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Miscellaneous Articles.

SCRIPTURE DIFFICULTIES, AND THEIR BEARING ON THE INSPIRATION OF THE BIBLE.

(Concluded from page 39.)

We have noticed some of the difficulties presented by Scripture, and it will be asked, Why are there such difficulties in the Bible?—Could not God have given us a revelation in which there were no such difficulties? Is there any good end served by them? Now as to the possibility of a revelation free from all difficulty, there cannot be a moment's doubt in the mind of any sound Theist. With God dwelleth the fulness of wisdom; He knoweth what is in man; and with Him all things are possible. "To the mind and power of the Almighty," says an able theologian, "it would have been as easy to have poured the light of revelation into the understandings both of the intelligent and illiterate in every successive generation of mankind, as it was, at the creation, to make the sun to shine with equal clearness both upon the just and upon the unjust, in every successive clime which that luminary enlivens with the daily visitation of his beams. But was it expedient, or would it have been right so to do? This is the real point at issue; for, though God can do all things in the mightiness of His strength, yet are there many things which, in the discretionary exercise of Omnipotence, he has willed to leave altogether undone." The question then is, Would a revelation completely free from difficulty, a bible which in every part could be easily comprehended by the feeblest of human intellects, have been an advantage in many important respects and a disadvantage in no respect; or may it not, on the other hand, be proved that we should have lost much and gained little by the removal of all difficulties; may it not be proved that the

benefits arising from these difficulties are more than enough to counter-balance the disadvantages which spring from them, and that these benefits, so far as we can perceive, could not otherwise have been obtained? This is the point to which we shall now direct attention.

We remark then, that much important internal evidence both of the genuineness of the Scriptures and of their Divine authority is to be found in those very difficulties of which we have been speaking. This idea has been already glanced at, but it is deserving of a fuller illustration. Suppose that a letter were brought to me, and that the person who brought it said that it was from a friend from whom I had often received letters, I could not but feel surprise, and could not but cherish suspicion, if, though having my friend's signature appended to it, the letter was written in a hand-writing very different from my friend's ordinary hand; if I perceived several words mis-spelled and not a few grammatical mistakes, while I knew that my friend was a person of good education and correct taste. I would probably come to the conclusion either that my friend had employed an imperfectly educated amanuensis, or that he had practised a joke upon me, or that the letter was a forgery. If, on the other hand, the manner of writing, the style and forms of expression, the allusions and reflections, were such as my friend was accustomed to, I should probably without any hesitation receive the document as genuine, and act accordingly. Now the application of this to the Scriptures is easy. If a man says to me, How do you know that these books were written at the time at which they are said to have been written, and by the persons whose names they bear?—I at once say to him—"Examine the books themselves, and you will find in them the best evidence. You will find certain peculiarities of style; the writings of one man differing from those of another, and the writings of one age differing from those of another. You will find evidence that Luke and Paul were better educated men than Matthew and John, and that though the writers of the New Testament expressed their thoughts in Greek they were accustomed to think in Hebrew. You will find numberless allusions to the manners and customs of the countries and ages in which the books claim to have been written, and to the character and actions of persons who are known to have lived there and then." These circumstances give to the various parts of the Bible certain characteristic features which, if they do not fix the composition to a particular period or person, are a most valuable corroboration of other evidence. But these very circumstances, these very allusions and peculiarities of thought and diction present, as we have previously shown, a fertile source of difficulty to the student of the Scriptures. Without them the Bible might have been more easily read by men of every capacity, and in every country and age, but we should have wanted one of the most convincing parts of that internal evidence by which the genuineness of the Scriptures is established.

It is interesting and important also to remember that this proof of the

genuineness of the sacred writings is of a kind which increases as the study of history, geography, and kindred branches of knowledge is successfully cultivated, "for it is constantly happening," as is remarked by a writer on this subject, "that things hardest to be understood are receiving a complete elucidation, and every obscurity elucidated is an objection removed, and every objection removed affords one of the best, because most unsuspecting testimonies to the truth and authority of any writing." Thus, to give an illustration or two of the manner in which this proof grows, it was long a matter of wonder that Paul when brought before the Chief Council of the Jews should say, as he is reported in the book of the Acts to have done, that he "wist not that Ananias was the high priest" at the very moment when Ananias sat before him in his judicial capacity, and probably also in his peculiar sacred vestments. About the middle of last century, however, it was proved by the ingenuity and researches of an eminent German critic and divine, John David Michaelis, that at the time referred to in the book of the Acts, Ananias had been but a very short time in possession of the power, and that he had even then no just claim to the office of High Priest. It was at once seen that Paul's statement harmonized with the facts of history, and that there was in reality no difficulty in the supposition that he was ignorant of Ananias being the High Priest, or in the supposition that the peculiar form of expression which he used, was employed by him in order to reprove the pride and ambition of the judge. Again, it was long felt to be a difficulty that in Acts xiii. 7, Sergius Paulus is called the "pro-consul" instead of the "prætor" of the province. The translators of the authorized English Bible seem to have felt the difficulty, and they have evaded it by using the general word "deputy," just as the general word "ruler" has been used in several of the earlier English translations, though Wickliffe has given "pro-consul" in his version. The difficulty has, however, since the publication of the English Bible been completely removed, and that by a very curious circumstance, namely, by the discovery of a medal, on which the title of pro-consul is given to the governor of Cyprus about the same period as is referred to in the book of the Acts. An objection is thus turned into an argument; the forts of the opponents of Divine truth are occupied, and their weapons are wielded by its friends—Goliath has his head cut off with his own sword—the Egyptians are spoiled—our enemies are found liars unto us, and we tread on their high places.

But we remark again, that a portion also of the external evidence by which the Divine authority of the Scriptures is established, derives strength from the difficulties which are to be found in the Bible. We refer to the evidence of prophecy. The argument from prophecy for the Divinity of the Scriptures may be stated thus: Here are certain statements made at a particular time respecting events which were to happen long after. The events are of such a character as precludes the supposition that they could be anticipated by calculation or saga-

cious foresight—yet these events have taken place—the persons therefore who made the statements must have been under the direction of Him who knoweth the end from the beginning. Now the difficulties of Scripture are of great service, as we have just endeavoured to shew, in proving that the various parts of Scripture were written at the time claimed for them, and by the persons whose names they bear, and this is obviously an important part of the argument from prophecy. If there were any doubt on these points, the argument would be destroyed. That the statement of the event was made at a particular time long before the event took place, is a fact which must obviously be established in the very outset. But it is not only in this way that the difficulties of Scripture bear on the argument from prophecy; they have another very important connection. The Prophecies are undoubtedly among the most obscure and difficult parts of Scripture, but there is a wide difference between those predictions that have been fulfilled, and those whose fulfilment is yet future. Before the event, the truth enters the mind as light falls on the eye through darkly-coloured glass. After the event, the truth comes as light transmitted through a perfectly transparent medium. Men are sometimes apt to think that the evidence from prophecy would have been more conclusive, if the predictions had been so distinct and specific that there could not be a doubt as to their reference before their fulfilment, or the slightest danger of misapplication afterwards, but a more careful and thorough examination of the subject will perhaps lead us to the very opposite conclusion. “As the completion of prophecy,” says Bishop Hurd, “is left for the most part to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision, either human liberty must be restrained, or human obstinacy might be tempted to form the absurd indeed, but criminal, purpose of counteracting the prediction. On the contrary, by throwing some parts of the predicted event into the shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of Heaven is avoided.” Besides, when men are startled, if we may so speak, into the meaning of a prediction by the actual occurrence of the event which has been foretold, when there is in the prediction that admirable combination of precision and ambiguity which makes it indistinct *before* the fulfilment and distinct *afterwards*, men see that there has been no studied attempt to produce the events predicted, but that all has taken place in the ordinary course of Divine Providence. We naturally and properly look on the fact that the Babylonian and Persian and Grecian and Roman Empires were destroyed by those who knew nothing of Daniel’s predictions, and that Jerusalem was sacked by those who were probably ignorant of the remarkable oracles in the 24th chapter of Matthew and the 21st of Luke, as an important confirmation of the evidence in support of the Divine mission of Daniel and of our Lord Jesus Christ, and the ambiguity which generally invests unfulfilled prophecy to a greater or

less extent, gives to it, according to the degree of ambiguity, such confirmation. "The obscurity which attends the prophecies of Scripture," as has been well observed by Dr. Dick, "has proceeded from the wisdom of God, who designed to give such notice of future events as should excite a general expectation of them, but not to make the information so perspicuous and minute as to induce men to attempt either to hasten or to impede their fulfilment."

But we remark again, that the difficulties of Scripture furnish a powerful stimulus to the study of the Bible, and contribute to the fitness of that book as the instrument to develop the spiritual life of individual Christians, and of the Church at large throughout all generations. Every one knows that progress is the law of man's being. In childhood we are "pleased with a rattle and tickled with a straw," but when we come to mature years we all, to a greater or less extent, "put away childish things." We are not interested permanently in that which we perfectly know; continued enjoyment is secured only by the exercise of our growing powers, by the filling up of our enlarged capacities. If the Bible were a book which a man could fully comprehend at fifteen years of age it would not deeply interest him at thirty, and if its wealth and beauty were exhausted by the Church of one century, it would be neglected by the Church of the century that followed. "The very idea of such a book," that is, of a book fitted to cultivate and develop man's higher life, says an eloquent writer, "the very idea of such a book, which is for all men and for all the life of every man, is that it should have treasures which it does not give up at once; secrets which it yields slowly and only to those that are its intimates, with rich waving harvests on its surface, but with precious veins of metal hidden far below, and to be attained only by search and by labour. Nothing would be so fatal to its lasting influence, to the high purposes which it is meant to serve, as for any to be able to feel that he had used it up, that he had worked it through, that henceforward it had no fresh fields nor pastures new to which to invite him for to-morrow. Even where this did not utterly repel him, when he maintained the study of this book as a commanded duty, his chief delight and satisfaction in the handling of it would have departed, he no longer would draw water with joy from these wells of salvation, for they would be to him fresh springing fountains no more." But the Bible is exhaustless; it is a quarry in which men may always dig but which they cannot dig out; it is a mine of wisdom in which the most successful labourer knows that there are rich veins of precious ore still unopened. "Scripture cannot, as it were, be mapped," it has been well said, "or its contents catalogued; but after all our diligence to the end of our lives and to the end of the Church, it must be an unexplored and unsubdued land, with heights and valleys, forests and streams, on the right and left of our path and close about us, full of concealed wonders and choice treasures." The devout student of Scripture is like one who visits from year to year with increased inter-

est the mountain scenery of his native land, and, who though familiar from boyhood with the general outline of the districts, sees the hills and valleys, and lakes and streams, in ever varying lights. He comes in his wanderings to day to a quiet nook,—the very shrine of solitude, —whose stillness is unbroken even by the purling of the mountain streamlet, the cry of the plover and lapwing, or the bleating of the sheep, and to-morrow he stumbles on a spot hitherto unascertained, the scene of a great historical event. So the student of Scripture gets light from without and from within, from his experience of mankind and the working of his own inner life; the day of prosperity discloses fields of effort and channels in which benevolence may flow forth, and the night of adversity brings into view stars of warning and of hope; statements dark and mysterious become full of awful meaning, when the commentary upon them written on the fleshly tables of the heart is made visible by the strong heat of an aroused conscience.

