

The Presbyterian.

John McTear

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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"THE CANADIAN PRESBYTER."

The article in last month's number of the *Canadian Presbyterian*, headed "The Presbyterian," is obviously intended to be a stunning reply to the strictures in one of our recent numbers. One of the conductors of that periodical has, no doubt, been regaling himself in the interval with the belief that we are completely shelled. We survive the noise and smoke of his projectiles, and appear again in a defensive attitude, conscious that we are not abandoned by those able supporters, truth and justice.

In February we quoted some unprovoked and unfounded statements from the January number of the *Presbyter*. Two sentences we again place before our readers.

"We fear that in that community," (the Church in connection with the Church of Scotland,) "the feeling for the most part is all the other way," (of union), "and that we shall have to contend with them for our own ground against the pecuniary resources which the Church at home and the Clergy Reserve Fund has put into their hands for the purpose of aggressive extension. We, it is true, need not fear these unspiritual weapons, knowing that they carry with them a fatal influence upon the liberality, independence, and spiritual life of congregations."

We see no reason to modify any of our former observations upon these statements.

We affirmed that to use such language is to assert that we do not possess the confidence of its author or of the Church to which he belongs, if he represents their sentiments correctly; that to them we are objects of suspicion and distrust. What other inference, we ask, is deducible from his fear that our feeling is for the most part all the other way, from his allegations that we are supplied with pecuniary resources by the Church at home and the Clergy Reserve Fund for the purpose of aggressive extension, and that we have all our lives long, for that is in fact, the real extent of it, been subjecting ourselves to the fatal influence which unspiritual weapons carry along with them? The writer, whose signature is "K," wishes he could see a prospect of union with us. However laudable the wish, the prospect of its gratification is utterly impossible to a man with his fears and beliefs. How could he unite with aggressors upon the fold to which he belongs—with a Church paid, as he believes, to carry on the work of aggression? How could he have anything to do with a community which must by this time, according to his representation, be utterly destitute of liberality, independence, and spiritual life? His wish to see the prospect of a union in the circumstances and with the parties he thus describes, must be one of those strange phenomena, which philosophers only can ex-

plain, but which is altogether beyond the comprehension of ordinary mortals.

In our former article we denied that the Church at home and the Clergy Reserve Fund have put pecuniary resources into our hands for the purpose of aggressive extension. No other course was open to us then; no other course is open to us now. We renew our denial. The writer in the *Presbyter* has made the offensive statement. The burden of proof lies with him, and, if he had only a little of that manliness which he misses in us, he would not have written so long an article in reply, without condescending to substantiate his allegation. Let him produce his proof, or bear the inference to which we are entitled respecting himself and the design of his statement. We understand him to say that the purpose for which we get money from the Parent Church and the Clergy Reserve Fund is to carry on the work of aggressive extension upon Free Church territory, and among Free Church adherents. Let him either say that we misapprehend him and tell us what else he means, or furnish us with his proof. In his reply he says, "we noted also the use for the purposes of aggressive extension which that Church was making of the Home and Clergy Reserve Funds." No, Mr. "K." you did not note the use, but you declared in the most unqualified manner that aggressive extension is the purpose