



# THE CANADIAN United Presbyterian Magazine.

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## Miscellaneous Articles.

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### SCRIPTURE DIFFICULTIES AND THEIR BEARING ON THE INSPIRATION OF THE BIBLE.\*

It has often been said by infidels that *the Bible is a book full of difficulties*; a book in which those parts which are very abstruse, if not absolutely unintelligible, bear a large proportion to the whole; that it is a tissue of immoral statement and inconclusive reasoning. The correctness of this description we not only question, but in the most distinct terms deny. Instead of being, as represented, full of difficulties, the Bible is a book which, in very many parts, is plain and simple; which a man may read who runneth; a book which, in many parts, a child may understand and be greatly delighted with. How many christian parents know that the story of Joseph and his brethren, of David and Goliath, and of Daniel and the lions, can interest their little ones as much as the most admired productions of uninspired genius? But that there are difficulties in the Bible—that there are statements which we can not easily understand—*nay, that there are statements which the noblest of human, we might say of created intellects, can not fully comprehend, we just as readily admit. Let not the sceptic, however, triumph because of this admission, let him rather follow us in our investigation into the nature and source of these difficulties and their bearing on the inspiration of the sacred volume. What if we should be able to prove that instead of invalidating the claims of the Scriptures to divine authority, they should be found to strengthen these claims. What if “out of the eater we*

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\* This article is the first part of an evening Lecture delivered by a Minister in Scotland to his congregation. It has lain by us almost a year, without our being able to find space for it.—ED.

should bring forth meat, and if out of the strong one we should bring forth sweetness."

Not a few of the difficulties of scripture arise from the form and circumstances in which it has been given to us, and these difficulties are of such a character that if they had not existed, their absence would have been justly regarded as a ground for grave suspicion. Suppose that some one were to publish a volume of tracts in the Latin language, and to declare in the preface to the volume that the tracts were composed by various individuals, differing in their age, and habits, and intellectual culture; that one was written by a Roman senator of high birth, in the best days of the republic; that another was written by a shepherd boy in the time of Augustus; that a third was written by an Englishman in the days of Alfred the Great—a man whose vernacular was the Anglo-saxon, and who had acquired a knowledge of Latin when he was well advanced in life; suppose that it was found there was no allusion in these tracts to customs and manners but such as men living in Britain or America in the nineteenth century could fully and at once understand; that words and phrases were always employed throughout the volume in precisely the same sense, and that the figures and illustrations used were of a uniform character, the suspicion would be immediately excited in the minds of thinking men that the work was spurious, and that the editor was either an impostor or one who had been imposed upon. History and experience tell us that habits of thought and forms of expression are continually changing, just as are modes of dress and orders of architecture; words and phrases distinct and intelligible to men of one generation, become obscure and indefinite to men of another. New words are coined, if we may so speak, in order to express new subjects and shades of thought; metaphors once easily understood and appreciated become, as the age grows less poetical and more utilitarian, antiquated and unintelligible; and we sometimes look with astonishment on a composition greatly admired by our ancestors, at least till we have by scrutiny learned to know its meaning and discern its excellence, just as we gaze with surprise and pain on a withered countenance and drooping frame, and find it difficult to realize the truth of which our fathers have told us, that these were once known and admired as a face and form of marvellous beauty. Nay, more, we find that a man's age and occupation and place of residence tend to mould his thoughts. The sailor's metaphors are of the sea and the sky; the merchant's flowers of rhetoric have the odor of the desk and of the counting room; the heaven of the Indian is a land where, in the company of his faithful dog and his father's spirit, he shall find a well stocked hunting ground; the Laplander's idea of paradise is a land where frost and snow are unknown, and where large and ever blazing fires shall shed a genial warmth; the Italian's is a land where men may repose for days under the spreading branches of lofty trees, listening to the sound of the water-

fall and the song of birds. Now, the Bible comes to us as a volume of tracts written at different times throughout a period of twelve hundred years, written in languages which have long ceased to be spoken with purity by any people, written by persons of different rank and genius and educational training; written at periods and in countries far remote, whose customs and products and scenery were very different from those of our own time and country; and the subjects discussed or alluded to are extensive and varied. These things present many difficulties of greater or less moment to the student of the Bible; it is not easy for him to place himself in thought, in the circumstances of the writer, circumstances so different from those in which he is actually placed; and questions not unfrequently suggest themselves as to whether the meaning of particular words and phrases, and the point of certain allusions have been ascertained. But is the fact that there are such difficulties in the Bible any argument against its authenticity and genuineness? On the other hand, are not difficulties of this kind to be looked for, and would not the want of them be contrary to all experience? If the language of Malachi had been precisely the same as that of Moses, the fact would have indicated an intellectual stagnation to which history affords no parallel. No student of English literature wonders that the style of Macaulay differs from that of Sir Walter Raleigh, or that after a careful study of Tennyson he yet finds it difficult to understand Chaucer. The want of such difficulties would have been unspeakably less easy to account for than the existence of them.

Again, a large portion of the Scriptures is avowedly prophetic, and the general object of that portion is to excite attention, and to enable men at once to conjecture when and where they should look for the fulfilment of a predicted event, and give them a sufficient assurance, upon reflection, that the event was really foreseen. In the prophetic parts of Scripture there are difficulties similar to those found in other parts of the sacred volume, and there are difficulties which are peculiar. Figurative language is much more abundantly employed than in the historical or purely didactic portions, and figures have always more or less of indefiniteness. Just as the things of heaven are described in terms primarily referring to the things of earth, so the things of the *future* are spoken of in terms belonging to the time and circumstances of him who utters them. Is there any thing unnatural in this?—any thing to excite suspicion? Is not the circumstance, on the other hand, just what might be expected, and would not the want of such difficulty have been a greater objection?

