

PRESBYTERIAN UNION IN NOVA SCOTIA.—A delegation from the Synod of the (U. P.) Presbyterian Church attended the late meeting of the Free Church Synod of Nova Scotia. We give the observations of one of the delegates, with the reply of Professor King of the Free Church College, Halifax :—

Rev. P. G. McGregor shewed the momentous doctrines on which we agreed, and the comparative unimportance of those on which we appear to disagree. The Presbyterian Church of Nova Scotia believed that *civil rulers, as such, were under law to the Lord Jesus Christ*—indeed, that men in every relation were under law to him, and bound to promote His cause. What more does the Free Church believe? The relation of the civil magistrate to the Church is expressed in the 23rd chapter of the “Westminster Confession,” in language which we think may be misunderstood; we therefore qualify it. *The Free Church really interprets the language in the same sense.* The Free Church repudiates civil interference in matters ecclesiastical, and such interference is all that we condemn. We can co-operate—we have attained to that; but we must not rest here. God will give us light, if we seek it in meekness, humility and prayer. He hoped the Synods would meet at the same time and place next summer, so that they might have more intercourse.

Rev. Professor King felt that such intercourse as this tended powerfully to remove erroneous impressions, to prevent misunderstandings, and to heal painful breaches. The language of the “Confession of Faith” (anent the civil magistrate) has been misunderstood by nineteen-twentieths of those who object to it. He was fully persuaded that the vast majority of the Presbyterians of Nova Scotia, as well as the so-called Voluntaries of Scotland, substantially believed the Free Church doctrine regarding the civil magistrate. It is not said by the Presbyterian Church of Nova Scotia that the “Confession of Faith” is wrong on this point—they leave it an open question. The Free Church never maintained that the civil magistrate must necessarily endow a Church; but that, in *certain circumstances*, such a procedure is both lawful and expedient. No Church, no body of men, ever bore more unmistakable testimony against Erastianism than this Church. She claims perfect freedom, and never would submit to a particle of State control. He thought it would be much easier for the Presbyterian Church to come up to our standard of doctrine than for the Free Church to sink a part of her testimony.

LITERARY.

The Presbyterian Board of Publication at Philadelphia have just issued the *Expositions of the Epistles to the Philippians and Colossians*, by the celebrated French Protestant Minister, Daillé. These works have become scarce, and their republication is well-judged. The translator is the Rev. James Sherman of Surrey Chapel, London.

Among the new American works of interest to the Theologian, we observe announcements of—“*An Exposition of the Acts of the Apostles*,” by the Rev. Dr. Addison Alexander, of Princeton; and a volume by Dr. Robert Breckenridge, on “*The Knowledge of God objectively considered*.”

Bunsen’s “*God in History*” promises to be a work of great range and value. It is to be divided into six books, of which the first attempts a religious and philosophical ground-work as the basis of the whole; the second treats of the conceptions of God attained by the Hebrews; the third those held by the Greeks and Romans; the fourth those of the Germans, accompanied by a portraiture of Christ as the fulfilment of the Old and the Type of the New; the fifth gives the conceptions of God which science develops and justifies; and the sixth the method of interpreting and explaining the Bible which scientific history warrants.

The lists of the British Publishers announce several new works of importance. For example :—

“*Modern Anglican Theology*, Chapters on Coleridge, Hare, Maurice,” &c., by the Rev. James H. Rigg. Mr. Rigg is a Wesleyan Methodist, and a contributor to the new Wesleyan organ, the London Quarterly Review. The work above named has been very favorably noticed in the Edinburgh Witness.

An Analytical Commentary on the Epistle to the Romans, by John Brown, D.D., Edinburgh.

A Critical Commentary on the Epistle to the Philippians, by John Eadie, D.D., Glasgow.

Guericke’s Manual of Church History, translated from the German. This work extends over the first six centuries only.

Essays on Educational subjects, read at the Conference held in London in June 1857, under the Presidency of H. R. H. the Prince Consort.