

The Truth.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I have examined a number of a periodical called The Truth, which is now being circulated in Canada; and which, along with some good things, contains some against which I wish to warn your readers.

In the introduction, it is said, ministers of the Gospel who acknowledge that they are indebted to it for many of their sermons and addresses, are therefore not anxious that it should be read by their congregations, a statement surely not calculated to exalt the ministry in the estimation of its readers.

The article headed "Dispensational Truth," betrays "much confusion" "concerning the meaning of the title." There, notwithstanding some saving clauses, we are taught that the Jew had only an "earthly calling," and only temporal promises,—promises of wealth and honour in the land and this life, and which he was invariably to get, if he only did well; while the Christian has only a "heavenly calling," destitute of any earthly promises; and that if the writer of Psalm xxvii. were now alive, he could not say, "I have never seen the righteous forsaken, or his seed begging bread," and that the writer of Psalm lxxiii. ought never to have penned it. The writer of the "Dispensational Truth" does not seem to have known that David begged bread from the priests of "Nob," and that they were slain for giving it to him. That the priests were driven to poverty and exile by the son of Nebat, because they clung to the Lord. That Jezebel slew the Lord's prophets, and that the few who escaped were pensioners on Obadiah's bounty. That Elijah begged a morsel of bread from a starving widow. That our blessed Lord himself lived a poor man, and died a martyr under the old dispensation; and that multitudes of his people, were, under it, stoned, torn asunder, killed with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented.—Heb. xii. Yet David could speak as he did, for that was not the common lot of God's people, nor the fruit of their faith; their religion never brought them to that. And I can say the same. I never saw the man whom godliness impoverished, nor do the beggars who come to my door belong to those that fear His name. Moreover, the writer of the "Dispensational Truth" does not seem to know that it is written in the New Testament that godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.—1 Tim. iv. 8.

Again, if as is alleged, the Jew was bound to destroy his enemies and take vengeance, while the Christian is bound to love his, and even not to go to law, there is too much ground for the infidel objection that the Jehovah of the Jew cannot be the Jesus of the Christian. But are all these statements true? I find that Israel was ordered to destroy certain specified enemies of God; but not only were they not to destroy their personal enemies, or take on them to execute vengeance, (and in Deut. xxxii. 35, and Psalm xciv. i., God claimed that vengeance belonged to him), but they were enjoined not to rejoice over the fall of an enemy, Prov. xxiv. 17; they were bound to raise his ox or ass if it fell under its load, Ex. xxiii. 4; and even to feed their enemy if hungry or thirsty, Prov. xv. 17. While that it is not wrong in all cases to go to law, is shown, in that the Lord promised his people to stand by them when pleading before the court, and Paul appealed to Cæsar.

Again, the writer of the article complained of, seems not to know that 1 Peter ii. 9 is a quotation from Exod. xix. 6, where Israel are called a kingdom of priests, a holy nation, or that they had synagogues all through the land.

Again he writes as if the Jew was not called on to regard himself as bought with a price, and all the religious duty required of him was to give the tenth of his worldly means to the Lord.

Again, it is said, the Jew was under law, the Christian is under grace. Now as I read it, man ever since the day of the fall, has been under a dispensation of grace. The ceremonial law was a dispensation of grace. The very moral law as given to Moses tells of grace. Yet under that dispensation, or more properly under that part of the dispensation of grace, each soul was held under law till it came to Christ; and in like manner under the new dispensation, or rather this later part of the one dispensation of grace, each is in the same condition, for Christ is the end of the law for righteousness for every one that believeth, Rom. x. 4. There is no difference between Jew and Greek. The believing Jew, for he admits there were such, were under a law which cried curse, kill, stone!

It might have been somewhat interesting had the writer shown us how Matt. x. belongs to the old dispensation. I have learned to regard all Scripture as belonging to the Jew, and all profitable for furnishing the man of God for every good work, 2 Tim. iii. 16, 17. Because all that befel Israel happened to them for our ensamples, and was written for our admonition, on whom the end of the world have come, 1 Cor. x. 11. And we read that the revelations given to the prophets, (and this includes the types and ceremonies as well as the declarations), they were told they ministered, not to the men of that age, but to us. They did not understand them or profit by them as we do.—1 Pet. i. 12.

There is also a portion of a very elaborate article on the pre-millennial advent of our Lord, an event for which we have no Scripture, but I have no time to show the errors of the doctrine, or the absurdities of the article.

Presbytery of Bruce.