Another difficulty, arising from the mode and circumstances in which the Scriptures have been given to man, and transmitted from one generation to another, is to be found in the contradictions which are occasionally met with. We speak not now of *apparent* contradictions, (these we shall have occasion to refer to in another connec-

tion,) but of *real* contradictions. The Bible was written in ancient times, on leather, parchment, and paper made from the Egyptian reed, and copies were multiplied by the labors of transcribers. In some of the monasteries during the middle ages, persons were constantly employed in making copies of the sacred volume, or of parts of it. Sometimes one man was appointed to read aloud, while several were occupied in writing what he read; and occasionally, when the transcriber came to a passage that seemed to him obscure, he placed a note upon the margin in the way of elucidation. That one word should sometimes have been mistaken for another like it in appearance, supposing the transcriber to copy from an earlier manuscript lying before him, or like it in sound, supposing him to write from dictation, is certainly not unnatural; neither is it unnatural to suppose that a word or remark put upon the margin by one copyist, should find its way into the text when a subsequent copy was made. There are difficulties in the Bible arising from these causes, just as there are difficulties in the writings of the Classic authors of Greece and Rome. To have prevented such mistakes would have required a continued miracle, and it is not so much a matter of surprise that there are such difficulties as that there are so few of them, and these of comparatively so little moment. Among these difficulties those relating to numbers occupy a conspicuous place; and the reason probably is, that among the Hebrews, as among the Romans and Greeks, numbers were expressed by letters, and that several of the Hebrew letters are very like each other. Thus in 2 Chronicles, xxii. 2, we read that Abaziah was forty and two years old when he began to reign, and in 2 Kings, viii. 26, he is said to have been twenty-two years old only. Again, Jehoiachim is said, in 2 Kings, xxiv. 8, to have been eighteen when he began to reign, while in 2 Chronicles, xxxvi. 9, he is said to have been only eight years old. Solomon is represented in 1 Kings, iv. 26, to have had in his stables forty thousand stalls for horses, and in another place to have had only four thousand. There are similar discrepancies, as we have observed, in the Greek and Latin Classics, and scholars admit that while these may occasion some perplexity in regard to particular passages, they furnish strong proof of the honesty and general accuracy of transcribers. We ask no more than that men should show the same candor and good sense in judging of such discrepancies, as are of precisely the same character, when these are found in the Old and New Testaments.

Akin to that of which we have spoken, though distinct from it, is the difficulty arising from the circumstance that in Scripture we have narratives of many incidents given by different individuals. The best examples are the lives, written by the Evangelists, of the Lord Jesus Christ. In these accounts there is no contradiction, as in the instances to which we have referred, but there is frequent diversity. For example, we find Matthew and Luke telling that the Saviour,

when he stilled the tempest on the sea of Galilee, allayed the winds and waves and *then* blamed his disciples for their want of faith, while Mark says he rebuked the disciples, and then rebuked the storm. Matthew speaks of two Gadarene demoniacs, while Mark and Luke mention only one. Matthew alone tells us that these made the road unpassable; and Luke alone mentions the circumstance that the demoniac wore no clothes. In the account of the raising of Jairus' daughter, Matthew represents the ruler as saying to Jesus, "My daughter is even now dead, but come and lay thine hand upon her and she shall live;" while Luke says "He had one only daughter, about twelve years of age, and she lay a dying;" and Mark represents him as saying "My little daughter lieth at the point of death." In the account of the healing of the Centurion's servant, Matthew represents the Centurion as coming to Jesus, while Luke speaks of him as sending messengers. One Evangelist says that James and John asked to sit on the right and left hand of Jesus, while another says that their mother asked this boon for them. These are sufficient as examples, and there is no need to enlarge. In these and in the other instances which belong to the same class, there is, as we have said, diversity, but there is no contradiction; there is nothing stated by one Evangelist but what can be made by easy and natural conjecture to harmonize with what is stated by the other; and this diversity, instead of being a weighty objection against the credibility of the gospel narratives, is a strong presumptive proof that there was no collusion among our Lord's biographers, but that they were independent and trust-worthy witnesses. If any one will read the memoirs of Robert Hall, of Leicester, written by Morris, and Green and Gregory; or the lives of Cowper, written by Hayley, and Southey, and Grimshawe, he will find that incidents are related by one biographer which are omitted by another; and that when the same event is recorded by more than one, certain circumstances receive much greater prominence at the hands of one than at those of another. Such diversity excites no surprise, but is accepted as evidence of honesty and independence. Or the force of the argument may be brought out by another illustration. Suppose that in a court of justice an individual is tried for committing an assault. When the evidence is taken it is found that several witnesses are agreed, not only in regard to important facts, but in regard to the most minute and insignificant details. According to their own accounts, they saw precisely the same persons and things, and heard precisely the same sounds. They all give the same clear and well connected account of what they saw and heard, and not the slightest discrepancy can be discovered in regard to times or places or other circumstances. Would not an intelligent jury be led, from the very perfection of agreement in the testimony, to attach to it less value? Would they not be disposed to say, "we fear there has been collusion here; it is much more like conspiracy and imposture, than

upright witness-bearing." But let us suppose, on the other hand, that when the witnesses are examined it is found that while there is entire agreement among them in regard to the main facts of the case, there is diversity in regard to matters of secondary importance; one witness, it may be, affirming that he saw the prisoner near the scene of the assault at a particular time, and another saying he saw a person very like the prisoner walking hastily away from the scene of the assault, but does not recollect either what day of the week it was, or what hour of the day; one says he saw the prisoner at three o'clock, dressed in a particular garb; another swears he saw him at four o'clock, and is decided and positive that he was otherwise dressed; while a third says he met him, and spoke to him, between three and four o'clock, but can give no account of his clothes, save that so far as he recollects, there was nothing unusual about them: one witness affirms that he saw the prisoner alone, and another affirms that he saw him in company with a man and two women; one says the prisoner was perfectly sober when he passed him, and another declares he felt sure the prisoner had been drinking. In these circumstances would not a jury be disposed to say "there is nothing in these diversities to shake the evidence, they are such differences as might be anticipated from the different position and visual power and other circumstances of the witnesses; all these statements, without any violent or unnatural suppositions, can be made to hang together; they afford a presumption of the honesty of the witnesses." Such also is the conclusion to which candid readers come in regard to the diversities in the narratives of the life and labors of our Lord Jesus Christ.

