

not the same, however, in every particular case: because it is a conscious and not an unconscious life. Whenever you want to organize the church, there is always a class that raise an outcry in favour of the superior importance of religious life; just as there are others who, when you insist upon life, cry out in favour of organization. But in this matter wisdom is justified of her children. Life is the first essential, organization is the next. These two things are so far from being incompatible that, wherever there is life, it must develop itself in an orderly form. We must have system, and it is every man's duty in the church to lend his energies to this end. It should be thoroughly understood that a Church without system is a Church without life.

The next effect of Church life is an impulse in the direction of foreign missions; but then it must be spontaneous. The natural plant grows and spreads its seed spontaneously throughout the land. There ought to be no artificial excitement, no elaborate combinations, to produce foreign missions. Laborious attempts to create a foreign mission, for its name and glory or its reflex influence upon the home field, are sure to end in disappointment. We ourselves have been enabled to pursue a right course in this matter. We waited for years; and the fact that we had to wait simply showed that the time had not come. Since we entered upon our mission, we have sent a brother that we could ill spare, to the farthest verge of this great Empire of the West, an accomplished young minister to India, a most useful Gaelic minister to the islands of the sea, and we are about to send another to the same interesting field. But such results are *significant* only when they come from the impulses of life under the guiding providence of Him who controls the hearts of men, and can provide labourers for His work when He pleases.

Another effect of life is a growing spirit of catholicity. Life is love. The Christian Church in its foundation, its principles, its precepts, its institution, its membership, and its consummation, is an embodiment of love.

It is a common belief that separations are evidences of life, and so, in one

sense, they are. They are an evidence of the vigour and activity of the old man with his affections and lusts, but, that they are an evidence of true Church life, would be difficult to prove, either from the New Testament or from the nature and facts of the case. Schisms have developed an unnatural excitement—an unhealthy kind of life; but a life which has overrun society with a flood of bitterness and unhappiness. While church extension has been an unforeseen effect, they have produced no good effect upon that charity which is the greatest of all the graces, and endureth forever. They have generally resulted from disputes and discussions on ecclesiastical polity and details of administration. An extreme sensitiveness on such matters is no sign of life, but the contrary. Life is love, and these separations have resulted not from love, but from hatred, variance and emulation.

Hence I observe, that with returning life, love is again in the ascendant, and the fountains of tenderness begin to overflow. For the divisions of *Reuben* there are searchings of heart. The true Christian loves every other true Christian. He sees in him the image and superscription of his God. He loves him not as an Episcopalian or a Presbyterian, but as a brother. Hence anything in the shape of a desire to acquire, through union, Presbyterian power and ascendancy, stands self-condemned. A union movement of that kind sinks into a contemptible manœuvre. A union movement should result from a reviving piety in the Church, and should breathe a friendly spirit towards all Christian denominations. A union agitation, which is the result of an artful, aggressive policy on the part of keen Presbyterian propagandists, who withdraw their affections from the Catholic Church of Christ, covers feelings and passions that condemn it, and deserves neither encouragement nor success.

It is very reasonable, however, that Presbyterians, owing to their common origin, principles and interests, and the opportunity of easy incorporation which their great similarity affords, should regard one another with a peculiarly friendly eye. And when this regard springs from a truly Catholic spirit—from love and mutual respect—it is a