Now to this feature of the sacred volume,—its exhaustlessness,—the difficulties of which we have spoken seem essential, and the apparent contradictions that are to be found stimulate to careful investigation. We are told, for example, that “God repented of having made man upon the earth,” that He “repented of having made Saul king over Israel,” and that “He repenteth him of the evil.” While, on the other hand, we are told that “He is not a man that He should lie, or the Son of man, that He should repent,” and that “in Him is no variableness or shadow of turning.” We are told that “Whosoever is born of God doth not commit sin,” and on the other hand that “if we say that we have no sin, we deceive ourselves.” Paul says in one place, “I please all men in all things,” and in another, “If I yet pleased men I should not be the servant of Christ.” Solomon says, “Answer not a fool according to his folly,” and immediately thereafter, “Answer a fool according to his folly lest he be wise in his own conceit.” In Exodus we read, “I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;” and in Ezekiel we read “The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.” We hear Jacob saying, “I have seen God face to face and my life is preserved,” and we hear God saying to Moses, “Thou canst not see my face, for there shall no man see me and live.” Our Lord Jesus Christ says at one time, “If I bear witness of myself, my witness is not true,” and at another time, “Though I bear record of myself yet my record is true.” Instances of the same kind might be adduced to a large extent, but these are sufficient. Into the explanation of these passages it is not my object at all to enter, but I mention them as parts of Scripture which have called forth the intellectual energies of Scripture students in a very peculiar manner, and which from their very form and structure have been strikingly useful in the communication of instruction. These passages when taken separately

and explained literally are at variance with one another, but when viewed in connexion they are seen to explain and modify each other. They are more striking from their contradictory character, and by rousing the attention and rendering necessary more careful reflection, they are fitted to produce a deeper and more lasting impressiou. Besides, they are fitted to preserve men from one-sided, extreme, incorrect views of divine truth and human duty. The language of the Bible is the language of *men*, and it is the only language which God could employ in speaking to them, unless violence were to be done to their rational nature; that language belongs to created things and it can express the thoughts of God and describe the things of God, not as they are in themselves, but only figuratively and as they relate to us. Accustomed to this figurative use of language we might be in danger of forgetting that the language is figuratively used, and of interpreting it literally, but we are preserved from this danger by the circumstance that figures of various kinds are employed, and by a careful comparison of Scripture-expressions we arrive at a more accurate conception of the truth. Thus we read that "God is a spirit," and yet that he has eyes and ears, and hands and feet; but his eyes are as a flame of fire; they are in every place, they run to and fro through the whole earth;—his feet are like fine brass, as if they burned in a furnace; he hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. We read that he *has* a voice, but it is like the sound of many waters, by which he calls the earth from the rising of the sun to his going down. The point is thus admirably stated and illustrated by Archbishop Whately, "The mariner who has to steer his passage through the untracked ocean, when it happens that he cannot have the exact line of his course pointed out, is often enabled to avoid any important deviation from it, by being acquainted with certain boundaries on each side of it, and by keeping his vessel between them. Certain rocks and landmarks may serve to furnish to his eye a kind of line, which will secure him, as long as he keeps within them, from certain shoals or currents which he is to avoid on one side of his destined course; but this is of no service in guarding him against the dangers which may beset him on the *opposite* quarter; for this purpose another line must be pointed out to him in the same manner on the contrary side; and though neither of these lines is precisely that of the course he is to steer, yet an attention to both of them will enable him to proceed midway, in safety, and in the direction required. Even thus it will often happen, that two apparently opposite passages of Scripture may together enable us to direct our faith or our practice aright; one shall be calculated to guard us against certain errors on one side, and the other on the other side; neither, taken alone, shall convey the exact and entire truth; but both taken in conjunction, may enable us sufficiently to ascertain it."

We conclude these remarks by two reflections. The first of these is, Let us rejoice that while there are difficulties in the Scriptures

there is so much that is plain and obvious. There are many things about God which are, and must be, dark and incomprehensible, but the things which it most concerns us to know are revealed so as to instruct and purify, and comfort and save the children of men. While there are not a few things concealed which curiosity is eager to know, every thing is made known which man as a guilty creature needs; while many questions are for wise reasons left unanswered, a satisfactory solution is furnished to the awfully important problem, "How shall man be just with God?" How graphic are the descriptions given in Scripture of man's lost and ruined state, of his danger as a condemned, hell-deserving sinner, of his need of mercy; how many and explicit the statements as to the freeness and abundance of divine compassion! "God waiteth to be gracious," "He wills that all men should be saved," "He is ready to forgive," "He delighteth in mercy." And how full and frequent and affectionate are offers of eternal salvation, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price," "Come unto me all ye that labour and are heavy laden and I will give you rest." "Jesus is able to save to the uttermost all who come unto God by him," "He that believeth shall be saved," "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely."

Again, and in a word, let us carefully study the Scriptures, comparing one part with another, and seek by earnest prayer the teaching of that Spirit who shall "Guide us into all truth. Scripture is the best interpreter of Scripture, and one text resolves another, even as diamonds can be cut only by diamonds. "Let the most illiterate Christian," says Bishop Horsley, "study Scripture in this way, comparing text with text, and the whole compass of abstruse philosophy and recondite history shall furnish no argument, with which the perverse will of man, shall be able to shake this plain Christian's faith." But remember Luther's famous motto, "To pray well is to study well." If a soldier were to receive a letter from his commanding officer containing orders and instructions, and if there were some statements in it which he did not fully understand, he would probably ask the advice of some of his comrades, but if he was not satisfied that the explanation given him was correct, and if he learned that the commanding officer was himself near and readily accessible to him, would he not repair to him and get from him the information he required? Let us go and do likewise; let us cry to the author of the Bible who hears in heaven, his dwelling place; let our prayer to the Father of Lights be, "Oh send out thy light and thy truth, let them lead us and guide us;" then shall we know if we thus follow on to know the Lord; the light of the moon shall become as the light of the sun, and the light of the sun shall be as seven days;

clearer knowledge and firmer faith, and more satisfying joy, shall mark the coming days of our pilgrimage; we shall be made meet for the inheritance of the saints in light, and shall anticipate amid earth's shadows the time when we shall no longer know in part and when it shall be said to us, "Thy sun shall no more go down, neither shall thy moon withdraw herself, but God shall be thine everlasting light and the days of thy mourning shall be ended."

Glasgow, Scotland.

N. N. N.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Before we enter upon the most important of all the Synodical schemes of our Church, which are its Missionary Operations, and with some account of which we shall bring our long narrative to a close, there are several smaller, though important matters, which ought not to be overlooked, and which, although not particularly connected with each other, we shall endeavor to bring together in our present communication.

The views of our Church on the subject of Slavery will be seen in the following Resolutions, which were unanimously passed on this subject:—

"1. That this Synod regards Slavery, especially that form of it which was recently practised in some of the British Colonies, and is still obstinately persisted in by not a few of the United States of America, as utterly repugnant to the dictates of both reason and revelation, repudiated by common equity, a flagrant outrage on the claims of nature, and a daring insult offered to its Author.

"2. That, although a secondary evil connected with Slavery, it is yet an evil deeply to be deplored, that the prejudice generated by its prevalence is not limited to those in bondage, but extends to Christians of color who are free; between whom and their white brethren, even at the Lord's Table, a distinction is made, the most unchristian and revolting,—a distinction which is at once malevolent and absurd, admitting their equality as fellow Christians, and denying at the same time their equality as fellow men.

"3. That with us it is a matter of growing conviction, that since the American Churches have to a great extent the means of putting an end to slavery, they cannot make progress in vital godliness, but must inevitably wither and decay, unless, by the speedy and unsparing exercise of true Christian discipline, they are led to wipe away from them so deep-seated and so foul a stain.

"4. That while we cherish sentiments of unfeigned good-will towards the Christians and Christian Churches of the American Republic, yet we feel very deeply, and cannot but lament, that our

intercourse with them has been grievously obstructed, or almost entirely broken off, by the extent to which some of them directly participate in the atrocities of slavery; while others, who do not directly participate, are yet winking very culpably at the iniquity of their brethren.

“5. That, with these views of their guilt and their danger, this Synod can neither resile from our previous determination to avoid all fellowship with Churches conniving at Slavery, nor desist from remonstrating with them as God may be pleased to give opportunity; being well assured that to let them alone is to hate them, to suffer sin upon them, and thus to make ourselves answerable in no small degree for their transgressions.”

These resolutions were, in 1849, copied into a letter replying to a communication from the Associate Reformed Synod of New York, desiring correspondence. The Synod hesitated to comply with this request till they were better informed as to the views held by this Associated Church on the subject of Slavery. To this communication the New York Synod replied, and we believe they satisfied our Synod that their views about slavery were similar to our own.

In 1854 a letter was received from another branch of the same Church, called the Associate Reformed Synod of the West, expressing their wish for correspondence, and giving so satisfactory a view of their principles, that our Synod expressed their willingness to hold fraternal intercourse with them. The Committee on Correspondence with Foreign Churches, having met and considered this letter inviting correspondence with the United Presbyterian Synod, were gratified to find that there exists such harmony in respect of doctrine, discipline, and government, between that Church and our own; moreover, that the letter contains so decided an expression of the testimony of the General Synod of the West, against the sin of Slavery, as to justify the commencement of a fraternal correspondence, and agrees to recommend to the Synod accordingly. This recommendation the Synod cordially adopted.

We have been informed that these Synods separated themselves from the Synod of the South, which was formerly in the same connection, because it did not condemn slavery.

We were gratified to learn that the Associate Reformed Church, the greater part of which were of the Scottish Secession, and the Associate Synod, another off-shoot of our Church, have now completed a union, for which negotiations had been carried on for twenty years, and have adopted our own name—The United Presbyterian Church of the States of America.