But besides these and similar difficulties, arising from the mode and circumstances in which the Scriptures have been given to us and transmitted from age to age, there are difficulties springing from the nature of the subjects that are discussed. The Scriptures tell us of the act of creation—an act of the nature of which we have and can have absolutely no experience; they speak of physical changes in the material universe, and in the human body, widely different from any thing we have ever witnessed; nay, the sacred writers wing their way to the most distant regions of space, and rise through all ranks of created being up to God himself. They tell us of a perfectly holy and happy state in which man was first made—a state very different from that guilty and depraved state in which we now find man; they tell us of the exercises of angels before the throne of God, and of the fall and punishment and evil working of those of their rank who kept not their first estate; they tell us of the attributes, and plans, and operations of him who is the Infinite. That there should be difficulties in a book in which subjects so awfully profound, so entirely unique, are treated of, is surely not much to be wondered at. If there were no difficulties, it would be unspeakably a greater wonder, it would be opposed to all analogy. You would

not be disposed to attach much importance to the objection of a school boy against the *Principia* of Newton, if he were to say "there are some things in this book which are plain enough, but there are many things which I can not comprehend;" and why should the fact be looked upon as a weighty objection against the Scriptures that there are statements and doctrines which man does not fully understand? Is it strange that in a revelation of the infinite and unsearchable there should be that which is beyond the comprehension of the mortal and finite? If the Bible had no strange, incomprehensible things in it, how unlike would it be to God's other books—how different from the volumes of Creation and Providence! Every thinking man knows we live and move and have our being in a world of mystery, and if the fact that there is that which we can not comprehend in a revelation were a valid objection against its divinity, well might we say "God has not spoken either in the works of nature or in the preservation and government of the universe." We feel disposed to say to the sceptic, who grounds his opposition to the Bible on the fact that there are mysteries in it, "Are there no mysteries in the world around you? Explain to us the machinery of the stars, and tell us not only that all matter gravitates, but what that principle of gravitation is which causes the ripe apple to fall from the tree, and the planets to move in their respective orbits; explain to us the nature of that bond which unites the soul of man to its earthly and perishing tabernacle, and the deeper phenomena of animal and vegetable life; explain to us the mysteries of the earth on which you tread, and the ocean on which you sail, and the sky on which you gaze—nay, explain to us the mysteries even of a blade of grass, and a grain of sand, and a drop of water, and we shall explain to you the mysteries of the sacred volume."

*(To be concluded in our next.)*

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We mentioned in reference to the Irish Associate Presbytery, of whose reception into the United Presbyterian Church we have given an account, that they were in the habit of singing only the metre version of the Psalms of David. They, however, stated that they did not think this a matter so important as to be a term of communion, and that they were willing to forbear with their brethren in Scotland who sang the Paraphrases and other Hymns of human composition. The time was when a great portion, if not the whole, of the Secession Church would not tolerate the use of anything but

these Psalms of David. Hymns of any kind were out of the question, and the introduction of them, would have split up many of their congregations. By and by this prejudice was got over in a great part of Scotland, and among the various Presbyterian Bodies. There are still some to be found who confine their singing to these excellent songs of inspiration; and it is well known on this side of the Atlantic, that those many Churches in the United States which are off-shoots from the Scottish Secession are still strongly prejudiced against Psalmody of human composition, and abide rigidly by what they call Rouch's version of the Psalms of David. Many speeches and pamphlets have been published on this controversy, and by some it has been considered the great question by which the purity and consistency of the Church is to be determined. We confess we are at a loss to understand on what Scriptural principles they sustain their argument. It might as well be maintained that we are not to approach God in prayer, except in the language of inspiration: for the Bible probably furnishes us with as many specimens of prayer as of praise; and much of the book of Psalms itself is the language of supplication. It is, however, to be regretted that many of the English Churches, and of the Churches in the United States, have gone to the opposite extreme, by excluding from their Psalmody the inspired collection altogether. For although we object not to well selected hymns of human composition and undoubted evangelical sentiment, yet we deprecate the idea of superseding the inspired collection, which, presenting such appropriate variety, should always have their place in the public worship of God, and which, where correct taste and enlightened judgment are exercised, will always be considered as the most valuable department of our Psalmody.

The Associate Synod contemplated an enlargement of their Psalmody so early as 1748, which, however, was to be restricted to Scripture songs from other parts of the Bible than the book of Psalms. The design was not carried into effect, and nothing towards extending the Psalmody was accomplished till 1811, when, in consequence of an application to the Synod from Wells Street Congregation, London, to be permitted to make a selection of hymns for their own use the Synod expressed themselves favorable to an enlargement of the Psalmody, and appointed a Committee to take this matter into consideration, and in the meantime gave their sanction to the use of the Paraphrases, generally appended to our metre Psalms.

Few, if any, of the congregations of the General Associate Synod made use of anything besides the Psalms of David before 1820, when the Paraphrases were sung where congregations either expressed a wish to use them, or where there were not found prejudices against their use.

