

PREFATORY NOTE.

THE following paper is submitted to my fellow-labourers in the work of Christian instruction, in the hope that it may be of service in the way of calling attention to the important subject to which it refers. It was originally prepared, about a year ago, for the Ministerial Association of Centre Wellington, and was afterwards read at the Annual Meeting of the County S. S. Teachers' Association. It is now published in accordance with a desire expressed by the latter Association, whose membership includes all the members of the Ministerial Association. Any hesitancy I had in complying with this desire has been removed by consultation with a friend, who occupies a prominent position in the Presbyterian Church, and for whose judgment I have such respect, that, had he expressed any doubt as to the propriety of the publication of the paper, I would probably have given up all thought of it.

Having, in view of publication, looked into the books on the subject that I had ready access to, I did not find anything in them of such a nature as to suggest any modification, even in expression, of the views presented in the *first* part of the paper. It is therefore published, almost word for word, as it was read. I could not, however, refrain from giving, in a note, some extracts from Haliburton's "Essay Concerning Faith," a short treatise of permanent value, in which a man of a high order of intellect and of great reasoning power, handles the subject of the internal evidence in such a way as to show how well he knew, as a matter of personal experience, that, notwithstanding his intellectual superiority and the extent of his acquirements, he was on the same level as the unlearned Christian, in respect of the grounds of a full persuasion of the divine origin and authority of the teachings of Scripture.

The *second* part having been at first written somewhat hastily, I felt that I could not present it to the public, without such a measure of expansion as might remove the offence arising from the disproportion between the two parts of the paper in its original form. In accordance with the suggestion of the friend referred to, I have appended a note on Hume's Argument against Miracles; and, lest any one should think that I wish to evade by mere strength of assertion a difficulty that, in these times, is the chief perplexity of many sincere Christians, I have added a *third* note, containing two extracts which, I think, candid readers will regard not only as sustaining the assertion of the text, but as illustrating the fact that, while some minds are open to conviction in reference to Divine revelation, other minds are fast closed against it.

ELORA, May 15, 1883.