We must take further notice of the proceedings of this Standing Committee for Correspondence with Foreign Churches. At the meeting of Synod in 1849, several Deputies from Foreign Churches were present, and were heard. Professor La Harpe, a Delegate of the Evangelical Society of Geneva, cordially thanked the Synod for their

grant of £500 to that Society, in the time of their necessity, and communicated the gratifying intelligence that, through the Divine blessing, the debt which last year pressed so heavily upon the Society, and threatened to suspend their operations, had been entirely removed.

In May, 1850, the Report of this Committee on Correspondence was again called for, when the Convener read a letter from the same Evangelical Society of Geneva, conveying to the Synod an expression of their Christian affection, and acknowledging the warm and active interest which the Synod had manifested in their labors. The Committee reported further, that, in their opinion, the duty of this Church to the Evangelical Reformed Church of France could not be fitly discharged by a mere letter approving of their secession from the National Protestant Church of France; and that they had sent a delegation of their number to visit them, and had appointed Dr. Struthers, and Messrs. A. Thompson and John Henderson, of Park, to attend the first meeting of their Synod,—a meeting at which the union of the Evangelical Churches of France was to be formally constituted. There these gentlemen were to express their most cordial approval of the step that had been taken, their deep sense of its importance in relation to the religious condition of France, and of their earnest desire for Divine guidance in the preliminary arrangements, and for their continued and extending influence. The Committee reported that the Delegates were cordially welcomed by the French Synod, and felt the deepest interest and gratification in their deliberations and decisions.

The Synod cordially received and adopted the Report, and approved of what had been done.

The Rev. Frederick Monod, President and attested Deputy of the Union of the Evangelical Churches of France to this Synod, addressed the Court on the origin, state, and prospects of said Union, and entreated the Synod's aid in carrying on the work of evangelization in France.

Year after year the Synod has been maintaining friendly intercourse with these Churches in France, by deputations, sent to them and coming from them; and they materially aided them with funds.

With other Continental Churches there has, at the same time, been correspondence maintained. In 1853, Dr. Andrew Thomson, as Convener of the Committee on Correspondence with Foreign Churches, presented and read their Report. The Rev. Frederick Monod, of Paris; Professor La Harpe, of Geneva; and the Rev. Louis Durand, of Belgium, successively addressed the Synod on the position, exertions, and prospects of the Churches and Societies they severally represented, and made an earnest appeal on their behalf, soliciting from the Synod continued intercourse, co-operation, and liberality, in carrying forward the great work of evangelization in which, amidst great difficulty and much opposition, they are respectively engaged.

The Synod unanimously agreed to express their thanks to the

brethren from the different countries above mentioned, for their interesting addresses, and the gratification felt on this occasion of renewed intercourse and Christian fellowship enjoyed with them; resolved, and hereby recommend, that a general collection be made in the month of June next, in all the congregations of the Synod, on behalf of the Union of the Evangelical Churches in France, the Belgium Missionary Church, and the Evangelical Society of Geneva, for the Saintonge Mission in Western France; remitted to the Board of Missions to allocate the amount that may be raised by said collection, and to add such sum in the form of donation from the Mission Fund as they may see cause, for meeting the claims of said bodies respectively, should this be deemed necessary; and instructed the Board of Missions to issue a circular, stating the claims of these Churches on the liberality of the congregations of the Synod, to be read from the pulpits of the denomination when the collection is intimated.

It was reported, in 1856, that these Churches, amidst surrounding difficulties, continued steady to the cause of Christ, and that some of them were making progress by home missionary exertions, and had the prospect of more religious freedom.

In addition to other deputies, there was one from Holland, the Rev. J. De Liefde, of Amsterdam, who addressed the Synod on the state of religion in that country. The Synod could not but feel a deep interest in that land whose churches, two hundred years ago, stood in such intimate relation to those in Scotland; whose shores afforded an asylum, and whose Universities afforded a more finished education, to many of our persecuted fathers.

A communication from the Waldensian Churches to this meeting of Synod, was also heard with interest, as these Churches have preserved Divine truth in its purity for so many generations, and been of late giving the most gratifying evidence of renewed vigor. "The churches of our valleys," say they, "seem to awake to new life, and to feel that God asks of them a new and powerful testimony to pure and holy truth, in the face of the world and the Man of Sin."

The United Presbyterian Church has been always distinguished for its liberality toward every object of Christian beneficence. In 1854, the Rev. Dr. Johnson, of Nicolson Street, Edinburgh, on retiring from the Moderator's Chair, read a letter received by him from the British and Foreign Bible Society, acknowledging the receipt of upwards of £3,000, which had been contributed by the various congregations of the Church, for the purpose of supplying the Chinese with New Testaments,—a noble object, which had been contemplated on the jubilee year of that great Society. Of this the following is a copy:—

"10, Earl Street, Blackfriars, London, April 3rd, 1854.

"At a meeting of the Committee held this day, Geo. Poland, Esq., in the chair—read a letter from the Rev. George Johnston, Moderator of the Synod of the United Presbyterian Church in Scotland, dated

Edinburgh, March 30, remitting the sum of £3213 3s. 5d., being the amount of contributions received from the United Presbyterian congregations towards the Chinese New Testament fund.

“*Resolved*, that the best thanks of this Committee be presented to the Rev. Mr. Johnston for the above remittance in aid of the Chinese New Testament Fund, and for the active interest he has taken in the success of this important measure.

“That the Rev. Mr. Johnston be requested to convey the cordial thanks of this Committee to the ministers and congregations of the United Presbyterian Church, for their zealous and effective co-operation in raising so large an amount in aid of the special fund for China.

“That the Committee cannot place on record this spontaneous and truly liberal donation from the Moderator, Ministers, and Congregations of the United Presbyterian Church in Scotland, without expressing a hope that it may lead to further fraternal intercourse and co-operation in the great work of spreading throughout the world the pure Word of God.

“Extracted from the Minutes.

“HENRY KNOLLEKE, Assist. F. Secretary.”

Another scheme of benevolence, although one limited to their own denomination, is to raise funds to extinguish debt on these congregations which are unable to do it themselves. This scheme has been already followed out with most important results. It originated in both Secession and Relief Synods before the Union, and from year to year has been carrying on its operations. The Board for the Liquidation of Congregational Debt are particularly instructed to endeavour, in affording aid, to stimulate the zeal and efforts of those applying for it; and with this design, assistance is granted on the principle that the congregation obtaining it shall raise a certain sum agreed on with the Board, which sum is required to be actually raised before payment of the grant. Funds are raised for this object by collections appointed by the Synod throughout the church, as well as by subscriptions and donations. As an illustration of the working and advantages of this scheme, it may be mentioned that in 1854 the sum of £1235 had been allocated to sixteen congregations, which with their own exertions had the effect of paying off debt to the extent of £5017, or fully four times the amount raised by the Board. This Board had many applications made which they could not meet, and at length in 1856, a suggestion which had been thrown out before was formally introduced into the Synod by two overtures; one from the Presbytery of Paisley and Greenock, “That the Synod take measures to have the burden of debt resting on the several congregations of the Church removed, if possible, within a limited portion of time such as the Synod may determine.” The other, from the Presbytery of Edinburgh, “That the Synod take the subject of debt, which is felt by many of the churches of the denomination to be a serious burden, into consideration, and adopt such measures as shall seem to them best fitted to secure an early and total extinction of congregational debt.”

After considering these overtures, the Synod agreed to adopt measures for removing the entire debt resting on the congregations of the denomination by May, 1860; to instruct the Debt-Liquidating Board in the meantime to ascertain the amount of existing debt on the several congregations of the Church, and to report to the next meeting of Synod as to the means which should be employed for raising the necessary funds.

A very judicious and encouraging report on this subject was read at the Synod in 1857, by David Anderson, Esq., Convener of the Debt-Liquidating Board, in which various important statements and suggestions were made, and the practicability of realizing the object contemplated by the time specified, clearly demonstrated. This report concludes as follows:—

“The most likely plan for raising such a sum has also had the consideration of the Board, and it is simply that, in the first instance, applications for subscriptions should be made to the more able individual members of the Church throughout its entire bounds, in a manner similar to what has been recently so well done for the Aged Ministers’ Fund. After this plan has been exhausted, there should be a simultaneous collection in all the churches, so that the entire membership of the United Presbyterian Church may have the opportunity and the privilege of taking their part, as the Head of the Church may enable them, in this highly important and truly Christian movement, and thus to comply with the Apostolic injunction, ‘Look not every one on his own things, but every one also on the things of others.’ ‘Bear ye one another’s burdens, and so fulfil the law of Christ.’”

Another important measure adopted by the Synod soon after the Union was to furnish Libraries in different congregations for the use of the minister. The management of this matter was committed to the Theological Committee, that they might take what steps they found practicable for forwarding the scheme. In the report for 1853, the Committee explain the object in view, and state the progress they had made: “The design of the scheme is to place at the disposal of the ministers of our smaller congregations, a valuable and well-selected theological library which may enable them to prosecute their ministry with greater comfort to themselves and edification to the church. In order to carry out this design, a central fund was raised by means of subscriptions and collections, out of which disbursements are made to congregations to enable them to originate such libraries, the aid given being in the inverse ratio of the numbers of the congregation; that is, the larger the congregation the less it receives from the fund, and the more is required to be raised by it to enable its minister to participate in the benefits of the scheme. In every case, the library is started with a purchase of books to the value of £10. The books are selected by the minister from a catalogue prepared by the Committee on Theological Education; they continue the property of the congregation for the use of their minister.”

In carrying this measure into practical operation, the Committee have met with an encouraging measure of success. At the close of 1852, they had established 85 libraries, for which they received from congregations £315 14s. 10d., or £3 14s. 3d. on an average from each congregation, and disbursed from the fund £395. Since that period they have originated other 15, making in all up to the present time, 100 libraries. In 1856 there were established 119 libraries, and upwards of £750 were on hand to the credit of the Board, by means of which the benefits of the scheme would be much extended. The last report announces that 125 libraries have been formed.

Many other measures of social, moral and spiritual improvement have been devised and practised by the United Presbyterian Synod, such as the cause of Temperance, Sabbath sanctification, Sabbath schools, parental instruction, prayer meetings, &c., &c. On any particular notice of these it would be unseasonable to enter.

To conduct so many matters of difficulty and importance as those on which we have dilated, much expense is necessarily incurred. And as no Government-aid is sought, or though offered would be accepted, the successful operation of so many Christian enterprises says much for the liberality and zeal of the church at large, and for the amplitude of its resources. The Voluntary Principle in active and cheerful operation replenishes the various funds of the church by subscriptions, donations, collections, and other methods which are employed to engage the attention of the people, to excite their interest, and to warm their hearts.