The Relief Church had a selection of Hymns of their own, which they used in their congregations along with the metre Psalms.

Before the union, in 1847, a Committee was appointed by the

United Associate Synod, to prepare a selection of Hymns to be used in the praise of God. But this matter was not completed till after the late union, when, in May, 1847, the United Presbyterian Synod took the subject into consideration, and appointed a Committee to report on it, at their next meeting.

In the month of October, 1847, this Committee reported that they were impressed with the desirableness of an enlargement of the Psalmody in the form of a volume of Hymns and Paraphrases, that these should amount to five or six hundred if suitable ones could be found, that they should be headed by appropriate titles, and have references to the passages of Scripture which they illustrated, and that the Relief Hymn Book, and the selection prepared by the Committee of the United Associate Synod, should be subjected to careful revision to ascertain how far their contents might be introduced into the New Hymn Book.

In May, 1848, the Committee on Psalmody laid on the Synod's table a copy of a Hymn book prepared by them, when the Synod approved of their diligence, and re-appointed them, with instructions to prepare an index of subjects to be appended, and to supply whatever else they may think desirable for perfecting the volume. They were further instructed to furnish the Presbyteries with copies, and to correspond with authors and other parties having the copyright of Hymns contained in the volume, respectfully soliciting their permission to include therein their compositions or property. The Synod further declared, that while all Presbyteries and members of Court are entitled to make suggestions on the Hymn book, they must forward these to the convener of the Committee before the 1st of January next, it being understood that all Hymns unchallenged at that period shall be regarded as approved of, and that all suggestions offered before that time shall be considered by the Committee, and a digest of them prepared, so that the Synod may be able to dispose of them at its next meeting.

At this meeting, which was in 1849, the Committee reported that they had received numerous reports and suggestions in regard to the Draft Hymn Book, and craved instructions on several points which they submitted to the Synod. The Synod instructed the Committee to make a selection from the Paraphrases and Hymns commonly bound up with Psalm Books, of those which they deem worthy of the Synod's sanction. The Committee were further instructed to print the amended Draft Hymn Book, and send a copy to each Session as soon as possible.

A Committee had been appointed to review the labours of the Committee on Psalmody; and in May, 1851, they recommended the re-appointment of the Psalmody Committee, and that they should be instructed to send down a copy of the Hymn Book, in its present state, to each minister of the Church for examination, and that members be enjoined to transmit to the Committee, on or before the first

day of September next, such suggestions for its further improvement as they may deem important, and that the Committee after considering these, and making such use of them as they deem proper, be authorized to publish the Hymn Book forthwith for the use of the Church, in such editions, and at such prices as they judge best. The Synod adopted this report, and instructed the Committee accordingly.

This deliverance was followed by only three dissentient voices, founded on the objection which had long so extensively prevailed:—“That it was their conviction that the Psalms of David, being designed by the Spirit of God for the use of the Church, under the Christian as well as the Jewish dispensation, furnish all necessary materials for the worship of the Church, in the article of praise.”

(Signed,)

JOHN CLARKE HOUSTON, Newcastle,  
GEORGE DUNLOP, Newcastle,  
JAMES FLEMING, Paisely.

In May, 1852, the final report of this Committee on Psalmody was given in, in which they stated that, as authorized at last meeting of Synod, they had published the Hymn Book in three editions, for the use of the Church; and they now laid on the table specimen copies of these editions. The Synod now unanimously agreed—“That the report of the Committee be received and adopted. That the cordial thanks of the Synod be given to the Committee, and especially to Dr. Joseph Brown, their convener, for their great diligence and zeal in the successful prosecution of the important and laborious work which had been committed to their charge.” The thanks of the Synod were accordingly tendered by the moderator to Dr. Brown and the Committee: and the Synod reappointed the Committee to superintend the execution of the contract with the publishers of the Hymn Book, and authorized them to appoint three of their number to hold the copyright of the publication, as Trustees for behoof of the Synod.

This Hymn Book, consisting of a great variety of peculiar metre, necessarily led the congregations using it to pay particular attention to the cultivation of vocal music, it being found that in many places only the common and long metre Hymns could be sung. In the course of two or three years this gave rise to the introduction into Synod of an overture for the improvement of Church Music, requesting the appointment of a Committee for devising prudent and efficient measures for elevating and improving the character of the Psalmody throughout the congregations of the Church. The Synod, highly approving of this object, made the appointment accordingly, enjoining them to provide for the delivery of lectures, illustrative of the principles and art of sacred music, and to issue from time to time such papers, and take such general measures as may seem suitable for promoting the improvement of Psalmody throughout the Church.

In the following year, this Committee reported that in their opinion the great desideratum for Psalmody improvement was a simple, intelli-

gible, and practical method of singing at sight; that Mr. Curwen of Plaistow, had visited Scotland on the invitation of the Committee, and given lectures in Edinburgh and Glasgow on the Tonic sol fa system, with which his name is associated; that not less than 10,000 copies of publications, illustrative of his method of teaching, had within a few months been circulated in Scotland; that numerous lectures had also been delivered in different parts of the country; that the Committee had at present nine lecturers, and that an addition of other twenty, which they expected next year, would give a powerful impetus to the movement throughout the entire denomination.

An overture was now read from the Presbytery of Glasgow requesting that the Synod should devise and employ such means as may be fitted to strengthen the hands of the Committee on Psalmody with a view to impress the Church at large with the importance of cultivating sacred vocal music, so as best to employ it in the worship of God: and, especially, to consider whether, in addition to those means already employed by the Committee on Psalmody, they might not be authorised to obtain subscriptions from liberal members of the Church disposed to aid them in their plans, in order to the employment for a season of thoroughly qualified teachers of music, who might visit different districts of the Church, and in conjunction with Precentors and others whose aid might be required, should preside at week-day musical practisings of congregations under the direction of sessions. Of all these proposals the Synod expressed their approbation, and they thanked the Committee, and especially the convener, the Rev. Mr. Thomson, for their services.

