

then be one. This sympathy and connection with home which this addendum signifies, is, however, the very difficulty which stands in the way of union; and they pertain in *feeling* perhaps as much to the one Church as to the other. How the difficulty is to be got over it is hard at present to see: but if we look for a way out of the labyrinth we shall perhaps find it in due time. We do hope that the day is not distant when *feelings* will become so subdued as that both parties may look each other straight in the face and say, "Come brother, why don't we put our shoulders together in the Lord's work?" Looking one another cordially in the face it would be difficult for each to answer why. Time will, by the blessing of God, bring this desirable issue about. In the meantime it is best for each to prosecute with vigour the work which it finds for its hands to do on this continent, to perfect its own holiness in the fear of God, and to act towards each other in a spirit of forbearance and kindness.

From these considerations it is obvious that we Presbyterians in Canada have to make progress at least in one direction, and that is the direction of UNION. The first age of our reformed Church life was an age of organization and conflict with foreign enemies; the second, was an age of defence and conflict against the Philistines within our own borders; the third, comprised within the first half of the present century, was an age of domestic wars and separations; let the fourth be a golden age of cementing charities, which shall be the harbinger of millennial times. ✕

THE BIBLE ITS OWN WITNESS. *// 2^d L. 12*

It has been well said, that "everything which proceeds from God, whatever difficulties or obscurities accompany it, will contain and exhibit the impress of His character. As this is resplendently visible in the heavens and the earth, it is reasonable to think, that it will not be less manifest in His word." It is this visible stamp, and impress, on the Word of God, that constitutes the Bible itself a witness to its own divinity.

We cannot know, beforehand, what a revelation from God *must* be: nor can we determine, beforehand, in what manner He must manifest His own handiwork in a revelation. It is in vain for us to pretend to know, or to determine these things. But, we are able to know, and to determine what man can do, or, which is more to our purpose, we know what man has done, and we can compare his works with that which comes to us professedly as the revelation of God. If, on such a comparison, we observe a difference between the two, *that* must be accounted for; and if that difference is one of a marked and essential superiority in the latter, then, how are we to account for it unless by receiving the revelation as indeed from God?

It has often been urged by those who desire to avoid such a conclusion as this, that man might, of himself, discover and state all those truths that are within the compass of his intelligence, all those truths that can be comprehended by his intellect, and that commend themselves to his reason and conscience when once they are stated. But this is just one of those loose and unproved assertions, which, with many, supply the lack of real and true argument. It is quite possible that the truths of revelation commend themselves to our reason