

1844. He has never ceased to admit that his feelings have been all with the other body, and he might well say as he saw his work of breaking up our Church approach completion, "No man has more reason than I have to rejoice." But the work is not completed. Those who remain will go on to build up the broken walls of Zion, and, with God's blessing resting upon them, will confront the clamours and misrepresentations to which they are exposed. When the dust which has been raised has subsided, men will begin to see clearly and to appreciate the self-denying conduct of the few courageous men who were neither to be cajoled nor frightened into violating their sense of duty.

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REASONS FOR THE NEW DISRUPTION.

When a Church is to be swept out of existence as a separate body, it certainly seems due to those who have been connected with it, and whose love towards it remains undiminished, that at least plausible grounds should be given for its removal. Have these been furnished?

The only taking reason is that in country places there is a waste of power, two congregations being maintained where only one is necessary. But how far is this true? We have had a somewhat wide experience in country districts, and we venture to say that a more fallacious statement was never brought forward. We have known charges kept up for years (we do not now refer to those of any one denomination in particular) in which one minister had the whole field to himself, and yet in such favourable circumstances (according to the new views of duty) there was a languor, an inertness, that not only produced no fruit, but actually deadened every effort. We have known the drowsiness of such a locality invaded by the entrance of another labourer, and the face of things change almost immediately. To use the simile of the minister of Sherbrooke, the two dry sticks produced heat and warmth by the effect of friction. What neither could do singly was done when both were placed in competition. There was a shaking of the dry bones as in the valley of vision, and the Sleepy Hollow was filled with activity and good works.

But there is another view of this reason which we must not be blind to. It has been taken for granted that the moment the paper consummation of union takes place, all divisions will be healed. What has been the experience elsewhere? In Australia, even by the evidence of Mr. Charles Innes Cameron, who conscientiously tried to make the best of it, such has not been the case. Has it been so in Canada in respect to the two branches of the Canada Presbyterian Church? Is it not a notorious fact that the adherents of each branch keep as separate now as they did before they were nominally joined? Not to speak of other cases, which we could easily do, what took place in Montreal lately? Adherents of Erskine Church, originally a congregation of the United