

the cause of Christian unity and Christian love, and the separation they too often make between those who ought to be united in spirit, and who have hitherto been not unfrequently actually joined for years as companions and friends. The tone which is adopted by publications, which are the organs of various party opinions amongst us, show how keenly disputants, once excited, will deal with each other. The differences consequent upon the Disruption in the Scottish Church called forth great bitterness of spirit and much mutual recrimination at the time. But it seems to me that there are indications of a better spirit, and that there is more tolerance and more forbearance on religious differences amongst Scottish people generally. I cannot help thinking, however, that at no period of our ecclesiastical annals was such language made use of, and even against those of the highest place and authority in the Church, as we have lately met with in the organs of the extreme Anglican Church party. It is much to be regretted that earnest and zealous men should have adopted such a style for discussing religious differences. I cannot help thinking it is injurious to Christian feelings, of love and Christian kindness. It is really sometimes quite appalling. From the same quarter I must expect myself severe handling for some of these pages, should they fall into their way. We cannot but lament, however, when we find such language used towards each other by those who are believers in a common Bible, and who are followers and disciples of the same lowly Saviour, and, indeed, frequently members of the same Church. Bigotry and intolerance are not confined to one side or another. They break out often where least expected. Differences, no doubt, will always exist on many contested subjects, but I would earnestly pray that all such differences, amongst ourselves at least, as those which injure the forbearance and gentleness of the Christian character, should become 'Scottish Reminiscences,' whether they are called forth by the opposition subsisting between Presbyterianism and Episcopacy, or whether they arise amongst Presbyterians or amongst Episcopalians themselves. . . .

"As a Scotchman, by descent from Presbyterians of high moral and religious character, and as an Episcopalian by conscientious preference, I would fain see more of harmony and of confidence between all Scotchmen, not only as fellow-countrymen, but as fellow-Christians. When I first joined the Episcopal Church the Edinburgh Episcopal clergy were on most friendly terms with the leading clergy of the Established Church. Every consideration was shown to them by such men as Bishop Sanford, Dr. Morehead, Rev. Archibald Alison, Rev. Mr. Shannon, and others. There was always service in the Episcopal chapels on the National Church communion fast-days. No opposition or dislike to Episcopalian clergymen occupying Presbyterian pulpits was ever avowed as a great principle. Charles Simeon, of Cambridge, and others of the churches of England and Ireland, frequently so officiated, and it was considered as natural and suitable. The learning and high qualities of the Church of England's hierarchy, were, with few exceptions, held in profound respect. Indeed, during the last hundred years, and since the days when Episcopacy was attacked under the term of 'black prelacy,' I can truly say, the Episcopal order has received far more severe handling in Episcopal England than it has received in Presbyterian Scotland. I must think, that in the case of two Churches where the grounds of *resemblance* are on points of spiritual importance affecting great truths and doctrines of salvation, and where the points of *difference* affect questions more of government and external order than of salvation, there ought to be on both parts the desire at least to draw as closely as they can the bonds of Christian charity and mutual confidence. I believe it to be very painful to Scotchmen generally, whether of the Established or Episcopal Church, that the Presbyterian Church of Scotland should be spoken of in such terms as have lately been made use of. Scotchmen feel towards it as to the Church of the country established by law, just as the Anglican Church is established in England. They feel towards it as the Church whose ministrations are attended by our gracious Sovereign when