One thing follows another in some thing like natural order, and when improvements are precipitated they sometimes lead to extremes, or even to abuses. These wise and necessary changes seem to have been cautiously adopted, and their expediency duly weighed; yet they seem to have suggested an innovation of questionable propriety, and for which, at all events, the Church was not prepared. We do not know that there was any direct connection between the extension of the Psalmody, with the measures now employed for improving the practice of sacred vocal music, and the question of employing Organs in the praise of God. But from the variety of metre presented in the Hymn Book, and the steps for improving vocal music which followed it can easily be supposed that the idea of musical instruments being used in public worship might be suggested as giving facility for improved singing, and adding a charm to the human voice in conducting the praise of God. And it did happen that whilst these movements were proceeding, this organ question was brought forward. It is, indeed, to be regretted that vocal music is not cultivated more than it is. Some profess to have no ear for music, and no voice for singing. But in most cases, were music early and diligently cultivated, these supposed obstructions would be overcome. And, surely no instrument

can be thought to have a sweeter tone, and to present more cadence and beauty than the human voice properly modulated ; and no concert can produce such delightful harmony, as an enlightened and well-trained congregation in raising their voices aloud in the celebration of their Maker's praise.

There is, however, a love of novelty in the human breast which sometimes calls for innovations, and may be the means of leading to corrupt practices. The use of musical instruments in religious praise, it is said, is not only not prohibited, but appears to be sanctioned by Scripture. The Old Testament Church employed instruments in great variety, and there seem to be commands given in some of the very Psalms we sing, to employ such instruments. On the other hand this practice seems to be inconsistent with the simplicity and spirituality of New Testament worship ; and although there is no prohibition in the sayings of Christ, or in the writings of the Apostles, of the use of musical instruments under the gospel dispensation, yet we have no reason to think they were ever introduced into the primitive Christian Churches. It has also been allowed that, in some cases, instead of aiding, as is intended, the human voice, it prevents its utterance in the celebration of the praise of God.

The organ question came before the Supreme Court of the United Presbyterian Church in May, 1856, in a memorial from the congregation of Claremont Street, Glasgow, praying that the use of an organ in public worship might be made a matter of forbearance. After hearing parties and reasoning on the subject, the Synod came to the following deliverance, namely,—“That inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this Church, and of the other Presbyterian Churches in this country, and would seriously disturb the peace of the Churches under the inspection of this Synod, the Synod refuse the petition of the memorialists, and at the same time enjoin sessions to employ all judicious measures for the improvement of vocal Psalmody.”

This subject came before the Synod again in May, 1858, in a memorial from the session of Claremont Street congregation, which stated that when their Church was commenced its adherents were desirous of employing an organ to lead the congregational Psalmody, and in the belief that they would not be prevented by the Synod, but left to their own discretion, they procured an instrument ; that although the prayer of the congregation, in 1856, was refused, yet as the discussion on the subject, in the opinion of many, had not been so full and so free, as it ought to have been, the organ had been used at the weekly prayer meetings of the congregation, as they thought this would be no violation of the Synod's decision. They now prayed, and they were joined by other sessions in Glasgow, in praying that the use of the organ might be made a matter of forbearance. The Rev. Mr. McEwen, Minister of Claremont Street congregation, supported the memorial from his session, and was followed by others on the same

side. The Synod agreed to take up the question whether or not the use of instrumental music in public worship should be a matter of forbearance. A long discussion followed in which various opinions were brought out—some thinking the use of musical instruments in God's worship sinful—many thinking it lawful, and that it should be a matter of forbearance—but the most thinking it inexpedient, as not being sanctioned by apostolic precept and example. Several motions were made, but at length a motion by the Rev. H. M'Gill, Glasgow, carried by a very large majority, namely,—“That the Synod re-affirm its decision of 1856, (before quoted) and declare that decision to be applicable to those particular meetings to which there is reference, namely,—Congregational week-day prayer meetings, and other diets of worship on these days.”

It was said by one well qualified to give an opinion, and who was present, “That the debate on the organ question would have done credit to any assembly. The talent elicited, and the fine spirit displayed, made me proud of the Church to which I belong.” It was also said by a minister, not present, but who well knew the state of feeling pervading the Church, and whose opinions have great weight, “That the decision to which the Court came, whatever may be the abstract merits of the question, was the only decision proper in the circumstances. A disruption of the Church would have been the consequence of even forbearance in the matter; and we can hardly conceive of any greater calamity than that would prove to the cause of religion in Scotland.”

(To be continued.)

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## Reviews of Books.

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SERMONS *preached on occasion of the Death of JOHN BROWN, D.D.*,  
By ANDREW THOMSON, D.D., and JAMES HARPER, D.D. 12mo,  
pp. 80. Edinburgh: W. Oliphant & Co. 1858.

These excellent sermons, by two of the most eminent Ministers of our Church in Scotland, will command a wide circulation, on account of the melancholy occasion on which they were delivered, apart altogether from a consideration of their own merits. We should have been glad to give our readers some idea of both discourses; but our space will only allow, somewhat abridged, the conclusion of Dr. Harper's, which contains his delineation of the character of his venerable friend Dr. Brown. In Dr. Thomson's admirable sermon there are numerous references—some of them exceedingly interesting—to his departed colleague, but they do not

so well admit of extraction, and we are reluctantly compelled to omit them.

