

not be disposed to attach much importance to the objection of a school boy against the *Principia* of Newton, if he were to say "there are some things in this book which are plain enough, but there are many things which I can not comprehend;" and why should the fact be looked upon as a weighty objection against the Scriptures that there are statements and doctrines which man does not fully understand? Is it strange that in a revelation of the infinite and unsearchable there should be that which is beyond the comprehension of the mortal and finite? If the Bible had no strange, incomprehensible things in it, how unlike would it be to God's other books—how different from the volumes of Creation and Providence! Every thinking man knows we live and move and have our being in a world of mystery, and if the fact that there is that which we can not comprehend in a revelation were a valid objection against its divinity, well might we say "God has not spoken either in the works of nature or in the preservation and government of the universe." We feel disposed to say to the sceptic, who grounds his opposition to the Bible on the fact that there are mysteries in it, "Are there no mysteries in the world around you? Explain to us the machinery of the stars, and tell us not only that all matter gravitates, but what that principle of gravitation is which causes the ripe apple to fall from the tree, and the planets to move in their respective orbits; explain to us the nature of that bond which unites the soul of man to its earthly and perishing tabernacle, and the deeper phenomena of animal and vegetable life; explain to us the mysteries of the earth on which you tread, and the ocean on which you sail, and the sky on which you gaze—nay, explain to us the mysteries even of a blade of grass, and a grain of sand, and a drop of water, and we shall explain to you the mysteries of the sacred volume."

(To be concluded in our next.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We mentioned in reference to the Irish Associate Presbytery, of whose reception into the United Presbyterian Church we have given an account, that they were in the habit of singing only the metre version of the Psalms of David. They, however, stated that they did not think this a matter so important as to be a term of communion, and that they were willing to forbear with their brethren in Scotland who sang the Paraphrases and other Hymns of human composition. The time was when a great portion, if not the whole, of the Secession Church would not tolerate the use of anything but