The various Funds of the church are,—the Synod's General Fund, the Home Fund, the Foreign Mission Fund, the Debt-Liquidation Fund, &c.—all which are managed under appropriate regulations by Committees under the control of the Synod.

The Statistics of the Church are furnished by annual reports from the congregations, through their presbyteries, to the Synod. These statistics embrace the following general heads:—I. Membership and attendance. II. Ordinary income and expenditure. III. Instruction to the young. IV. Missionary and benevolent operations—and V. Prayer meetings and other means of usefulness.

A subject of considerable interest was introduced into the Synod in May 1855, by Overture from the Presbytery of Paisley and Greenock respecting the appointment of what are called National Fasts. The following is its tenor:—

“That the Synod of this Church, historically distinguished for its testimonies against encroachments by the civil magistracy, and looked to at present by not a few in its congregations for guidance in this matter, do issue a recommendation to ministers, elders, and members of congregations, to take action in their respective localities by the usual constitutional methods to bring the subject of national fasts under notice in the proper quarter, with a view to secure such a change in the form and phraseology of any future proclamation-in-

tended to promote national union for prayer, as should divest them of the offensive features that characterized the lately published edict, and adapt them to the circumstances of a free community."

The Synod approved of the object of this Overture, and appointed a Committee to frame a minute on the subject, strongly disapproving of the phraseology in which recent proclamations have been issued on the subject. This Committee reported at a subsequent sederunt, when the following resolutions were passed by the Synod:—

"1. That this Church asserts for all her ministers, elders, and members, the natural and inalienable right of freedom of conscience, and so declares them to be free either to keep or refrain from keeping such fasts, or other days of public worship, as may be appointed by the Sovereign.

"2. That the observance or non-observance of days so set apart for the same or similar purposes, is, in the judgment of this court, entirely optional to the minister and session of each congregation of this church as their conscience may dictate, and as the case, and time, and manner thereof, may to them seem adequate and suitable.

"3. That this Church deems the language in which these proclamations continue to be issued, in so far as it assumes a right to compel their universal observance, under the most solemn sanctions and penalties, irreverent and presumptuous, injurious to the liberties, and painful to the feelings of all who dissent from the principles on which the proclamations are founded, and who, with this Church, hold the sole supremacy of the Heavenly King; whereas it believes that an invitation to send up prayers and supplications to the Divine Majesty at any crisis in the national history, would likely secure the cordial and ready consent of all who fear God, and who call upon Him in the day of trouble."

These resolutions were remitted to a Committee who were instructed to correspond with the legal advisers of the Church, in regard to the point remitted to them, thereafter to circulate the resolutions, along with the opinion of the law agents, throughout the Church; to bring both under the notice of such members of the Government, and such members of Parliament as they may consider friendly or influential, and to correspond with other churches holding, in regard to royal proclamations, kindred views with those of this Synod.

At the meeting of Synod in 1856, the Rev. George C. Hutton, convener of this Committee, reported that they had obtained the opinion of the legal advisers of the Church as to what the law of the land is regarding the appointment of National Fasts; that a memorial prepared by the law advisers, and signed by them and the Committee, had been forwarded to the Lord Advocate, calling his Lordship's attention to the offensive terms of the proclamations, and requesting alteration; that during the past year no attempt had been made to consecrate any working day by royal authority; that the proclamation of 30th September, 1855, was restricted in its reference to the members of the

established church in both kingdoms, and that the proclamation of last week, while addressed indiscriminately to all loyal subjects, was couched in language of exhortation, not of command, and marked by the absence of other features which had drawn forth the strictures of memorialists.

The following is a copy of the opinion of the Synod's law advisers on this subject :

"To the Rev. George C. Hutton, convener of the Committee of the United Presbyterian Synod on Royal Proclamations for National Fasts, &c.

"Glasgow, 7th November, 1855.

"*Rev. Dear Sir,*—At your request, we have examined and consulted as to the state of the law respecting the appointment by royal authority of days of humiliation, &c., and we are of opinion that there does not exist any authority in the law of Scotland, entitling the Sovereign to make such appointments, so as to be binding upon the citizens as such. It follows that, in our opinion, such appointments cannot be enforced by civil authority, or their non-observance punished by any civil pains or penalties.

"Our reasons for this opinion are these :

"1. We do not find any authority in our institutional writers, or any subsisting statute applicable to Scotland, warranting the Sovereign to issue such Proclamations.

"2. We believe them to originate in the prerogative of the Crown assumed as applicable to Scotland. But we consider such assumption negatived by various considerations ; and, *inter alia*, by the fact that national fasts were at different times before the Union with England appointed in Scotland, not by royal authority alone, but by express statute of the Scottish Parliament ; and, secondly, by the consideration that the assumed supremacy or prerogative of the Sovereign over the Presbyterian Church, is opposed to certain of the distinctive principles of that Church, as compared with the Church of England contained in the Confession of Faith ratified by Act of Parliament 1690, c. 5, and forming part of the law of this portion of the realm.

"You will observe that we give this opinion with respect to the members of our Church and her judicatories, without reference to any peculiarities which do or may apply to the members of the Church of Scotland, or to the courts of that church.*

"We are, dear Sir, yours very truly,

(Signed)

A. G. ELLIS,
JA. PEDDIE,

JAMES MITCHELL,
J. B. KIDSTON."

* We have just seen the following in the *Beacon* of the 10th November, 1858, that "on Wednesday a deputation of the United Presbyterian Church had an interview with the Lord Advocate, at his chambers, to urge the desirableness of altering the phraseology employed in royal proclamations for fasts and thanksgivings. The deputation pressed upon his lordship that a proclamation 'inviting' or 'exhorting' Her Majesty's subjects to unite with her in humiliation and thanks

REMARKS ON "OUR STATISTICS."

To the Editor of the Canadian U. P. Magazine.

SIR,—I beg you will excuse me for suggesting that the papers on "Our Statistics" should be discontinued, or their tone changed. I do not question Z.'s motives, and in some things I agree with him. Our Ministers have too small stipends. It is not easy to say exactly what they ought to receive. We are commanded to esteem them very highly in love for their work's sake, and to minister to them in carnal things, but the exact amount of that ministration I shall not attempt to determine. Several things, however, seem to show that they are underpaid. First of all, it is well known that labor generally, and teaching in particular, brings higher remuneration here than at home; but stipends are lower here than there. Next, few young men here can be induced to go forward to study for the Ministry. You know that the students are not numerous, and a great part of them are from Scotland; and, finally, a number who have been ministers or preachers have resigned, and not a few of them have withdrawn from the Ministry and given themselves to other employment. All these things speak a language not to be misunderstood. But, Sir, I am confident that Z. is injuring the cause he is anxious to promote, and at the same time doing serious mischief in various other ways. The subject is one on which it is not pleasant to dwell. Let me, just in the fewest and plainest words, assign some reasons why he should desist.

1st. People will not be scolded into duty. They are more easily led than driven. It is a wise saying, He that would *command* must *commend*. A spoonful of treacle will catch more flies than a hoghead of vinegar.

2nd. The badness of the times renders it peculiarly unseasonable at present to censure and upbraid people about contributing. It is literally true of many who have some little position, that they have not a dollar. People at home who have no great wealth, have frequently a hundred pounds or two in the Bank, because they do not know what better they could do with it, and that helps them through a crisis when it comes; but here almost every man lays out his all in purchasing property, and frequently has some debt for which he pays high interest, and consequently a season like this cuts him to the quick. Very many are anxious, depressed, and fretted about their circumstances. True wisdom, therefore, requires that just now they

giving would be more likely to secure cordial and ready assent than any framed in the language of command or authority. The Lord Advocate said, as the memorial related to proclamations applicable to England as well as to Scotland, it was one which must be laid before Her Majesty's Government to be decided upon by them. He would consider it his duty to submit the matter to the Secretary of State for the Home Department, as one deserving, in his opinion, serious attention. But he suggested that they should also forward a memorial to Lord Derby as prime minister, or to the Home Secretary; and they said they would act upon the suggestion."

should be addressed only in the mildest and most conciliatory manner.

3rd. A number of ministers receive income from other callings which they follow besides their ministry. These callings do not prevent one from appearing in the pulpit on the Sabbath; but to them all other parts of ministerial duty, including preparation for the pulpit, must give way. Now it is quite unjust to give a minister only a small stipend because he is supposed to have private property; but if he give part of his time to other business than the ministry, and receive payment for so doing, that completely alters the case.

There is another consideration which Z.'s papers are causing to be frequently and vehemently referred to, but which I am unwilling to do more than hint at. The people may not be doing their duty, but are the ministers all excelling in theirs? Z. views matters from a minister's stand-point; but the people also have their stand-point. It would be well if we all saw ourselves as others see us.

But I have exceeded the limits I proposed to myself. Let all bitterness and wrath and anger and clamor and evil-speaking be put away from us with all malice. Let us be kind one to another, tender-hearted, forgiving one another, and provoking one another unto love and to good works.

Coming after Z, I beg to subscribe myself &

Reviews of Books.

OUR NEW RELIGIONS; *Ralph Waldo Emerson, his Writings and Opinions: a Lecture, by JOHN C. GEIKIE*, 8vo, pp. 28. Toronto, John C. Geikie, 1859.

Mr. Emerson lately delivered a lecture in Toronto, and Mr. Geikie has furnished the able exposé now on our table. Of the extreme mischievousness of this so-called Transcendentalism there can be no doubt. It builds up nothing, but it seeks to demolish all that is valuable among mankind. It is opposed not only to Christianity, but to Theism itself, for the Pantheism which it contends for is inconsistent with all rational ideas of a God, just as creating all the Queen's subjects Peers would be the abolition of the Peerage. We cannot believe that Mr. Emerson's notions will ever take hold very extensively of the public mind. They are at war not only with the gospel, but equally with philosophy and common sense. The very language in which they are expressed, (the only language suitable for them, it seems,) is unintelligible—in fact, almost jargon. It is amazing that so many, from affectation, or some similar cause, have embraced them. It is equally astonishing that such multitudes have become Mormons. But surely neither the one delusion nor the other can endure. It is well, however, to expose such absurdity, and Mr. Geikie has our best thanks.

LIFE IN A RISEN SAVIOUR, BY ROBERT S. CANDLISH, D. D., 12mo. pp. 410. Philadelphia: Lindsay & Blackiston, 1858.

