

pressing on his Majesty's Government at the present crisis, that not only the Archdeacon of York, but many more of less consideration, have—not by the lure of two hundred pounds a year, not by motives of Interest, but by the conviction of reason and the impulsion of conscience—been detached from the Communion of the Church of Scotland, and drawn into that of England. This argument has been employed with reiterated urgency, as affording very palpable and decisive evidence of a tendency in favour of the latter, and accordingly the Doctor has not failed to urge it strongly in his famous Letter and Chart addressed to Lord Goderich. He must therefore excuse us if yielding to the necessity which he himself has imposed upon us of demonstrating the utter fallacy, as we believe, of his argument, we institute a strict enquiry into the alleged grounds of his conversion, and the validity and consistency of his own explanations on that very delicate topic. And if we find good reason to mistrust these statements, and to reject, as palpably inconsistent and unsatisfactory, these explanations, in the case of the venerable the Archdeacon of York, we cannot be expected to entertain less scepticism on the score of similar changes in men of inferior note, even were we altogether destitute, which we happen not to be, of pretty strong grounds of suspicion as to the motives of some other proselytes. We dare not say that “the Church of England might not suffer by the facts that might be elicited on this point,” but we will imitate a good example of forbearance, and “leave this particular question to rest till it is again stirred by other hands.”

In order to form an estimate of the grounds of the Doctor's conversion, we must advert to some facts and circumstances of his life. Dr. S., we have been credibly informed, received the rudiments of his education in Aberdeen, and subsequently studied Divinity at St. Andrews, with a view to take orders in the established Church, or at least, as will appear in the sequel, with no scruples of conscience to hinder his acceptance of a living in the Kirk, should it be offered to him. He was a parochial schoolmaster in two several parishes in Fifeshire, and in consequence, must have professed himself at the time, attached to the National Church. Whatever impressions he may have received in favour of Episcopacy, when he was a boy, as he appears to have attached himself by free and voluntary choice to the Establishment, and as we may not question the sincerity of his profession, or deem that he adopted or adhered to the National Faith in opposition to his feelings and impressions, we are bound in charity to believe, notwithstanding the ambiguity of his own statements on the point, that he gave at this time, a conscientious preference to the doctrines and forms of Presbytery:—and as no change was wrought—when the superadded lights of an academical education, of experience, reading and mature reflection, might have been expected to give a final and decided determination to a mind so serious and earnest on the subject of religion as his seems to have been from his very