

(Continued from first page)

on the South. But one of the best lessons I was ever taught at school was that these are only imaginary lines. At best they serve to mark distinctions, only, between things on the earth. They divide nothing that is lifted above it. As I pass to and fro across these lines, I observe that God's pure sunlight is not divided by them. It is just as clear and sweet on this side, as on that. Nor is God's free air out in twain. It disregards our national distinctions, and breathes as balmily on the other side the border as on this. And when I come here and mingle my devotions with yours, and feel my Christian sympathies most intimately blended with yours, and yours with mine, I say blessed be God that Christ is not divided, but that the one Spirit who breathes upon you here is the self-same Spirit who animates us yonder.

I claim, indeed, that your Church and ours are one. We speak the same tongue, you put the *h* in "Shabbath," just as we do. The accent, idiom and whole dialect of the language of Oanaan I heard among you in my early youth, is the identical manner of speaking the heavenly tongue, which my brethren across the lines have learned in their American homes. There are little shades of difference I grant you between your Church and the Church in whose name I speak, but these differences are not so great as to prevent our being one. My eyes are brown, Sir, while my wife's are blue; my complexion is dark, while hers is fair. She is "perfectly lovely," while I am just as you see me, but for all this, one of your good and truthful men, pronounced us one some years ago, and one we were, and one we have remained. And so far as any difference is concerned, I see no reason why your Church and ours might not stand up together and join hands and plight mutual troth, and have you, Mr. Moderator, assisted it might be by our beloved Moderator, perform the simple ceremony, and in the name of God pronounce us one. And so perfect would the union be, that in a year or two it would be as impossible for a stranger to tell who belongs to which Church, as it is for me a stranger here, to single out in this Assembly the representatives of the various bodies that have coalesced to form this perfectly united whole.

But the old folks might have objections to our being wedded, and I am not sure but the degree of consanguinity is too close to admit of such a thing—yes it is. We are children of the same parent stock. So the relationship between us must be of another, yet an equally delightful, kind. And out of that relationship must grow the greatest blessings to the cause of God and man.

According to a beautiful old legend two brothers once owned harvest fields which lay side by side, in a certain part of Palestine. The grain was cut and the sheaves were standing thick on either field. As one of the brothers laid his head upon the pillow at night he said to himself, "My dear brother's family is very large, I fear he may not have bread enough for all. I will arise and go in the dark and carry a few of my sheaves over to his field." And that same night as the other brother laid his head upon the pillow he said to himself, "My dear brother's field is smaller than mine, I fear he may not have bread enough for his little household. I will arise and go and carry a few sheaves from my field over to his." And what was the surprise of each of the brothers to find that after having done this for several nights in succession, his sheaves were just as abundant as before. Neither of them could understand it, until one night the two brothers met on the boundary line between their fields, each carrying a great armful of sheaves. And the legend hath it that it was on the spot which marked their meeting place, that Solomon's temple was afterwards built. Oh it is when brethren of different Churches cherish toward each other the kindest thoughts and wishes while they labor in separate fields, that over the boundary lines that seem to divide them, the temple of truth and of God will be silently and grandly reared.

And now, Mr. Moderator, Fathers and Brethren, I have tried to discharge the pleasing duty assigned me. I have delivered over to you the ephah of parched corn in good measure. About the ten loaves and the cheeses I am not so certain. But it is less matter about them. You have already heard enough and to spare. And the milk and the honey of your goodly land will supply the lack of the cheeses.

I have not thought it necessary to seem to overwhelm you by giving you the number of our Synods and Presbyteries and Ministers and Communicants. You know that our Church is very large, and you rejoice with us in the fact. Nor have I deemed it necessary in this age of intelligent readers, to speak of the proceedings of our late General Assembly. I need only say that God is blessing us in the great work in which, in common with you, we are engaged.

I have listened with profound interest to all your discussions and deliberations, and must be permitted to say that I have not language at my command to express with such emphasis as I would wish, my appreciation of the calmness, the wisdom, the fraternal kindness, and true brotherly sympathy manifest in all your proceedings. I shall go back to my brethren to reassure them of what they already know well,—that Presbyteriaism in the Dominion is in wise and safe hands. And having fresh in my memory the never-to-be-forgotten scene of tearful joy it was my sacred privilege to witness here on yesterday, I am a thousand times more than glad to be able to tell them, that after all, there is no real cause to fear that the Great Shepherd of the sheep will allow a single one of your number to wander from the fold, or even to turn at all aside from the footsteps of the flock. I thank you for the patient interest with which you have listened to my words of personal greeting. As I leave you I bid you especially remember, that while the heart of the Presbyterian Church in the United States ever beats in unison with yours, there are certain cords of peculiarly tender affection strung between that great heart and yours, cords which vibrate with filial emotion as often as your name is mentioned, and attempt

to break forth in sweet strains as often as any account is wafted across to us of your continual prosperity.

Returning to my delightful portion of the Master's Vineyard,—happily situated as it is by the Canadian border, with the dear Church of my nativity to the northward, and the beloved Church of my adoption stretching away to the South,—as I long to have the best influence of both these churches with me in my toil, I shall often utter with new fervor the sublime old prayer—"Awake, O north wind, and come thou south; Blow upon my garden, that the spices thereof may flow out." And while we all on the other side the border will continue to labor on with increasing zeal and diligence for the building up of the towers and bulwarks and palaces of our own side of the city of the Great King, we will, at the same time, occasionally shout over to you the glad cry, "Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the North—God is known in her palaces for a refuge."