This is a very handsome American reprint of an able work, by one of the most distinguished of the Free Church Ministers in Scotland. The author is well known to be pre-eminent for acuteness, subtlety and energy; and these are at once his strength and his weakness—for he is often the victim of his own ingenuity. The subject of the book is to all thinking men one of the most deeply interesting. It seems to be the will of God, however, that for some wise and good reason, we should, at present, have but very limited information respecting it. "It doth not yet appear what we shall be." A cool, calm discussion of the subject, based on Scripture, and taking into consideration the known facts respecting the human mind, and the human constitution at large, would certainly be exceedingly acceptable and interesting. The work of Dr. Candlish, though full of excellent matter, does not seem much fitted to satisfy the craving and yearning of such a mind as that of John Foster. He briefly, hastily and somewhat dogmatically lays down what he holds to be the truth, and then forcibly inculcates the corresponding duty. He writes very much in the pulpit style. Indeed, we suppose, the book was originally preached. In the preface he says, "I have rarely discussed different interpretations, and have abstained from minute criticisms. There is no attempt, on my part, to occupy the place already so well filled by such learned and acute scholars as Dr. John Brown, and other recent writers, who have, bestowed research and study on the examination of this portion of Scripture." This is quite correct. The reader will find the book occupying a sphere of its own. The following passage gives his views which are not at all peculiar, respecting the state of the redeemed during the period between death and the resurrection:—

"The interval, it may be of ages, during which the soul or spirit dwells apart in rest and blessedness, while the body, its companion and minister, lies in the silent tomb, comes between the present and the final state of man. What that intermediate state is—how the spirit, absent from the body and present with the Lord, lives there,—what are its consciousnesses, what its experiences—what its activities—you cannot tell. There is no express revelation to enlighten you with regard to it; and analogy or inference, founded on parables or visions, may deceive you. It is enough to know that to depart is to be with Christ. It is enough to hear the voice of Jesus, as your spirit wings its flight hence and heavenward, "To-day shalt thou be with me in Paradise."

*** "The intermediate state may be, and probably will be, one of seclusion, and as regards the outer world, one of repose. The blessed dead who die in the Lord rest from their labours. Their earthly toils and troubles are at an end, and for a season, it may be, they are in the bosom of God with his beloved Son, enjoying holy fellowship with the Father and the Son, in the Holy Spirit, undistracted,—shall I say?—and undisturbed, by former earthly memories, and not yet introduced to the activities of the eternal world. It is to their spirits a holy sabbath of rest; fitly preparing them for what is yet before them. They wait for the resurrection. Then, properly speaking, come judgment, and retribution, and reward. Then is the life which they lived in the body resumed. Then open discoveries are made; and broken threads of thought and of action are caught up.

Missionary Intelligence.

U. P. MISSIONS.

The lateness of the arrival of our February periodicals from Scotland reduces us to the necessity of giving merely a brief abstract. The Mission Fund of the U. P. Church for 1858 amounted to £21,524 stg., viz.:—For Foreign Missions, £16,127. For Home Missions, £5,397: This is the largest sum ever raised, but it includes £640 for Better Support of the Gospel Ministry. It is to be recollected also, that the Synod have now on hand both the Jewish and the Indian Mission. The Mission Board have obtained one Missionary for India, and are applying for three others. The Congregation of Montego Bay, Jamaica, have raised £30, and the Congregation of Kingston, Jamaica, have raised £20, both for the Indian Mission. A Presbytery, called the Presbytery of Biafra, was formed at Duke Town, Calabar, on 1st September last; and they have one Student, Mr. Samuel Edgerly, preparing for the Ministry. A special interest is said to have been excited among the Jews in Algiers. Great numbers of young men are applying to the Missionaries enquiring earnestly about salvation, and desiring better instruction than they receive from the Rabbis, respecting the Prophets and the Messiah. Now that the mutiny in India has been subdued, the prospects of Missions in that extensive region are regarded as more encouraging, and hopes are entertained, as fervent prayer ought to be unceasingly offered up, that our Church may make a favourable commencement of its great undertaking.

Ecclesiastical Notices.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 1st February—there were nine ministers and three elders present. Dr. Taylor recommended Messrs. Malcolm and Richardson as first year's students, for examination by the Presbytery. These young men are presently attending the Theological Hall. The Presbytery appointed their Committee, that superintends the exercises of students, to examine them and report. There were read reports from thirteen Sessions of Congregations—on the proposed basis of union, all in favor of union, but generally suggesting some change on the articles. The Presbytery then took up for consideration the basis of union, and after some free but friendly remarks, agreed to defer their decision till the meeting in May.

There was read a petition from the members and friends of the U. P. Church in King, who meet at the Village of Leskey, praying to be formed into a separate congregation; and also praying for the appointment of a member of Presbytery to preside at an election of elders among them. The Presbytery granted their petition, declared them a congregation, and appointed the Rev. Mr. Dick to give them notice of this, and to preside at an election of elders as soon as convenient. There was also read a petition from several heads of families in Tecumseth, praying to be received into communion with the Church, and formed into a separate congregation from that one presently in the Township—yet under the ministry of the Rev. Mr. Fayette. The Presbytery granted their petition in so far as receiving them into the communion of the church, and appointed the Rev. Mr. Fayette to take the proper steps for this purpose. A letter was read from the Rev. Mr. Gibson, convener of the committee for the self-sustentation of the church, also the minutes of said committee. The deliverance of the Presbytery on the recommendation of the committee, was to the following effect:—That they would recommend to all Sessions and Congregations, under their inspection, to take all proper and

prudent steps to form Missionary Societies in each congregation, where there were none presently—and that they respectfully remind the sessions of their duty to make stately, all the collections enjoined by the Synod, for the several schemes of the church.

The statistics of the congregations for the past year, were to be furnished immediately, that the report might be made to the Committee of Missions.

Mr. Fayette was appointed Moderator for the current year.—[*Communicated.*]

THE CORRESPONDENT OF THE LONDON PRESBYTERY, AND THE CASE OF MR. THOMAS J. SCOTT.

To the Editor of the Canadian U. P. Magazine.

LONDON, February 9th, 1859.

DEAR SIR,—I have perused the report of the proceedings of the London Presbytery, “communicated” by a clerical member of the tribunal which sat in judgment upon my case, and crave the liberty of correcting the *falsities* as well as the *fallacies* of that non official communication: I say *non-official*.—for the three resolutions embodying at once the finding of the Presbytery and my acquittal of the preposterous charges brought against me by anonymous accusers, form the only official portion of the report; consequently I lodge no complaint against the Presbytery, but only against the correspondent who, in common with the Presbytery, promised in the “friendly conference” to “throw the shield of their protection over me;” and what does the nature of that protection turn out to be? No doubt the advertisement of my unanimous acquittal has been published in the *Ecclesiastical Gazette*. Simple justice, not I, claimed that privilege. But, I ask, was it becoming either the dignity or propriety of a Judge in an Ecclesiastical Court to step down from the bench on which he had publicly proclaimed his concurrence in an acquittal, and privately and anonymously renew the attack?

The first opportunity I had of perusing that report, was in the manse of a Minister in whose presence I could not restrain my feelings of blank astonishment. Never shall I forget the remark of that experienced Minister, “They’ll *run you down*, Sir!” “Run me down, Mr. ——!” said I. “Am I right or wrong? that’s the question!” “*I don’t say you’re wrong*; but, I tell you, they’ll run you down!” That is precisely the position that the Presbytery took up when the style of my discourses as well as the subject of Family Worship was discussed in Committee, as is confirmed by the terms of the finding. *The Presbytery*, I repeat it, *found no fault either with my Faith or my Practice*. The only discovery that they made was that I had employed unusual modes of expression and illustration, *i. e.*, that I adopted phraseology which they had not been accustomed to employ,—a course which is open to every Teacher who chooses to bring things “new” as well as “old” out of the universal treasury of knowledge; not only so, but a course which I have been trained both by Chalmers, Foster, and Brown,—nay, by the “Great Teacher” himself, to follow in rejecting the technicalities of systematic Theology—“the tradition of men” “which darken counsel by words without knowledge.” Why, then, should your clerical correspondent “run me down” in the personal attack which he has condescended to make against me through your columns? Run me down! That’s a harsh figure borrowed from the practice of old Heresy-hunters tracking the footsteps of their victim with the nose of a bloodhound. “Halt!” I shout to my accusers, by way of being “startlingly vigorous.” Tell me, I appeal to you, in the name of Heaven, if I am “paradoxically weak” when I demand if the “spirit” of St. Dominic instigates you to “run down” the character of a Christian; and if you think that, by killing me, you would do God service? That’s “plain and distinct”—no doubt it is an “extraordinary” interrogatory to be startled with in the “pursuit of pleasure” of such a character. Think of it. Meanwhile, I feel reluctant to publish the details of the “friendly conference” which the Presbytery lately held with me at London; but, if any of its members persist in the course which has already been adopted, I shall deem myself called upon, in self-defence, to reveal the secret of

the animosity which inspires the report of your correspondent,—which has dispelled the recollection of facts from his memory, and blinded him to distinctions palpable to the common sense of “ordinary hearers of the Gospel.” I refer to the subject of Family Worship, which formed the topic of conversation in the *Committee* of the whole Presbytery,—a fact which those who are unacquainted with ecclesiastical policy would never have dreamt of on reading that “*the Presbytery* declined to take notice of Mr. Scott’s course of proceeding in this matter.”

1st. The report bears evident testimony that your correspondent has been rendered *oblivious of facts*. I have spoken to a member of London Presbytery upon the subject, and he distinctly remembers that one Minister at least spoke approvingly of my practice: not only so, but also that the Presbytery, as such, refused to express either its approval or disapproval of my Reasons. It is quite true that a Minister advised me to comply with the “custom,” but, as he allowed that he inculcated the duty of Family Worship upon the *head* of the family, I found it necessary to reply that I “practised what others preached.”