To attempt a delineation of the character of Dr. Brown is a duty which I approach with an almost disabling sense of responsibility. A task it is which I could not have undertaken but for the peculiar circumstances in which it was proposed to me. To be called to it by the united voice of his children—whom I so much love, for their own and their father's sakes—with the session's cordial concurrence in the wishes of the family, and that of my dear brother your surviving pastor—these things must be my apology for undertaking a service from which, in ordinary circumstances I would have shrunk. And yet I do feel that it is fitting I should not be backward to take part in paying a tribute to the memory of the dead. There are contemporaries of Dr. Brown surviving who could have done more justice to the excellences of his character; but there are few who have had the opportunity of knowing him in so many varied relations as myself. In my early childhood, I often met him under my paternal roof; and fresh are my recollections of that winning kindness that captivated every youthful heart. In my course of study, I knew him as taking a leading part in the presbyterial superintendence of students for the ministry, and as their kind adviser, under their anxieties in prospect of so weighty a charge. At an after period, my intimacy with him was renewed as a co-presbyter, and, latterly, as a colleague in the Theological Hall; and, during all these stages, I knew him as a friend on whose countenance I never saw a frown. So that I should have been the most obtuse of mortals if I had failed to appreciate the diversified endowments and acquirements, and the rare moral excellence, of our deceased friend and father.

To you, whose privilege it was to enjoy his ministrations, it would be superfluous to speak of those eminent mental qualities, of which every public appearance he made gave expression. Unclouded clearness of apprehension, with soundness of judgment, and reasoning powers at once cautious and just, constituted the *stamina* of his intellect. The remark, so often made, of well-balanced minds, was never more happily exemplified than in Dr. Brown, that all was in proportion and harmony. No one element could have been much strengthened without disturbing the equipoise of his finely adjusted faculties; while a keen taste for the beautiful and the true, and a warm sympathy with the creations of genius, threw light and grace over the other features of his mental character.

But admirable as was the constitution of his mind, he would never have been the man he was without the mental discipline to which, from his earliest days, he subjected himself, till habits of methodical study, and facility in the acquisition, arrangement, and use of his stores, became a second nature—an integral element of his intellectual existence. Never losing sight of the great end of the ministry, he subordinated everything to the duties of his office. The extent to which, when yet a young minister, he had stored his mind with the treasures of theology, bore testimony to the course and compass of his reading. Being prosecuted for materials on which to form his own opinions, it was an exercise in which his judgment had a prominent share; and what he gathered for his information, and digested into a "form of knowledge," was committed to a memory of singular fidelity and retentiveness. Severe as this discipline might appear, it harmonised with the native cast of his mind. With all its ardour, it was sedate and reflective. Even in youth this was a prominent feature of Dr. Brown. When a boy, he had little of boyish sportiveness. He rather looked on, than took part in, the amusements of his companions. This natural bias to the contemplative soon ripened into those studious habits which he maintained to the end, and which gave him such entire command over his own mind and over his manifold acquisitions.

His knowledge of the abstract sciences was probably not more than that of a well-informed man; but his familiarity with general literature was one of his highest accomplishments, and one of his most cherished tastes. The extent of his reading in this department was wonderful. When his conversation turned to this

channel, he seemed as one who held daily communion with the giant minds of a former age, together with the principal writers of our own. It almost appeared as if he had his literary scouts in every mart of authorship, to telegraph to him the earliest intelligence of books and men. From his exquisite relish for the beauties of composition, he had many fine passages in ready recollection; and one of his favourite literary recreations was to read selections to his friends, which he did with an intense emphasis, or a quivering emotion, that marked his thorough sympathy with the noble conceptions of pure and elevated minds. Rare indeed is the example of one combining in a degree so remarkable, the features now touched upon, and which some narrowly imagine do not well harmonise—a mind intensely professional in its preferences and studies, yet liberalised by general reading and literary taste.

The mental treasures thus acquired were consecrated wealth. All was brought by him to the altar of public duty, and dedicated to the service of his Lord.

To one department of that service Dr. Brown especially devoted himself—scriptural exposition. At the commencement of his ministry, his discourses were not without traces of a youthful pen, in the choice of his subjects and adornment of his style. But very soon and completely he threw the bent of his talents into the course of exegetical study in which he latterly attained such undisputed eminence. This was the more remarkable, that at the time, the science of interpretation was but little cultivated in our Scottish schools of theology. Literary intercourse with Dr. Charles Stuart, and the writings of Dr. George Campbell—whose originality and critical acumen Dr. Brown much admired—were, I have reason to believe, the principal means of giving his mind so decided a taste for the study of exegesis. Descrying the rich field before him, he caught the impulse, and followed out the study to an extent far exceeding the range to which the great critic above named applied the principles of Biblical interpretation. The devout enthusiasm with which Dr. Brown became engrossed with sacred criticism was soon felt in his ministrations. At an early period he entered on the exposition of the Epistle to the Romans, and reared the frame-work of that important commentary which now forms so valuable a portion of his printed discourses. The same bias appeared in the composition of his library, in his counsels to students, in his criticisms on their discourses, in his fireside talk with brethren,—in short, from thenceforth, in spirit and purpose, in reading and writing, always and by all means, he was the sacred expositor.

Dr. Brown's character had well nigh attained its ripeness when it was first your privilege to enjoy his ministry. You are not without your own share of credit in the celebrity and widely-extended usefulness of your deceased pastor. At the jubilee services it was remarked by Principal Cunningham and Dr. Cairns, that you deserved "the special thanks of the churches at large for having, by your cordial appreciation, encouraged your pastor to prosecute a style of Christian teaching which has been widely influential for good, which has assisted his work of theological tuition, and which has yielded permanent fruits to Christian literature."

