

student, some twenty years ago, who had been mauling very unmercifully,—and probably, as stupidly as the Nova Scotia youth,—the late Professor Stuart of Andover. “Moses Stuart,” said Dr. Brown, after the zealous Calvinist had left the desk, “has sometimes given what I think incorrect interpretations, but I would like the students to know that he is a man at whose feet I at least would be glad to sit and learn.” I think that Professor Smith might do worse than give a similar hint to the “hopes of the Church” in *Nova Scotia*.

The verdant self-complacency of the writer of the article I have referred to, is quite refreshing. In the beginning of the 2nd paragraph, for example, he says “The true sense of this passage is, that the Messiah, &c., &c.” Dr. Brown in a very different spirit says, “This is one of the most difficult passages in the Old Testament Scriptures,” and Lowth, who knew a vast deal more about Hebrew than many who now-a-days think themselves Rabbis, says, “I retain the common rendering of the phrase” (‘So shall He sprinkle many nations,’) “though I am by no means satisfied with it.” The writer of the article says, after referring to the Vulgate and the Syriac, “Of all the ancient versions and dialects, the Septuagint alone is adverse to sprinkling, neither does it give any support to the other view. It renders ‘thus shall many nations wonder at Him.’ Perhaps, the writer did not know that there was such a thing as a Chaldee Version of Isaiah, which renders the clause “So shall He scatter many nations,” and, that, the verb used by the seventy, (thaumazo) conveys the idea not unfrequently of *looking on with admiration*.

The grossly offensive feature, however, of the article from *Nova Scotia*, is the obvious design on the part of the writer, to produce the impression that Dr. Brown has no liking to the Messianic and Sacrificial interpretation of the prophetic oracle in lii. and liii. of Isaiah, because, in the meaning of two Hebrew words he is disposed to accept the opinion of Gesenius, and Rosenmuller rather than that of Henderson and Alexander. The general principle implied, is grotesquely absurd. According to it, if I, in investigating the meaning of a word used by Paul, seek authority in the books of the Macabees I run the risk of being thought an infidel Jew, and, if I seek it in the writings of a Greek classic author, I am likely to be suspected by some orthodox *Nova Scotian* as little better than a baptized heathen. In the close of the article the writer says, “Now, these great and important truths,” (the promise of great spiritual blessings flowing to the world through the atoning virtue of the Saviour’s blood, and the renewing and sanctifying efficacy of His Spirit,) “so clearly taught by the prophet in this passage, are entirely left out of view by Dr. Brown’s version and exposition. It is an example of *negative theology* where we *least expected it*.” This is just about as vile and absurd a statement as a man could pen. Every honest and intelligent man who has read Dr. Brown’s book knows that, though Dr. Brown does not find these “great and important truths,” in every word and clause of the oracle which is expounded, he finds them in very many words and clauses, and that these “great and important truths” are stated, and more or less fully illustrated in the volume a hundred times. It would be an equally wise and brilliant achievement if this writer would bring a charge against Moses Stuart, of denying the divinity of Christ because he did not hold that the “spirit of holiness,” in Romans i. 4, and “the eternal spirit” in Hebrews ix, 14, meant the divine nature of the Saviour, or against any one of the many interpreters who hold, that the supplement in Hebrews ii. 16, is an impropriety, of having no firm faith in the doctrine of the incarnation. I would advise him, however, before he attempts this, to read Whately’s essay on the “Love & Truth.”

I have written so largely on the foregoing that I have neither time nor paper to say more than, that I was pleased the other day to hear that Mr. Robt. Anderson, a student now on trial for license in the Glasgow Presbytery, and a man of excellent character and ability, is likely to come out to Canada in the spring of this year.

I am, dear Sir,  
Yours sincerely,

MEAFORD.

[The following has been sent us by the Rev. R. Dewar, Clerk of the Presbytery of Grey; and we publish it at his request.]