2nd. The report bears evident testimony that your correspondent is also chargeable with *fallacies* of reasoning. I challenge your correspondent or any other fellow Christian to answer the seven Reasons which I have stated in vindication of my practice. Does any one imagine that if he could have swept them into limbo with the besom of destruction, that he would have hesitated to remove seven such serious barriers erected in the way of those who have habitually displaced the Father from the “chief seat” in his own family? And what is the only semblance of an argument advanced in opposition to my seven Reasons? Nothing more or less than that he does not “profess to understand” how a Christian can know the confessions, thanksgivings, and petitions *common* to the Christian Brotherhood, and yet be so entirely ignorant that he cannot appropriately offer up the confessions, &c., which are *special and peculiar to the family*. What is the distinction between Family and Public Worship? The answer may be found in the 4th and 6th Reasons, viz., that the one is public and the other private; the one common to Christians and the other peculiar to the Christian family. Nobody denies that the subjects of public prayer are discoverable from Scripture and Christian experience. But who will reveal to a stranger, aye, or even to a friend temporarily resident in a Christian family, those sources of joy and sorrow, prosperity and adversity, *special* to a single household? Have not many of us spent weeks, months, and even years, in families in total ignorance of the existence of *absent* members of families,—at least of the gloom that shrouded happy faces—of the wounds that rankled in their heart of hearts—of the vices that were bringing down a father’s gray hairs with sorrow to the grave? And yet Ministers of the Gospel do not “profess to understand” how I can be so entirely ignorant that I cannot offer up “*THEIR* petitions”!! God forbid that ever I should again act the hypocritical part that “custom” has transmitted as a hereditary “duty” to Ministers who visit in Christian families. If they wont treat me as a “man,” they shall never compel me, as a Minister at least, to exercise lordship over God’s heritage.

I am, Dear Sir,

Yours truly,

THOMAS J. SCOTT.

U. P. PRESBYTERY OF LONDON—CARLISLE OBEDINATION.

For a good number of years past the Rev. J. Skinner has been in the habit of preaching, as frequently as possible among other places, at the Village of Carlisle, some ten miles in a northwesterly direction from his residence. When he began, it could scarcely be said that there was a village at all; but during the few years last past, it has grown to be quite a considerable place—and, as villages go in Canada, we are glad to learn from a respectable inhabitant of the neighbourhood, is occupied by quite a decent steady class of folks. Many of the Canadian villages, it is to be feared, are but nests of bar-room loafers, and worthless young idlers, who promise to be never worth for much, but to smoke and drink, swear and bluster, and on sunny days, do what they can with their hands in their pockets,

“to hold up the corner” with their shoulders. Now, we have been candidly informed, that there is not even a solitary specimen of such loafers and rowdies in the whole Village of Carlisle. We should rejoice in it as a “model village,” had we not noticed that there are taverns, busy there as elsewhere, sowing the seed from which such articles are generally raised. Be that as it may, however, they needed and need the Gospel, and in season, and out of season, Mr. S. has endeavored to supply their need. Many a winter’s blast has he faced, and many a miry road has he plunged through, to fulfil his engagements, and make full proof of his ministry. Quite a number of all denominations attended his ministrations, and gradually a considerable company formed themselves to the membership of the U. P. Church. By and by a church was raised—other denominations very kindly giving more or less assistance—and got free from debt—and when that was accomplished, it was thought steps might be taken to have the Station congregated, and a minister settled in the locality. Accordingly, some time ago, a congregation was formed, and after hearing a variety of preachers, Mr. Wm. Fletcher was called, and having intimated his acceptance, as formerly intimated in our columns, has been ordained there, in circumstances very comfortable and promising, considering the newness of the place, and the difficulties of the times.

The London Presbytery of the United P. Church met for this purpose, at Carlisle, on Wednesday, the 16th of February, Mr. Balmer preached from Rev. xxii. 17. Mr. Inglis ordained and addressed the minister, and Mr. Proudfoot the people. The attendance was large and respectable, and almost without a single exception, gave Mr. Fletcher a cordial welcome, by a hearty shake of the hand. It was a drawback to the sacred enjoyment of the season, that Mr. Skinner, by whose persevering and self-sacrificing exertions the station has been fostered to its present state, should, in the Providence of God, have been prevented by severe indisposition, from being present on, to him, so peculiarly an interesting occasion. As one of the people remarked, it would have done them good to have looked up to him, though he had not been able to say a word. That, however, was not possible, and THE MASTER’S will is always best. It is to be earnestly hoped that the indisposition of our venerated father will be only temporary, and that Carlisle people will see him frequently, though they are now, so honorably to all parties, off his hands.

It is deserving of notice, that in connection with this occasion, the Carlisle people did themselves the credit of sending down to Mr. Skinner, a strong, substantial, plainly elegant Cutter, as a slight acknowledgement of his earnest exertions for their spiritual welfare, for many years past. They have had every reason to know that most emphatically he sought not THEIRS, but THEM, and, no doubt, they do not look upon what they have given him as a remuneration for his services, but merely as an intimation that they are not unmindful of, or ungrateful for his self-sacrificing endeavors to advance the best interests of themselves and their children.

While we are glad to notice the increasing frequency with which such presents are given throughout the church, it is with peculiar pleasure that we hear of and record such manifestations of kindly feeling and good will towards any of our more aged ministers, who have, in cases not a few, borne uncomplainingly and most manfully the “burden and heat of the day.” They are worthy of all honour, and congregations should know that in honouring them, they are receiving, not conferring a favor, and not more discharging a duty than enjoying a privilege.

A meeting of Presbytery was held before and after the ordination for the transaction of other, though not very important business. Rev. Alexander Shand having presented testimonials from one of the Presbyteries of the Old School, U. S., was received in the usual way. Several reports of preachers were passed;—the call from Detroit Congregation to Mr. Tisdell, set aside, from Mr. T. declining acceptance. The Rev. Mr. Ormiston of Hamilton, appointed to dispense the Lord’s Supper at Detroit on the 3rd Sabbath of February; and somewhat encouraging accounts read from the congregation in Windsor. A letter was also read, and left till next meeting on the table, from the Rev. T. J. Scott, complaining of the report of the proceedings in his case, as given in the last number of the United Presbyterian Magazine. In that letter Mr. Scott complained that the writer of that report

was guilty of falsehood, and had indulged against him in "unchristian vituperation." We should have liked to have given the letter entire, but in the mean time refrain till the matter be considered in the Presbytery. It is to be hoped that Mr. Scott will be able to substantiate his charge against the writer of that report, who avowed himself a member of the Presbytery, and who is neither ashamed nor afraid to acknowledge and defend it, whenever and wherever Mr. Scott chooses. The reference in that report to the reasons why the Presbytery did not enter anything on their minutes in reference to his opinions and practice in connection with Family Worship, was merely by the way, and only so much as was barely sufficient to make the introduction of the reasons of protest in any way intelligible. It may possibly be that the words employed may be so construed as to make it appear that the members of Presbytery were animated by a feeling of undue leniency towards Mr. Scott, and would not even enter upon the consideration of a charge against him, for fear they should be *obliged* to condemn. This *may* perhaps be possible, from the extreme brevity of the statement, but not very likely. There was considerable talk with Mr. Scott, *in Committee*, and therefore with CLOSED DOORS, in reference to this matter. Mr. Scott had a perfect right to report and publish what was then said, if he chose, and so had any of the Committee. None of them, it seems, has chosen to do so, for what was stated had merely a reference to what was said after the Presbytery resumed, and a minute was to be formed. Mr. Scott insisted that a minute should be made in reference to the matter of family worship—and *that*, as was stated, was declined for Mr. Scott's own sake, inasmuch as nothing but disapprobation could be expressed both in reference to his mode of proceeding and his reasons of protest, whatever might be said of the general question of a minister officiating regularly or occasionally, instead of the head of the family, in domestic worship. It was surely implied from the whole scope of the statement, if not asserted in so many words, that while a certain latitude of opinion might be allowed on the general question, nothing but an unfavorable condemnatory minute could in this particular case be adopted, though from the very expressed willingness to pass it over unnoticed, it was also implied as clearly as if expressed directly, that it was *not* regarded of so much importance as to call for direct rebuke, or suspension.

Mr. Scott, in his letter, quotes also the opinion of "a friend," whom apparently he regards with peculiar confidence, to the effect that "the unmanly stab" (in the report, to wit) called for the very HIGHEST censure. One may presume that this is the same "friend" Mr. S. so frequently brought up *in terrorem* at the Presbytery, as one "of the leading men of the church"—"one of the most eminent," &c. &c.; the one, it is likely, who, in pity to the ignorance of the brethren of the west, sent a "pastoral" anent Mr. S., as if from the "Flaminian Gate," displaying such a *curiosa felicitas* in classical, juridical, historical, and charitable references as was exceedingly refreshing. It might be well for Mr. Scott, and his friend, to bear in mind, that hard words, as well as priests' curses, "like certain birds of evil omen, generally go home to roost."

A sense of *faithfulness* would seem to intimate to that "eminent" man, that in the event of the London Presbytery proving recreant to its duty, he should take steps to have the withered branch lopped off, and no one can but wish that, in that case, his efforts may be crowned with that measure of success which they evidently deserve.

It is impossible for us to close this report without referring once more to Carlisle, and its recently ordained minister. There is a wide field of labour in and around the Village. A Station, we believe, has been formed, some eight or ten miles off, and altogether Mr. Fletcher has his work before him. May he be found faithful in steady principle and persevering efforts, for the good of the people among whom Providence has cast his lot. [*Communicated.*]

THOROLD.—NEW U. P. CHURCH OPENING.

On Sabbath the 30th January the new Church erected by the United Presbyterian Congregation of this village was opened for public worship. The services on the

occasion were conducted by the Rev. William Ormiston, who preached in the morning and afternoon with his usual eloquence to overflowing and delighted audiences.

On the evening of Monday the 31st, a Soiree was held in the new Church to celebrate the auspicious event in the history of Presbyterianism in this place, and at the same time to aid the building fund of the congregation. The Church was also on this occasion filled to overflowing, and able and interesting addresses were delivered by the Rev. Messrs. Christie, of Chippawa; Laird, of the Wesleyan Church, Thorold; Burns, of the Free Church, St. Catharines; and Nelles, of the Tract Society. The Rev. W. Ormiston also gave a powerful and telling address on Christian Liberty. The collections on Sabbath, together with the proceeds of the Soiree, amounted to the very handsome sum of forty-one pounds five shillings, and, but for the monetary pressure felt severely in this part of the Province, we have no doubt that this sum would have been considerably exceeded. The new Church is a plain, neat, and comfortable building, and does much credit to all employed in its erection. The building material employed is brick, and it is seated for an audience of about two hundred and fifty. The cost of its erection, we believe, has not exceeded four hundred pounds, and the whole amount, with the exception of about seventy-five pounds, has been subscribed, so that there will be no large amount of debt to act as a drag upon the interests of the congregation. It is right to add that the whole of this sum has been subscribed in the village and its immediate neighborhood, with the exception of twenty-five pounds received as contributions from a few friends in Scotland interested in the cause.

