

as exact as is essential to life and godliness. *If ye know these things, happy are ye if ye do them.]*

“The New Testament is not now a separate volume, but it and the Septuagint are all bound in one. The Codex exhibits no trace of intentional mutilation. It is true that the Epistles of St. Paul to Timothy, Titus, and Philemon are wholly wanting, as well as the Apocalypse, so far as the ancient writing is concerned; but this arises from the MS. having been injured at both ends, so that in the beginning the greater part of Genesis is gone, and in the New Testament the old writing breaks off in Hebrews ix. As the pastoral epistles, in the arrangement of old Greek MSS., stand after that to the Hebrews, they are thus of necessity wanting. Not so, however, the Catholic Epistles, which occupy their usual Greek location, after the Acts and before Romans. A later hand has remedied the defects in part, after a manner, by prefixing the missing part of Genesis, inserting a portion lost from the Psalms, and adding the latter part of the Hebrews, and the book of Revelation. The MS. ought to be examined as well as photographed; because the manner in which the letters have been traced over again by a later hand, is such that, here and there, implicit dependence on the photographed copy might lead to inattention as to the faint, pale, original reading.”

WHICH IS THE TRUE KIRK OF SCOTLAND?

A public meeting was held at Glasgow, on Tuesday, 13th November, to promote the effort now being made to complete the Manse Scheme of the Free Church, and to extinguish the debt on churches and schools. The Rev. Dr. Doctor Candlish said it was high time that the attention of their people should be called again to the principles of the Church to which they belong. They should cultivate friendly dispositions with the disestablished churches of the land; but (said he) we should never forget that we are the Church from which they issued, and to which, according to the principles of their Presbyterian fathers, they should return. We may not expect them to admit this; but, nevertheless, we cannot forget that we are the Church from which the Erskines and the Fishers issued, and to which their sons may be expected to return. As to the men of the Establishment, though there are many of them with whom we can co-operate, we cannot forget that we hold the Establishment to be a thing of yesterday—a thing of Lord Aberdeen's, which has only existed since 1843. If not a creation of Lord Aberdeen's, we hold it at least to be a thing of the Court of Session. It was a new thing—a thing unknown, and which was got up when we were driven from the place. When we left the Church, we did not leave a church at all, excepting such a church as was constituted by the Court of Session and the House of Lords. However much we may esteem members of the Establishment, we cannot be parties to anything which will acknowledge the present Established Church as dating before the year 1843. That is the date of the present establishment of the Church of Scotland; but the date of our existence is from the year 1560. (Cheers). We can trace our unbroken pedigree from that date through many vicissitudes; and by all the marks of an historical church we can trace our descent far more clearly than any Bishop who sits on the bench can claim his from the Apostles of our Lord. The Church of Scotland, as it now exists, we cannot admit to be of older date than thirteen years. This may be called absurd, or it may be called fanatical, but we hold it to be true. There are dissenting churches, but we are the Church from which they have issued. We are the old original Church of Scotland, and the present Established Church is thirteen years old. We should be false to ourselves and false to that distinguished minority of the bench, who were not the minority in point of legal talent—Moncrieff, Jeffrey, Cockburn, and others—who recognised and supported our claims, if we do not hold that we are in truth the Church which was formed in 1560.

[What if we should say, as many of the first Seceders did say, that the “Four Brethren,” Erskine, Moncrieff, Wilson, and Eisher, who were forced to leave the Establishment in 1740 were, with the people who adhered to them, the true original Presbyterian Church of Scotland? We do not base such a claim on Acts of Parliament, or decisions of Courts, for to these we have never been much beholden. But, in so far as a title may be allowed to depend on a steadfast adherence