

The following resolution was also passed. "That in the judgment of this Presbytery it is of the utmost importance for the civil and religious well-being of Canada that the public Property, called Clergy Reserves, be immediately and totally secularized; and the Presbytery would most earnestly deprecate the division of the Reserves among the several denominations, as a measure fraught with mischief, especially to the spiritual interests of the community, as well as of future political dissension—and that the clerk be directed to give publicity to this resolution."

PRESENTATION.—The Young People attending the Bible Class of the United Presbyterian Congregation of the English Settlement in the Township of London, have presented their Pastor, the Rev. James Skinner, with a handsome set of *Flaggy Harness*, as a token of their high appreciation of the unwearied interest he takes in directing their minds to the innumerable treasures of the word of God. Their minister, on his part, has always considered himself honored by his Divine Master, in having been appointed over a flock among whom he has so much ministerial comfort:—the elder portion of whom, has always met him with so much christian kindness, and the younger of whom has constantly shown him so much love. Some of his happiest hours have passed when surrounded by his Bible Class, and his fondest hopes of ministerial usefulness rest on the precious youths, to whom his heart cleaves with unabated christian affection.

INDUCTION.—On Tuesday, the 18th ultimo, the Rev. Robert Rodgers was inducted to the pastoral charge of the United Presbyterian congregation of Norwichville and Tilsonburg. The Rev. J. Dunbar preached on the occasion, a very excellent and appropriate sermon from Psalm xx. 8; and the Rev. George Murray performed the induction service, and gave most suitable and effective addresses to the pastor and people. In connection with this, a Tea Meeting was held on the afternoon of same day, to aid in relieving the debt incurred by the building of the Church. A large company assembled in the upper room of Mr. Stroud's new building, where refreshments were served in a style of taste and elegance, which did credit to the ladies of Norwichville. After tea, addresses were delivered in the Church, on various topics of interest, by the Rev. Messrs. Murray, Drummond, Dunbar, and Greig, United Presbyterians, and by Mr. Denny, Congregationalist, between which, the company were agreeably entertained by several pieces of music on the piano, by one of the young ladies present. The harmony and good feeling manifested on this occasion—the readiness with which the ladies of the place gave their services for the comfort and entertainment of those assembled—and the cordial acceptance given to the Pastor of their wishes, speak well for the liberality of sentiment which prevails, and also give a hopeful pledge of the future prosperity of the Church in this place. About half-past seven the company separated, all apparently being highly satisfied with the proceedings of the day. On the following day, the induction services were likewise performed in the village of Tilsonburg.

THE CANADA EVANGELIST.

Several of our friends have frequently told us, that we were too quiet in regard to other Churches, and that there ought to be occasional articles on their shortcomings. In reply we have to state, that there has been no just cause given for a "holy war" between us and the periodicals of Churches referred to, for, whatever may have been their attacks when we were undefended, since the *Magazine* began our Church has been treated with the utmost courtesy. However, there has been an exception. The *Canada Evangelist*, the organ of the Morisonian Church, or Evangelical Union, conducted by the Rev. Mr. Peden, has had references several times, in a manner we did not like, only as they were communications, and not editorials, we cared not to notice them.—Last month, a thorough caricature of a sermon by a U. P. minister was given, and with a sort of insinuation that such was a sample of U. P. preaching, but still we did not notice it, and the more especially as the Editor was absent in Scotland, and could not be held responsible for its admission into his paper. This month, however, under the head, "Due Respect for the Bible," there is a quotation, with an Editorial prefix, which we cannot allow to pass in silence. The Editor of that periodical we have known for some years, and for him personally, as a good,

devoted man, we have high respect, but for him doctrinally, we are sorry we cannot say as much. When in the Free Church, he seemed to be an extremist in low Calvinism; but his brethren, who knew his views better, considered him truly Morisonian, and cut him off from their communion. His course since has proved that they were not mistaken, for immediately on being exiled he hoisted Morisonian signals, without disguise, and has ever since been in close alliance with the Morisonian party in Scotland.

