

speak not of actual, official union: I have no wish to force it. There may be large co-operation without incorporation, and if we acted together as though united, that is union in its essence. Undoubtedly, however, we should aim at more, though not precipitately and mischievously. There is one Church above, a glorious Church, not having spot or wrinkle, or any such thing—and our prayer must be, that God's will be done on earth as it is done in heaven. Identity, then, is the end we have to set before us, however remote, obstructed, bedimmed it may seem in the distance. And, if it were attained, how great would be the attainment! Apart from consequent power for good—and we all know that union is strength; at least, we have plentifully experienced that disunion is weakness—apart from augmented capabilities of usefulness, the immediate moral effect of the consummation would be incalculable. It would vibrate to every class, interest, and shore. And shall it not be so? We do not feel at liberty to unite. And do we feel at liberty to divide? And dare we in sober earnest assert, that differences are formidable when compared with agreements? We all praise union. If aspirations for it were earnest, surely the will might find a way. In approaching it the usual course has been to begin with discrepancies, and make a settlement of them preliminary to junction. I would reverse the order. I would begin with agreements. I would ascertain what these agreements are, and what joint action they admit of. And if we did so, I think the flood of affection would swell: I think a tide of unity would rise: and that such floods and tides would carry us over the difficulties—that these difficulties would soon become sunken rocks, so deeply sunk that no keel could graze them, no eye perceive them, scarcely a fathom-line reach them. And thus, borne up and borne on, we should enter with buoyant joy the fair haven of Christian concord.

When I mark the invariable spirit of joint public meetings—when I note their cordial response to every amicable sentiment, I am tempted to wish that our people in England—as the people of two denominations once did, under like circumstances, in Scotland—would demand a healing of breaches—would insist on the good and pleasant spectacle of brethren dwelling together in unity. And if we are still for a time to occupy different tenements, require them to preserve at least the symmetry of Zion, built as a city compactly together. If varieties we must have, why not unity in variety? if a dozen tribes, why not one Israel? if distinctive bands, why not one army advancing unitedly for the discomfiture of crime, and the conquest of Canaan? Onwards! onwards! together onwards! for fights of faith and blissful victories. The claims of neglected millions demand it of us. Accumulating facilities demand it of us; and the infamy of guilt will rest on our heads and memories if these claims are disregarded and these facilities are lost.

Is it really so, that the Presbyterianism of London—of England—is for alliance? Prevalent opinion is influential: is all its influence for love and brotherhood? Then let its might go forth to unite the distant and animate the dormant. As the air, warmed by the sun of tropical regions, mounts into the sky, and travels in celestial paths to shaded valleys and frozen zones, mollifying rigours and widening the realms of life and beauty, so may our love-warmed atmosphere go over the earth to elevate its spiritual temperature, and neutralise its moral winter. And whereas the natural sun, with measured strength, effects imperfect good, may the Sun of Righteousness, arising with healing in His wings, beam forth Omnipotent beneficence—more and more irradiating the means of grace to us and to all, till icy barriers there shall be none—antagonistic zones there shall be none—jarring temperatures there shall be none—but the wide earth shall be one garden of the Lord, recalling the Paradise of Adam—resembling and foreshadowing the Paradise of God!

Great hopes are entertained at present of a Presbyterian Union in England; and we see no reason why they should not be realized. The object is one for which every good man must ardently long and