Peace be within thy walls and prosperity within thy palaces. For my brethren and companion's sakes I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

REACTIONARY OPINION REGARDING THE REFORMATION.

In harmony with the views of Mr. Ryle as set forth in his recent address on "What the Reformation has done for us," from which we gave copious extracts last week, we find the following well-considered and timely remarks in an address lately delivered before the Young Men's Christian Association of the town of Airdrie, Scotland, by Lord Moncrieff:—

"In some observations which I saw attributed to him the other day, Cardinal Manning, of whom I should wish to speak with all personal respect as a man of intellect and culture, said that the people of this country had for three centuries been deprived of their birthright—meaning the Roman Catholic Church. Now, in saying this, the Cardinal made one historical mistake. The people of this country were not deprived of anything at the Reformation. It was their own act—an act of which they have not repented, even to this day. (Applause.) For reasons which seemed to them so cogent as to be worthy of danger, and even to death in their support, they threw off the yoke of Popery, and have sternly resisted any attempt to reimpose it. It is in vain to speak of this great event as if it were the fruit of violence from without. It was a movement which, although in some respects accidental as to time or circumstance, was the culminating of deep and earnest conviction on the part of the nation of England, as well as on this side the Tweed, that the continuance of the system they rejected was incompatible with their most cherished interests. I do not complain that a Roman Catholic takes a different view, because of course he must do so to be consistent. I complain not of the attacks from without, but of the hesitation, and doubt, and tampering within—of two classes of opinions, one within the professing Protestant pale but tending to Rome; the other also within the professing Protestant pale, but tending to free thinking—the one making light of the differences between Rome and Protestantism; the other regarding both as equally bigoted, equally intemperate, and equally intolerant. I think that is a reactionary opinion of a very dangerous and a very ungrateful kind. If those who hold these opinions only open that page of history which I have been recommending, and see the progress of the human race since the Reformation, and enquire whence sprang the impulse to which any progress is attributable, I think they would find good reason for not tampering with the great principles which our forefathers contended for and triumphantly carried into effect. They were simply these:—The Word of God in the vernacular, the right of private judgment, liberty of speech, liberty of action, constitutional freedom, the principle of toleration, the spread of education through all ranks, and last and greatest of all, what to a certain extent is only in its dawn among us at this moment, that social sympathy which binds man to man and class to class, and makes an electric chain that runs from one end of the community to the other. (Applause.) I also intended to-night to have said something as to the ecclesiastical policy of this country—I mean Scotland—and to have illustrated the wisdom and the foresight of those who laid the broad foundation of the Protestant faith in Scotland—the thorough nature of the Reformation and the perfect and symmetrical plan on which our original ecclesiastical polity was founded; and I should also have taken notice of reforms that have been suggested—not certainly improvements to my mind—but new creeds, new confessions, down even to a movement which I don't suppose is very general, but which apparently is very earnest in the quarters where it is entertained, that either the sermons should be shorter or there should be no sermons at all. (Laughter.) All these are interesting subjects, regarding which I may have something to say at another time. Meanwhile, my object has been to give to the young men who form this association a ready means—without great learning, or great scholarship, or great study—of satisfying themselves as to the fruits of the opinions of which I have been speaking, and I am perfectly certain they will find nothing more consolatory, or tending more to fortify their faith, than the course of study I have been recommending. (Loud applause.)"

All the thoughts of worldly men are employed, all their care is taken up, all their time bestowed, all their means spent, in purchasing, or some way procuring unto themselves (as they call it) a fortune, an estate of land of inheritance or lease for term of years or life; all which are yet subject to a thousand calamities. Let us then rather look after heaven, and labour for the state of grace, which is past all hazard, being assured unto us by the handwriting of God, and the seal of His blessed Spirit; an estate not for a term of years, but for eternity; an estate that is subject neither to the

corruption of moths, nor bankrupt debtors, nor plundering thieves and robbers; but such as cannot be spoiled by hostile invasion, nor wrung from us by power, nor won by law, nor mortgaged by debt, nor impaired by public calamities nor changed by kings and parliaments, nor violated by death itself.

Official Announcements.

MEETINGS OF PRESBYTERIES.

QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.  
PARIS.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational payments to the Presbytery fund are payable at this meeting.  
BARRO.—at Brasovbridge, 1st Tuesday of August, at 7 o'clock.  
WHITBY.—The Presbytery of Whitby will meet in St. Andrew's Church, Whitby, on the third Tuesday of July, at 11 a.m.  
TORONTO.—In the lecture-room of Knox Church Toronto, on the first Tuesday of July, at 11 a.m.  
HAMILTON.—The next ordinary meeting will be held in Central Church, Hamilton, on the third Tuesday of July, at 11 o'clock a.m. Commissioners of elders will then be required for the next year.  
KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 3 p.m.  
BROOKVILLE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.  
PETRARBONO.—At Millbrook, on the second Tuesday of July, at 11 a.m.  
CHATHAM.—In St. Andrew's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a.m.  
OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 3 p.m.  
SAUGEN.—At Mount Forest, on the second Tuesday of July, at one o'clock p.m.

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