The object of his periodical is declared to be "the exhibition of the gospel in its fulness, fitness, and freedom to all;" and he imagines that a discovery is made, and that other Churches, the Presbyterian in particular, do not in these three points exhibit it as well as he—though most certainly they do not in the same way. The frontispiece of the paper is a woodcut of a pair of gaudily-sized scales, and in one of these is a pile of volumes and rolls of systems of divinity, and creeds, and confessions, and articles, and councils, and Fathers, and Calvinism, and every other ism—except Morisonianism—all outweighed by a Bible that is in the other scale. He is fond of this frontispiece, and abstractly it is good enough, but it is not the Bible, but the Bible as he interprets it that makes all that are in the other scale to totter up. His object is therefore to pass a censure on creeds and confessions, on all that is taught contrary to his Bible; for he professes to have no creed, except the Bible, and the Bible as he believes and expounds it—and his belief of his teachings he does not call a creed or confession—oh, no—it is only the Bible. This, by the way, is a sheer absurdity, for there are a thousand opinions about what is the real sense of scripture, and each opinion is the creed or belief of the man who holds or propounds it; and to say the Bible is his creed, is meaningless, for still we have to ask, is he Papist or Protestant, Calvinist or Arminian, Swedenborgian or Spiritual Raptist, Unitarian or Morisonian. It has an appearance of reverence, but in reality allows a latitude, the only boundary of which, is absolute Deism.

But let us come to the objectionable subject he has introduced. He imagines he has made a grand discovery, and that, through our Professor of Divinity, our Church is becoming like-minded with himself, and is to give him a helping hand in holding up his "Scales," *alias* his creed, in the face of the Canadian world. No doubt, he introduces it to serve a purpose, which, if not to damage our Church, must be intended, at any rate, to help his own. The following is the Editorial preface and quotation:—

DUE RESPECT FOR THE BIBLE.—We were very forcibly reminded of the appropriateness of the emblem at the head of our magazine when recently reading the Professor's address at the opening of the Divinity Hall of the United Presbyterian Church, Canada. It is quite evident that in this large and influential Body there is less undue respect and reverence paid to creeds and councils, and confessions, than there was twenty-five or even ten years ago. The following is the concluding part of the Professor's address at the opening of the Hall, and beautifully illustrates the remark which we have just made:—

"Let us divest ourselves of every prejudice and prepossession, and enter on all our enquiries with an honest, earnest eagerness, to know the truth. Nor let us forget Archbishop Whately's important distinction between wishing to be on the side of Scripture, and wishing to have Scripture on our side—two things widely different, but often we suspect, mistaken the one for the other. Besides cherishing supreme reverence for Scripture as the word of God, let us habitually entertain the fullest conviction of its completeness and all-sufficiency when rightly understood, under the enlightening influence of the spirit of God, to teach us all and everything in Theology which it concerns us to know; certainly, all that we are at liberty to introduce into the public teaching of the church. As Ministers of the Gospel, we shall know enough if we know the contents of the Scriptures, fairly interpreted in its plain and natural sense. Let us ever therefore regard it as our business to search the Scriptures, and to bring everything to them as the test and criterion. Let us not be spoiled—robbed of sound divinity by philosophy and vain deceit. Let not the decrees of Popes, nor of Councils, the writings of the Fathers, the opinions of Martyrs and Reformers, the deeds of Synods and Assemblies, Confessions nor Catechisms, nor systems of Divinity, have the slightest effect in warping or biasing us in our enquiries what is the import of Scripture. However useful subordinate standards are, in their own place, and for their own legitimate purposes, let us never forget that Scripture is the supreme standard, by which all subordinate standards are to be freely judged, and by which they must stand or fall. On this head we shall only add, let us under a deep sense of our own weakness, blindness, and perverseness, cherish habitually a spirit of humble fervent prayer. With earnest supplications for the enlightening influences of the Holy Spirit of God, let us begin, prosecute and terminate all our enquiries into Divine truth. If any man lack wisdom let him ask of God