

these reasons a dissentient Episcopacy is almost unknown. On the other hand Presbyterian denominations are numerous. Time would fail me, and the reader's patience too, if I hazarded the briefest summary of their names, annals, and discriminating features.

And yet these statements, unexplained, would be very fallacious. The Presbyterian Churches of any magnitude in Scotland are three in number. For purposes of instruction and worship, they are in a great measure one church to the country; and their office-bearers present a combination of action and parity of footing in great public movements, unknown to the Church of England, with its ostensible unity. I am safe in saying that the distinctions of Low Church, and High Church, and Broad Church, within the English Establishments, are far wider chasms than the accomplished separations of our Scottish Presbyterian communions.

It must be added, that Presbyterians have been settling differences of late. Not a few ministers and congregations have coalesced with the Free Church. The United Presbyterian Church is an amalgamation of three bodies. Evangelical Pre-byterians generally have united in Australia. The Free Church and the United Presbyterian Church have united in Nova Scotia, and are uniting in Canada. The like union is approaching in Scotland. Retarded it may be; prevented it cannot be. A change so great as the union of the Free Church and the United Presbyterian Church will carry with it, when it comes, other changes. The ecclesiastical state of Scotland would then be too anomalous to last, and must induce further identification—not constrained, I trust, but spontaneous and friendly. And should it be so ordered in Providence, how striking will be the ordination! Scotland has had a series of secessions and disruptions; and, how amazing if the end of all be *Reunion*—the recasting of many churches into one Church—a Church truly national—national in the sense of embracing the great bulk of the nation—covering the land from shore to shore with the realized conceptions and supplications of reformers and martyrs! I shun all dubious discussion, and raise here no question of principle. I point simply and exclusively to the tending of events. If any taunt us with the dissensions of Presbytery, I point to its pacifications—great and growing—demanding joy in the present, and inspiring the blessed hope of seeing good upon Israel, and peace upon Zion.

And what of England? Is it to be ignored in the peace? Is it to be in our case a sort of reserve battle-ground for prolonging the use of swords, muskets, and war trumpets, becoming elsewhere obsolete? Shall it—to change the figure, and speak mythologically of behaviour only befitting mythology—shall it be a species of Presbyterian *Æolia*, where stormy winds shall continue to exercise themselves, and driven from other regions, too long desolated by them, perpetuate the reign of turmoil and confusion? I hope not. I believe not. If there be a country in all the world where conciliation is pre-eminently needful, and pre-eminently dutiful, that country is England. Nowhere else is a National Church so powerful—blended as it is with the greatest aristocracy in the world. That any other societies may live and labour spiritedly beside it, their mutual and cemented friendship is indispensable.

Nowhere else is a National Church so likely to be profited by extrinsic stimulus. More powerful than Papal Churches, it is also more impressible: and vigorous evangelism without it would be the surest antidote to any Romanising or Rationalistic tendencies within it.

No country ever swayed an influence like England. The oppressed in all lands look to it for succour. But we have seen that in other lands Presbyterians are numerous. Yet, not a few of them are impeded or oppressed. Churches cannot be multiplied; synods cannot be held. And how much enhanced would English influence be to them if they found in it more sympathising brotherhood with a general enlightened humanity?

Two courses are open to us—to try how much harm we can do to one another, or how much good to England and the world. The former experiment, I fear, has been tried sufficiently already. Now, let the latter have its probation. I