A thorough Scripture expositor is the best type of a sound, systematic divine. He will not be fettered by any humanly constructed system in his interpretation of the Word of God. Biblical exegesis engenders a healthy freedom from the authority of men, and a reverential submission to the living oracle, in the formation of a theological creed. If I mistake not, it deserves notice, as a characteristic of Dr. Brown, that he combined, with rare felicity, independence of judgment with caution and sobermindedness. Holding firmly, with enlightened conviction, the doctrines of grace professed and taught in our denomination, he yet, in his mode of exhibiting Divine truth, called no man master—not the fathers of our Church, for whom he had the deepest reverence—not the nearest and most revered of his kindred. I allude to his views of Faith, published in one of his minor productions. The opinions of the early Seceders on this subject were akin to those of the Marrow men, as they were usually called. To this school Dr.

Brown's father belonged, whose account of them, in his "Gospel Truth Stated and Illustrated," is equally a memorial of his piety and of his acquaintance with the controversy—exhibiting the most compendious view we possess of opinions and of authors on that subject. But our young theologian desiderated a simpler mode of statement, and was early led to that view of this great evangelical principle which he enunciated in his "Religion, and the Means of its Attainment," and which he continued to inculcate down to one of the latest of his pieces which issued from the press.

From the same disposition to challenge for himself what appeared to him an improved phraseology, we may trace his mode of expressing the all-sufficiency of the at-temperament in connection with the Gospel call, which gave rise to so much discussion in the United Secession body. Whatever may now be thought of the phraseology in question—whether or not a change for the better—there will not, among candid men, be two opinions on this point, that his views were much misunderstood; and as little difference of opinion, I should think, that as the terms and the limits of the questions under investigation were more clearly defined by discussion, the controversy resulted not only in his triumphant vindication, but in advantage, instead of injury, to the cause of truth.

This liberty in modes of statement only served to show the more strikingly the sound and stable foundation of Dr. Brown's theological views. World-wide was the distance between his tone of mind and that of the changeling, who shifts his ground, and knows not when or where to settle. The one is like a vessel without helm or ballast, which, once loosed from its moorings, is driven by the wind and tossed. The other finds his emblem in the "gallant ship" richly freighted, and sound every whit in her timbers and tackling, which, at the flowing of the tide, adjusts herself with safety and ease to her true position.

Great as were the merits of Dr. Brown's expository discourses in the pulpit, the Theological Hall was the sphere in which his labors in this department had their highest use and application. Weighed in the balances of public criticism, as few works of the same class have been, they stand before the world stamped with the approbation of the most competent judges in Britain and America. Those who heard them as parts of a theological course, are best able to say what was their effect in imbuing them with the spirit and the purpose of scriptural expositors. Testimony has been already borne, through the periodical press, in a profound and philosophical examination of Dr. Brown's lectures, from the masterly pen of one of his admiring pupils, now a well-known minister of our Church. I would only remark on what may be called the indoctrinating power of Dr. Brown's prelections. This proceeded from the perfect clearness and precision with which he defined his subject, stated the different views of it, summed up the arguments for each, and enforced the conclusion which he was led to adopt. Whatever he advanced was felt to be addressed to the judgment, and the truth deduced stood out in the light of its evidence, and in its native proportions, clear as day. Difficulties, when they were met, were not put aside, but examined; their force duly weighed, and candidly admitted. Solutions were given with no air of confidence beyond what their obviously intrinsic value justified; and the authority of the preceptor rose as his expositions were seen to rest on the evidence of the truth.

To this indoctrinating power a moral element contributed not a little in Dr. Brown's professorial duties. The learned critic was himself the loving disciple. His reverence for Scripture was never more seen than in his handling it. The same analytical minuteness by others might have had the appearance of undue freedom with the lively oracles, just as the knife of the anatomist may seem a want of respect for our common humanity. And it is not to be denied that there may be the cold and the callous in sacred criticism when men deal with its literalities only. Nothing could be more opposite to this verbal praxis than the scriptural researches of Dr. Brown. He scrutinised the text because in the true reading he found the sayings of the Lord Jesus on which his heart loved to dwell. He pruned with a critic's eye, because the more intimate his view of the word, the

more he saw of the love of Christ in His own revelation. He put words and phrases into the balance, because he found them weighty with wealth more precious than thousands of gold and silver. The bearing of the whole man in the chair of instruction; the very aspect with which he gave out the meaning of the Word when he found it; nay, the tones of his voice—now deep in their solemnity, now tremulous with emotion—bespoke the humility of the man of God as much as the ability of the instructor; and together gave to his prelections that power to indoctrinate the minds of intelligent youth which has already told, and will continue to tell, on the pulpits of our rising ministry.

I cannot but refer to the harmony and affection that subsisted between Dr. Brown and his colleagues. It was no mere official tie that united us. I say this for my colleagues; and, of them all, I have most cause to say it for myself. We felt it to be our privilege to be associated with him. We felt that we could repose our utmost confidence in him for the wisdom of his counsels and the integrity of his heart. His affectionate interest in the progress and welfare of the students; his promptness and cordiality in recognizing their hopeful gifts; the public spirit with which he entered into all matters affecting the prosperity of our Church, and yet the entire absence of obtrusiveness—all this gave additional breadth and weight to his example.

Public spirit—I have just used the expression of Dr. Brown in relation to our Church—but every one knows how wide a meaning it carries in its application to him. With all his attachment to the principles of his own denomination, he never forgot that he was a member of the Church universal. His catholicity was of no recent date. Through life he showed himself to be the friend of all who were the friends of Christ. He was ever ready to hold communion with all whom Christ has received. His regard for the great principle of the Communion of Saints added not a little to his Christian enjoyment, as it brought him into frequent intercourse with the good and the wise of other sections of the Church. Among these he numbered some of his most intimate friends. Many of those excellent ones of the earth had gone before him, whose society he has now regained; and others yet remain, some riper in years than himself, whose hearts, I doubt not, are this day with us in calling to remembrance the gifts and graces of the departed.

