

leges—a truer conformity to her standards—a fuller acting up to her obligations as a Church of Christ.

Nor shall we be tempted here to do more than simply to advert to the separation of friends in more recent times; and the withdrawal of those who once were her children, who left the family mansion (so to speak,) and, though adhering to the same old standards of belief, set up separate communions for themselves. We know not for what inscrutable purpose in his holy providence, God hath permitted such an experience to the Church and the Land of our Fathers—an event apparently to be deplored, in view of the distracting influence of divisions among the followers of the same Lord. We desire not to judge any man. Where worthy and good and pious-minded men differ, to the accomplishment of a walking no longer together by the same rule, we would deal tenderly with convictions different from our own in such matters, and with a procedure that we might think unnecessary, or which might have been avoided. But, true to our own convictions of duty—while conceding to others the right to act for themselves; and while ready to accord to them the honours of a common spiritual ancestry with ourselves; and a share in the inherited glories of the Reformation, in which they glory as well as we—whether their secession from the Church of Scotland have been of the past or of the present century; and while regarding as brethren still those who retain the same Standards, the Confession and Catechisms in which our common Presbyterianism is symbolically embodied; yet whilst willingly conceding all this, we claim for the Church of our Fathers, after all her

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