for faith worketh by love.—Where divisions have made English Presbyterians a weakness and a reproach, incorporation would immediately render us a respected power in the country. We should exert in England such an influence for good as Evangelical Dissent has already and confessedly exerted on the Establishment in Scotland. Presbyterianism on the Continent would hail such commendation to its principles, and invigoration to its alliance. The day of union should be one of jubilee. There is not a class in these realms, down from our gracious Majesty to her meanest subjects, but would hear its announcement, so clear, and loud, and thrillingly would its silver trumpets sound, and the moral effects