The want which has thus been supplied is one which has long been felt, and which we have reason to believe has materially affected the interests of the congregation. We congratulate them on having surmounted the obstacles which have so long been in the way, and on their having at last attained the object of their wishes. Now that God has crowned their efforts with success, and that they have a sanctuary of their own, may they manifest the same unity and steadiness to assist others according to their ability by which, as a congregation, they have hitherto been characterized.—*Communicated.*

WESTMINSTER.

The second Annual Soiree of the U. P. Congregation here was held on the evening of the 18th of January. The attendance was very large, upwards of 300 being present.—and the whole proceedings were of the most gratifying description. The young people attending Mr. Inglis' Bible class took advantage of the meeting to present him with a very handsome Study Chair, which, though valuable in itself, must be indefinitely more so to him, considering the manner in which it was presented, and the persons by whom it was procured. Presents, in some cases, by congregations, we do not much admire. Too often, it is to be feared, they are but the very inadequate supplement of a scanty stipend, and are given as mere matters of favor, when all, and it may be a good deal more, should come to the minister yearly, as simply matters of right. In the present instance, no such objection could possibly be taken—at least, there

is not the slightest ground for it. It is better that Ministers should get presents than that they should be left in the very uncomfortable and unworthy position of "pinched gentility," or even something worse; but surely it is greatly better that there should first be a conscientious regard to what in the circumstances is *right and just*, and then, if presents should come after that good and well. Very insignificant ones (taking their mere market price) will then, in the estimation of the recipients, have an importance and a value which money, in any case, would very inadequately represent. The children have shown a commendable zeal and liberality during the past year, and their friends and teachers hope that when the boxes are opened next December, there will at least be no falling off. Might there not be a considerable amount of good accomplished, as well as money raised by more generally making use of the exertions of the children of our Sabbath

Schools and Churches, and that in such a way as not to lessen the present Missionary contributions by a single cent? —*Communicated.*

DUNDAS.

On 1st February, the U. P. Congregation here unanimously called Mr. Thomas J. Scott, Probationer, to be their Pastor.—*Communicated.*

KINCARDINE.

On Tuesday, February 15th, by appointment of U. P. Presbytery of Grey, the Rev. R. C. Moffat, Walkerton, preached and presided in the Moderation of a call in the village of Kincardine, County of Bruce. The call came out unanimously in favor of the Rev. Walter Inglis, of Greenock and Culross. In the evening, by request, Mr. Moffat addressed a large audience in the Methodist Church on "Revivals, with special Reference to the late Religious Movements."—*Communicated.*

TESTIMONIAL TO REV. W. CUNNINGHAM,
D. D., EDINBURGH.

In the month of January a number of Dr. C.'s friends waited on him, and presented to him, duly vested, the sum of £6,500 sterling, and £400 or £500 more handed to him in cash. Well might he say that amazement had been the feeling produced in his mind. All who know him, however, will agree that he is well deserving of such a gift. He has been the life of the New College, and there are few men now alive to whom the Free Church has been under greater obligations.

TORONTO.

On the evening of Wednesday, 12th January, a Soiree was held in the U. P. Church, Gould Street, when a number of excellent addresses were delivered to a deeply interested audience. Owing to the unfavorable state of the weather the attendance was smaller than usual, but the evening was very pleasantly and profitably spent. On the following evening the Soiree of the Sabbath School and young people was held. Appropriate and eloquent addresses were delivered by Messrs. Donald, Hall, and Malcolm, Students, and a few re-

marks were made by Mr. Kerr, the excellent Superintendent. There was a large attendance, and great delight seemed to pervade the meeting. On both occasions there was exquisite music by the choir under the leadership of Mr. Douglas, and Mr. Reynolds kindly lent admirable assistance with an instrument.

NORTH BRANT.

The first annual Soiree of the U. P. Church, North Brant, was held in the new Church, on the evening of January 19th. The pastor of the congregation, the Rev. R. C. Moffat, in the Chair. There was a very good attendance, and certainly the kindness of the ladies in freely providing for the body, was worthy of all praise. After the Annual Report for last year had been read, short and practical addresses were delivered by Messrs. G. Lamont and H. McNally. The meeting was then addressed at considerable length by Mr. Moffat the Pastor, upon the "Power of little things," and by the Rev. Walter Inglis Riversdale, upon "Mission life in South Africa." Between the addresses, the young people present entertained the audience by singing most creditably pieces of sacred music. The proceeds have cleared off the most of the debt upon the building. The blessing being given, the audience then separated, thankful for the past, cheered for the future.—*Communicated.*

OLARKE.

At the annual meeting of the U. P. Congregation here, the contributions for Missionary and benevolent purposes were divided as follows:—

Home Mission, Synod	£20 0 0
Do do Presbytery	7 5 0
Foreign Mission, Synod	15 0 0
Theological Institute	8 0 0
Synod Fund	2 0 0
Bible Society	5 0 0
French Canadian Missionary Society, in money & clothing.	29 0 0

—*Communicated.* £86 5 0

PERRYTOWN.

We understand that about the beginning of January the Rev. James R. Scott, formerly of Creetown, Scotland, was inducted as Pastor of the U. P. Congregation here.

TREASURER'S ACCOUNT.

Charge against the Treasurer.

		Mission Fund.	Institute Fund.	Synod Fund.
1859.				
Feb. 1	In Fund on 27th January last	\$712 46½		
	Rec'd Ayr Congregation	15 10		
	“ Do. Juvenile Society	16 50		
“ 4	“ Do. a Friend to Missions.....	6 40		
	“ Clarke*	80 00	\$32 00	\$8 00
	“ St. Mary's, quarter ending Dec.	15 00		
	“ McKillop do.	20 00		
“ 10	“ Eramosa.....	15 00		
	“ From a Friend in Ayr.....	5 00		
“ 11	“ Caledon.....	9 00		
	“ Bethel, Proofline, qur. end. Dec.	7 87		
	“ English Settlement, do.	13 07		
	“ Tecumseth.....	8 00		
	“ Do. a Friend	1 00		
	“ Chippawa	6 75		
	“ Crowland	2 25		
“ 16	“ Essa	54 00		
	“ Bay St. Congregation, Toronto	21 75		
	“ Westminster Con. Society.....	19 50		
	“ Do. Sab. S. Boys' Mission Box	9 00		
	“ Vaughan	11 00		
	“ Albion	7 00		
	“ Walkerton.....	12 25		
	“ North Brant	7 75		
	“ Gould St. Congregation, Toronto	40 00		
	“ Do. do. Sabbath School	24 00		
“ 21	“ Con. Toronto Township for 1858	7 41		
	“ Do. Brampton for 1858	2 90		
	“ Do. Toronto Township for 1859	8 52½		
	“ Do. Brampton for 1859.....	12 16½		
	“ Ancaster Village	8 25		
	“ Do. West	4 65		
	“ Do. East	5 10		
	Arrear of Institute, as stated 27th Jan.	.. .	622 33	
	Collected in February, brought down	.. .	32 00	
			590 33	
	Arrear of Synod Fund, as last stated	192 77
	Collected since, brought down.....	8 00
		\$1188 25½	590 33	184 77

* Foreign Mission, \$60.

WALKERTON.

SOIREE.—The first annual Soiree of the U. P. Church, Walkerton, was held in the Orange Hall, on the evening of January 18th. The Pastor of the congregation, the Rev. R. C. Moffat, in the Chair. The hall was so crowded that

many had to stand; and a number, who came late, could not find even standing-room. The company then partook of a plentiful and excellent repast, provided without expense by the lady members and friends.

The Annual Report for 1858 was then read by the Rev. Chairman, after which, in a short address, he pointed out in the report many things to encourage all—in the attendance, in the Bible Class and its Library, in the beginning of church building, and in a membership almost doubled during his fifteen months pastorate.

The meeting was then addressed by Messrs. Ryder and Rossin, Methodists, and then in a most effective and lively address by the Rev. Walter Inglis, Greenock.

Frequently, during the evening, the choir under Dr. W. Scott discoursed

music equal to any we have ever heard in any Canadian City.

Again the Rev. Chairman shortly spoke, after which the benediction closed the proceedings, and all retired highly pleased with our first Soiree in the backwoods of Brant.

PRESENTATION.—On Friday, Feb. 4th, a few of the members and friends of the U. P. Church, Walkerton, presented their young pastor, the Rev. R. C. Moffat, with a handsome Buffalo Robe, lined and trimmed, as a token of their appreciation of his energetic and successful labors amongst them since his settlement.—[*Communicated.*]

Gleanings.

SIR GEORGE SINCLAIR, BART., ON UNION BETWEEN THE FREE AND U. P. CHURCHES IN SCOTLAND.

The following is an abridgment of an article in the *Witness*, (Edinburgh,) of 12th January. It relates to a published letter of Sir George addressed to James Peddie, Esq., W. S., Treasurer to our Church in Scotland. After referring to the considerations which induced the author to embark in the cause, he says:—

“I was residing at Thurso Castle in 1854, and the only persons whom I addressed at that time on the subject were ministers of both communions. It was only after I arrived in Edinburgh for the winter that I had the honor and advantage of being introduced to yourself, to our excellent friend Mr. Henderson of Park, and to certain highly respected and influential Free Church laymen, from whom I received the most efficient and untiring aid. It was therefore with no small surprise, as well as concern, that, at one of the most numerous attended meetings at my house, a Free Church elder, pre-eminent in wisdom and sagacity, proposed that the proceedings, which I had taken it for granted would be essentially *clerical*, should be exclusively *lay* in their character, and his suggestion was unanimously adopted, on the express ground that a great majority of the Free Church ministers would be altogether opposed to our scheme. It was on this account, and not from any prepossessions on my part, that the resolutions adopted two years later were confined altogether to laymen; and I may add that no apprehension whatever was entertained of any opposition on the part of the United Presbyterian ministers, all of whom, and especially those most distinguished for their talent, piety, and usefulness, had expressed themselves friendly to the plan.

