

Froude in his address on Calvinism remarks: "There are epidemics of nobleness as well as epidemics of disease." So, we may observe that at some periods epidemics of disunion prevail—at others, epidemics of union. Even a superficial observer of the signs of the times may discern that the present era is marked by a strong yearning for re-union among Presbyterians in every part of the world. May we not hope as well as pray for the day when Pan-Presbyterianism, no less than Pan-Episcopacy, shall see its scattered members assembled in one great family-gathering! In the Australian Colonies the Scottish immigrants sought for a time to reproduce in that remote continent the walls of division which separated the several sections of Presbyterianism in the land of their birth: but ere many years their national common-sense and Christian patriotism taught them that they owed allegiance to their new home as well as loyalty to their old, that they must live for the future and not for the past. A calm survey of the religious destitution sure to end in practical heathenism, that prevailed in the districts into which settlers were pouring, constrained them to sink their differences and form a phalanx of workers combined to battle with the common foe and more effectually overtake the spiritual wants of their countrymen in these new settlements. The result of this movement has been not merely union but unity—amalgamation as well as incorporation. In the United States the great river of Presbyterianism, which upwards of thirty years ago had divided and branched off into separate channels, last year became again a united and thus more powerful stream, imparting fuller and fresher currents of life to the country which it waters, and has thus been rendered a mightier power for the evangelization of that vast country. And now Canada has caught the epidemic.

For several years the opinion has been silently gaining strength from East to West, that the time had arrived when the differences that kept apart the two great divisions of Presbyterians should cease, and that henceforward they should carry on their great work as a united body. There had been a "time" for disruption, and Providence had evolved good from it; now was the "time" for reunion, and the same Providence appeared to be opening the way for a happy "repairing of the breaches." In many places, more especially in embryo towns and frontier townships, there might be seen a state of things which was a reproach to Presbyterianism and a scandal to religion. Two rival causes planted side by side struggled for existence. And what was the