

ings of the Synod of the United Presbyterian Church, as by far the most important ecclesiastical event that has happened in Scotland since the Disruption, perhaps even more important than the Disruption itself. But I should like that our brethren and friends here and throughout the country, should very deeply ponder, as in the sight of God, the singular solemnity and responsible position which we now occupy. I believe, one thing is perfectly clear, that a step has now been taken by both of these Churches from which there is no going back—a step has now been taken which is irrevocably in this sense that we never can recover the position which we have occupied separately from one another exactly as it was before. We may go forward, and attempt to consummate a union, and we may fail.—Will anybody say that after this night's proceedings, viewed in connection with the proceedings of the sister Church, it will ever be possible for these two bodies to resume again exactly the same position with reference to one another or within themselves, that they occupied before these negotiations began?—Sir, it is impossible in the nature of things, if we are compelled to go out of this attempt at union, acknowledging it to be a failure, but that we must of necessity come out of it standing in very different relations to one another from those in which we stood before the attempt was made. Nay, Sir, we must come out of it, I am persuaded, with elements of evil among ourselves that could not possibly be overestimated. I feel that this is one of those steps which having been taken pledges us, unless God in his Providence manifestly interposes, to go through with it, to go forward with it. Speak unto the children of Israel. Though the sea be before and Pharaoh's host behind, speak to the children of Israel that they go forward.

EFFECT ON THE ESTABLISHMENT.

We may be under a temptation to magnify in a temporal point of view the advantages of this union; we may be under a temptation to dwell upon the moral power and immense influence which this union would give to the dis-Established Churches of Scotland—this Free United Church of Scotland, not only in this country but over the world. But I look forward to the future not merely as holding out very bright prospects of increased power and increased influence, but as involving very grave responsibilities; and I would desire our friends looking upon this union and anticipating the future, to anticipate it in that spirit, for if it should please the Lord to make us who have been two separate Churches in the land and bring us all together, I hope not a solitary brother on either side left behind—if it should please him thus to weld us into one, can we doubt that it will be for some great work

connected with the glory of his name. Sir, if I could venture to hope that within a few years this blessed consummation could be reached, and a Free United Church of Scotland, thoroughly Calvinistic, thoroughly Presbyterian, thoroughly non-established, set up in the land, prosecuting zealously the ends which each of the two Churches is now prosecuting, as regards both home and foreign missions,—I say, I cannot doubt that an influence would be exerted, not only upon the whole community generally, but, I will say, without offence, on the Established Church itself. If we could present to Scotland, and to the Established Church, the spectacle of a great body, united upon Scriptural principles, for prosecuting the word of God, not distracted about matters of form and ceremony,—not led away by the temptation of an alliance with the broad Church over the Border, but prosecuting steadily the Lord's work, according to the good old notion of the Calvinistic Presbyterian Church, our brethren would become ashamed of these gew-gaw novelties they seem to be desiring, and I am persuaded also, that in that establishment, if such a spectacle were exhibited, their professors of theology, instead of cultivating the intimacy on theological ground,—even of the Maurices and Stanleys, and others of the Broad Church across the Border,—would be right glad to come back again to old Scotch theology.—This seems to me a bright anticipation, if we can, by the blessing of God, exhibit in this country a united church such as we hope to see formed,—a church herself prosecuting, undisturbed either by divers winds of doctrine, or by diverse winds—what shall I say?—by diverse winds of the organ. And if we could present such a Church in Scotland, I believe that we should see a speedy end put to influences which I must say at this moment fill my mind with the deepest alarm, for I cannot look at the Established University, and the men who are presiding over the theological training of students, but with the very deepest alarm. For if unsound views or latitudinarian principles begin in the Established halls of the country, they will not end there. They will pervade other bodies, and I believe that nothing will check the progress of such evils as these so effectually as this very union which we are now proposing. It would make us heart and hand united, shoulder to shoulder, in maintaining the old truth, and standing on our guard against all novelties.

We could fill many pages with matter which our readers would peruse with delight and edification; but we must conclude. After a careful perusal of the discussions on this subject our conviction is that a very few years—fewer than many of our readers