This court met at Walkerton on the 16th and 17th ult. Mr. Fraser's term of moderatorship having expired, Mr. Scott was appointed moderator for the next six months. Mr. Moffat of Walkerton being present was asked to sit and deliberate. The financial committee reported, that all the congregations of the bounds, except three, had paid the amount apportioned to them of the Home Mission debt, and that they (the committee), had fully forwarded to the As-

sembly a Home Mission committee, the amount assigned to this Presbytery of said debt, and that there was a balance on hand of \$15.08. The report was received, thanks tendered to the committee for their diligence, and the treasurer was instructed to forward the balance (after paying expenses) to the Home Mission Fund. A very interesting conference on the state of religion, was held at the evening sederunt, when addresses were given by the following subjects: Mr. Tolmie, Home Missions; Mr. D. Fraser, Foreign Missions; Mr. McLennan, Pastoral Work; Mr. John Anderson, Evangelistic Services; Mr. Ferguson, on his mission to the Fishing Islands. The financial committee was instructed to make an estimate of the probable amount required for the Presbytery fund for the current year, and to apportion the same to the several congregations of the bounds. It was resolved that the congregations of Riversdale, Enniskillen, and Pinkerton, receive fortnightly services until next meeting of Presbytery. Mr. Tolmie submitted the quarterly report of the Home Mission Committee, which was received and its recommendations adopted. It was resolved to renew the application for a supplement for Langside. The following commissioners were appointed to the General Assembly: Dr. Bell, Mr. Scott, Mr. Tolmie, Mr. John Anderson, Mr. Strath, and Mr. Wardrop, ministers, and Messrs. R. M. Hay, Mather, Rowand, F. Ballagh, Dewar and MacKague, elders. Mr. John Anderson was appointed treasurer of the Gore Bay fund, and he was instructed to correspond with all the congregations of the Presbytery, in order to raise the \$200 required by the people of Gore Bay, Manitoulin, to enable them to build their church edifice. The next ordinary meeting of Presbytery, is appointed to be held in Knox's Church, Paisley, on the last Tuesday of March next, at two o'clock p.m. A. G. FORBES, Pres. Clerk.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

On the 21st Feb., at No. 105 University st., Montreal, the wife of James P. Mackay, of a daughter.

MARRIED.

At the manse, Hurby, on 22nd Feb. 1877, by the Rev. Wm. Stewart, Edgar Eakin, son of John Eakin, Clerk's Treasurer of Toronto Township, to Miss Catharine Curry, both of Streetsville.

At the residence of the bride's parents, on 7th Feb., 1877, by the Rev. Alex. McKay, D.D., Mr. Duncan Cameron, of the City of Hamilton, and Isabella, youngest daughter of Robt. McLeod, Esq., Arctavia.

At Greigswan, the residence of the bride's father, near Woodstock, on the 21st Feb., by the Rev. W. S. Ball, of Guelph, father of the bridegroom, assisted by the Rev. W. T. McMullon, Alfred S. Ball, barrister, of Woodstock, to Mary Veronica, second daughter of John Dunlop, Esq., Arctavia.

DIED.

On the 17th January, 1877, at Drummond Farm, Charlottetown, Jane, beloved wife of Joseph Sitt, senr., aged 40 years and 3 months.

At Brantford, on Thursday, 22nd Feb., James A. Watt, eldest son of Mr. Robert Watt, aged 23 years.

In the Township of Oro on Wednesday, the 14th ult., at the residence of her son-in-law, Alex. Graham, Esq., Mrs. Jessie Campbell, in the 77th year of her age.

Mrs. Campbell was one of the oldest and most faithful friends of our Church. She was a native of Ilay, Argyle, Scotland. Left a widow sixty years ago, she brought her fatherless family of seven children to this country in 1831 and settled in Oro. The number of her lineal descendants—children, grand-children, and great-grand-children—now living, far exceeds one hundred. The funeral was one of the largest ever witnessed in the township.

HOME MISSION COMMITTEE.

The Home Mission Committee for the Western District, will meet in the

Deacon's Room of Knox Church,

ON

MONDAY EVENING, APRIL 2ND,

at seven p.m. A full and punctual attendance of members is requested. WM. COCHRANE, Convener.

Brantford, Feb. 20, 1877.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in

KNOX CHURCH, WOODSTOCK,

on the evening of

TUESDAY, APRIL TENTH,

(second Tuesday of the month) at seven p.m.

Rolls of Presbyteries, Reports of Synodical Committees, and all papers for the Synod, should if possible be in the hands of the clerk one week before the date of meeting.

The Clerks of the various Presbyteries within the bounds of the synod will meet to prepare business for the first Session, at the Vestry of Knox Church, at four o'clock in the afternoon of the first day of meeting. WM. COCHRANE, Synod Clerk.

Brantford, Feb. 20, 1877.

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