

isters and 21,598 congregations, "whose creed is in harmony with the consensus of the Reformed Confessions," who, in other words, stand honestly by the Old Faith. It is a matter of history how harmonious that gathering was in its adherence to the old faith formulated at Westminster. So cheering the harmony that the gathering is to be repeated in Philadelphia in 1880, two years hence. But inasmuch as the Presbyterian Churches of Scotland specially, have been of late agitated by "the noisy turbulence of a mere handful of their ministers," it is well here to quote the very recent words with which two of the Moderators dissolved their respective courts. The Rev. Principal Tulloch, in his closing address before the General Assembly of the Established Church of Scotland, said:—

"The Westminster divines may have handled certain lines of thought with a rigidity of logic which is repulsive to our generation; but its great lines of doctrine, as has been said, are those 'which run through all the Christian ages,' and re-appear in the theology of all the branches of the Catholic Church. Its ignorance of this true character of the Westminster Confession that seems to lie at the root of much that is said against it, and of the schemes for its revision which have been agitated elsewhere. It never seemed to me in the nature of the case that these schemes could be successful, and the issue is very much as I anticipated it would be. Our national Protestantism, which is older than the Westminster Assembly, is yet welded with the results of its labour in a significant and inextricable manner. The theological fabric which it built up with many arguments—here it may be in excess and there in defect—is too compact to be remoulded according to modern fashion. Surely in such circumstances the true remedy is not to attempt to pull to pieces and refit this fabric, but to make clear the spirit and sense in which the Confession is to be received."

The United Presbyterian Synod, in its meeting in May, decided unanimously for the essentials of the Confession of Faith, though it deemed it well to append notes to some of its statements. The Free Church Assembly, while differing on minor points in Mr. Smith's case, was unanimous in its expression of loyalty to the Confession. Its venerable Moderator, the friend and companion in a journey through Palestine forty years ago of the sainted McCheyne, thus, half in jest and half in earnest, referred to the tendency of youthful minds to disparage the old prophets and the old faith:

"At that meeting of the General Assembly there had been before them some anxious questions bearing upon the Word of God as the infallible rule of faith. No questions could possibly be more momentous; but it was not for him in that