“As soon as the document in favour of the union had been published, the conviction which I had long cherished, and unwillingly suppressed, namely, that the Free Church ministers, were more favourable to the scheme than my far-sighted coadjutors imagined, revived in my mind; and it occurred to me that it would be desirable to send a copy of the resolutions to every Presbytery, and even to every minister, of each communion, to whom I thought the plan would appear more feasible and less obnoxious, now that it had met with the support of so large and influential a number of their lay brethren. I drew up, therefore, a paper which I intended to circulate at the same time, and felt so anxious to try the experiment, and so confident of success, that I sent it to my worthy friend Mr. Constable, and obtained two or three proofs from his excellent printing-office. One of these I carried to our late universally respected and beloved friend Dr. John Brown, and read to him paragraph by paragraph, to his own entire satisfaction and concurrence

One important passage was derived from one of many interesting previous communings with himself, and I had taken it down in short-hand from memory almost as soon as I left the room. Another was, of course, transmitted to you, for the benefit of your suggestions and amendations, and I was much gratified when it was sent back with a most kind and encouraging note, a few lines from which I take the liberty to transcribe:—‘I return your statement, which I have read with much pleasure, and I feel certain that you will advance the cause by its publication.’ When, however, this identical paper was transmitted or read to some of my eminent and excellent Free Church friends, both clerical and lay, they unanimously and at separate meetings, entreated me to suppress it, and relinquish my plan of endeavoring to elicit the views and feelings of the Free Church ministers, from most of whom silence was the utmost that we could expect. ‘Time,’ exclaimed a distinguished divine, ‘must be given for the scheme to *sife* into men’s minds;’ and the lay coadjutor, in whose sound sense and sagacity I placed the greatest reliance, assured me, without even listening to the document, that if that or any other printed paper were circulated throughout the Free Church Presbyteries, so convinced was he of the mischief it would do, and of the hostility which it would elicit, that he should be under the painful necessity of withdrawing from all further concern in the scheme, as he was sure that it would then prove abortive. To these opinions, so strongly urged, I at once deferred, and hastened to withdraw the proof from Mr. Constable’s hands.”

Sir George then gives the following as the conclusions at which he has arrived, viz.—“(1.) When I first embarked in this undertaking, I expected that the Free Church ministers would have proved my most active allies, and not my most determined antagonists; (2.) I clung to the opinion as long as possible, but finally and reluctantly relinquished it on such evidence as could not be resisted. From the moment, however, at which I was compelled to abandon the design of circulating the preceding document, so cordially approved of by all my United Presbyterian coadjutors, so unanimously repudiated by all my Free Church advisers, I determined to renounce all further prosecution of the object, and to withdraw for ever from the field of exertion. On my return, therefore, to Edinburgh, in the beginning of January, 1858, (where I remained till the middle of May,) I wrote no letters, convened no meetings, and took no further steps in this matter, excepting, indeed, that when I heard that the U. P. Elders were in the annual habit of breaking-fast together on one of the days appointed for the assembling of their Synod, I requested leave, in concert with several eminent Free Church brethren, to testify our respect for that communion by being present on that occasion—a proposal most cordially assented to, and followed by a most happy and harmonious meeting, at which the numerous and influential body of U. P. Elders manifested a disposition entirely favourable to the union scheme; and even unanimously, and by acclamation, agreed to waive all discussion upon another important question on which a general canvassing was to have taken place, for the purpose of discussing the subject of incorporation, and endeavoring to discover the means of obviating any impediments to it. I carefully abstained, after my arrival here in May, from writing or saying anything on these matters, which, so far as I was concerned, I regarded as closed and concluded; but in September I was most unexpectedly honoured by a most kind invitation, signed by three respectable gentlemen, to give a lecture at Paisley on the Union question, at any period in the ensuing winter most convenient to myself. I at once resolved to decline this very flattering and gratifying proposal, and thought it due to my correspondents to state fully and fairly the grounds of my determination. I felt that, in addition to certain personal motives, it was necessary to dwell at some length upon the chief and most insuperable objection, namely, the decided aversion of the Free Church ministers to the scheme. It might have been supposed, if I had not adverted to this fact, that the United Presbyterian ministers were entitled to some share in the credit of having succeeded in keeping the two bodies apart, and in counteracting the pernicious scheme which I had presumed to originate, and that they had perhaps met me *in limine* with the objection that they themselves had, during three successive generations, acted upon the spiritual independence principle, and, as an indispensable consequence, had never received any

compulsory provision from the State, and that, if the Free Church office-bearers and members essayed to be incorporated with them, they must first serve a kind of quarantine or apprenticeship, in order to test their sincerity, their stability, and perseverance. I can attest that no such ungenerous expressions ever escaped from the lips of any individual amongst them. The first two on whom I called (though personally a stranger) were Drs. Harper and Thompson, who at once, and without the smallest hesitation, expressed their entire and hearty concurrence, as, indeed, did afterwards every minister and member of that Church with whom I either conversed or corresponded."

Sir George then quotes the letter he addressed to Mr. Nairne of Paisley, declining to deliver a lecture there. This letter was designed to be private, but it found its way into the newspapers. In it Sir George says—"I have already expressed, both in speeches and in pamphlets, my sentiments and feelings on this subject so freely and so fully, that I have nothing to add which can possess either novelty or interest; and I have met with a very sorry requital for all my trouble, inasmuch that by far the greatest part of my publications remains unsold, and I am quite convinced that there are not half a dozen ministers in the entire Free Church who have procured or perused my lucubrations; for I must add, as the third reason for my refusal, that, so far as my judgment and experience reach, it would be impossible to bring forward a proposal more repugnant to the wishes of an overwhelming majority of the members of every Free Church Presbytery in Scotland, than that of a junction with the venerable and excellent body with which you are connected, and for which I entertain the highest and most cordial respect. This opinion is confirmed by the ominous, and in reality most eloquent and expressive silence with which they have consistently and unanimously shrunk from noticing the subject favourably at any of their numerous meetings, since I first directed public attention to it four years ago. I state to you my views without reserve or disguise, and cannot conceal from you the very deep concern with which I have arrived at the conclusion that the Free Church clergy will never rest satisfied until they resume (of course on fair and decent terms*) that connection with the State of which almost all of them are either avowedly or secretly tenacious. Very few of them have, I fear, become reconciled to the relation, which, since the disruption has subsisted between themselves and their flocks. They are restless and uneasy in their present condition of comparative dependence, and would hail with acclamation such a change of circumstances as would restore to them a vested interest in the allocation of parliamentary stipends, glebes, manse, and communion elements, and they see (as I often said) no iniquity in appeals to the Court of Teinds, and no perverseness in the compulsitor of the Sheriff's officer; and this almost universal predilection for a legislative provision, extorted from a grudging community, in preference to the spontaneous liberality of their own congregations, lies, I have no doubt at the root of the rancorous aversion manifested in so many influential quarters towards the union which you and I have so much at heart; and I know from actual correspondence that a number of excellent laymen connected with the Established Church are engaged in an earnest movement for procuring the repeal of Lord Aberdeen's Act, and (at least) the substitution of a paramount veto on the part of the people. I am assured, that they will ere long openly avow their non-intrusion principles to the public.' It will of course be obvious to you, and to your esteemed friends and coadjutors, that such a measure will be hailed with acclamation, and meet with all possible countenance on the part of nearly all the ministers of the Free Church, though it would only render me and some of my lay brethren of that communion the more anxious to join *your* venerable body, and avoid what I and they consider a manifest departure from the great principle of

* Sir George explains what the fair and decent terms are, to which he refers, by quoting from a former letter of his—"I deem it my duty to state my conviction that, for the attainment of this design, you will find it necessary to contend for a more sweeping and comprehensive interpretation of the term 'spiritual independence' than in my judgment, the Established Church has hitherto admitted, and that it will be indispensable to lay it down as a principle that, excepting in reference to the temporalities, no civil court has any right to interfere with any decisions whatsoever which the co-ordinate ecclesiastical judicature may pronounce.

spiritual independence, which, in my judgment, is incompatible with the acceptance of an invidious monopoly of State patronage and State pay.

Referring to his early efforts to promote Presbyterian union, the honorable Baronet quotes a letter from the late Rev. Dr Chalmers, written in 1846, in which the writer said—"I feel quite sure that the evangelical bodies are not yet in readiness for your proposal. I say this not in disparagement of the proposal, but in disparagement of the bodies. It were well if they could be brought to coalesce in the way that you point out. Your object is excellent, but the immediate accomplishment of it cannot yet be looked for." A letter from the late Rev. Dr. John Brown, dated January 8th, 1852, also quoted, contains the following passage:—"To promote union among Christians without compromise of principle has been one of the first wishes of my heart—one of the leading objects of my life; and in the union first of the two great divisions of the Secession, and then of the United Secession with the Relief Church, as well as in the formation of the Evangelical Alliance, I have had this wish gratified, this object gained, to a greater extent than I could at one time have anticipated. The Disruption of the Established Church was in my view but a step towards further union. The Union of the Free Church with the United Presbyterian Church I regard as an event of the future—it may be not of the very distant future. I am afraid, however, that there is little probability of its being very soon effected, so as to secure peace and permanence to the united body. As to principle, there is nothing to prevent such a union to-morrow, except the Free Church continuing to insist on making the principle of connexion between Church and State, as embodied in the Westminster Confession of Faith, a term of *official* communion. The United Presbyterian Church do not—I trust they never will—make a disclaimer of that principle a term of communion either official or Christian; but the great body both of her members and ministers conscientiously disbelieve the principle, and therefore could not join a body which includes this principle in its Confession, and requires a solemn declaration of belief in it from all its ministers and elders. Were this difficulty, obviously insurmountable while it continues, removed out of the way, still I am afraid those habits of thought, feeling, and action naturally acquired in an Establishment, and those learned in such a body as the United Presbyterian Church, are so different as to lay a foundation for reasonable fear of uncomfortable collisions in church courts composed of those who have been formed to those respective habits."

In closing his communication to Mr. Peddie, Sir George says.—"Grey hairs are upon me here and there, and I know it well; the infirmities of advancing years are upon me, and I feel them much; painful reminiscences connected with the failure of not a few endeavours to benefit the Church or the country are upon me, and my heart is weighed down by their pressure. But I had last year withdrawn from the field of exertion, saddened and subdued. I had already bid adieu to my fond hope of witnessing the union from which I had anticipated such blessed and beneficial results." And he declares his strong aversion to meddling further "in such a hopeless undertaking."

CODEX VATICANUS.

We lately announced the publication of this very ancient manuscript, which all Biblical scholars have been so long desiring and expecting. It is alleged, however, that the publication is totally unsatisfactory. At a meeting of the Royal Society of Scotland, held in Edinburgh on 24th January, the Rev. Dr. Robert Lee, Professor of Biblical Literature in the University, made a number of remarks on the subject, and stated that, for dogmatic and ecclesiastical reasons, certain spurious or doubtful passages, which are wanting in the manuscript, have been inserted, such as John viii, 1-11, 1 John v, 7. The treatment of these and a variety of other passages he strongly condemned, and declared that "The book which costs £9 sterling is, for critical purposes—the only purposes for which it was wanted—not worth nine shillings." It is obvious that the public will never be satisfied without the publication of the original document exactly as it stands. Some have even spoken of having it photographed. But the Church of Rome has the absolute controul.