In speaking of Dr. Brown as a public man, I shall only add that the same high qualities which I have noticed marked his conduct in the ecclesiastical courts. As he made conscience of discharging the duty of attendance, so others felt how much they were benefitted by his advice and example. He was ready at the call of duty to give his opinion; but he never debated, and what his powers in this respect might have been had he chosen to put them forth, we can only conjecture. For certain, he was strongly averse to church courts being made a polemical arena. Happily, this is not an evil that besets us, and it is one which he would have been among the first to discourage.

In another capacity, that of the Christian citizen, he was on all fitting occasions at his post. Nothing affecting the welfare of his country and the interests of humanity was indifferent to him; but it was only when the great cause of religious liberty and the spiritual independence of Christ's kingdom were concerned, that he took a prominent part. Governed by disinterested motive, he held on his way unmoved by the misconstructions of opponents, and by the haltings of the compromising and the timid. Reproaches fell on him. But where are they now? Long since buried under the weight of a brightening reputation, without a shred of enmity left to be buried in his honored grave.

So much of our time has been taken up with the official relations which Dr. Brown sustained in the Church, that little remains to consider the example of following Christ which he has left behind him in the more private walks of life. But this view of his character must not be passed over; for it was one of the brightest parts of it, that what he was in the pulpit and in the chair, he was in the society of friends and in the domestic circle. Those who know him most intimately will unite in saying, that his personal deportment was singularly exempt

from the failings which sometimes detract from the useful impression of good men's public appearances. How often has it happened that occasional levity, or unclerical compliance with the ways of the world, has tended to mar the counsels of the pastor! Few things were more instructive and impressive than the absence of such questionable conformities in Dr. Brown's deportment. His habit was that of the man of God. It was under no constraint that he addressed himself to his public work, and there was no rebound when his work was done. Uniform and enlightened piety was the brightest jewel of his character, showing itself not only in devotional duties, but in the spirit in which all other duties were done.

From one feature of his personal piety we may learn the rest—his pleasure in the private exercises, as well as in the public duties, of the Lord's day. He kept it holy, and to sanctify it was his delight. His morning family exercises commenced with a joyful hymn, embodying the sentiment—"The Lord is risen indeed." He belonged to a family who, by principle and practice, maintained an earnest testimony in behalf of the sanctities of the day; and in his own conduct and domestic arrangements it was easy to trace the Sabbath calm of the Longridge Manse. But what he had by inheritance he held by conviction. His reverence for the Lord's day was the more valuable as an example to others from the fact that Dr. Brown's conscientious objection to the support of any religious institution by the civil power sometimes kept him aloof from measures adopted by friends of the Sabbath for its better observance. Most mistakingly did people judge when they imagined that his views on the religious question were less decided than those which are held with such unanimity by the pious of every denomination. A touching incident, during his last illness, showed the tenderness of his conscience in this self-same thing. On one of his last remaining Sabbaths on earth, it did not occur to him, on his awaking, that it was the morning of the Lord's day; and when, shortly after, it was brought to his recollection, he expressed himself as if pained and self reproved by his obliviousness. But the truth is, during his illness, his avocations and meditations, from week to week, by night and day, were in spirit a continued Sabbath. He was nearing in time and in meetness, the heavenly Sabbath, and in this happy frame passed into the saint's everlasting rest.

He worked to the last. One of his latest employments was a reperusal of "A Compendious View of Natural and Revealed Religion," by his grandfather—that self-taught prodigy, Professor Brown of Haddington—a work which, under a studious concealment of the author's learning, shows his intimate acquaintance with the Theology of the Reformation times, and of his own. In the course of revisal, Dr. Brown appended marginal annotations on a number of passages which, should they ever see the light, would enhance not a little the value of the original performance. Up to a very advanced period of his illness, so strikingly was his mental energy displayed as to call forth the remark, by a friend who visited him about ten days before his decease, that his mind was too strong for his body. It was even so. But on this head my pen shall give place to another, guided by professional skill, and overflowing with the eloquence of filial love.

"Dr. Brown's fatal illness was of upwards of a year's duration. It was not so much a disease, or a complication of diseases, as a long death, steadily graduating to the final issue. The machinery for a much longer life was all there, but the motive power was gone. The ardent, unsparing soul had wasted itself by excess of intensity and effort. He became, as it were, suddenly old, and died twenty years older in constitution than in age. He was aware, when too late, that he had lived too fast; and he spoke often, with great seriousness and a deep personal conviction, of the sin of wasting our life and of dying before our time; and he said he would, if he ever got into his place, preach this with his whole soul. The sacredness of the body, its claims for support, care, comfort and mercy from its indwelling companion and master, he felt had been neglected by himself. But this very freedom from organic disease, and perfect emptying of the powers of

life, prevented at the last the suffering his sensitive and impatient nature too much feared. He said shortly before his death, "The clock will just stop,"—it kept time up to the last, and ceased at once. Let what we have said be a warning to our best men. Chronic suicide is not uncommon, and is a sin, is a transgression of the law of God, and is punished accordingly, and punishes others besides the principal."

In life and in death, Dr. Brown's hope rested where alone man's hope can rest, whether learned or unlearned—on the simple Gospel of salvation by grace. During an accession of illness, a considerable time before his decease, he felt as if approaching his end. On recovering, he said, "I think I was never so near eternity as then; but I felt the bottom, that it was good." At another time he remarked, "The sovereign love of God, the infinite atonement of the Redeemer, the omnipotent power of the Divine Spirit—that is sufficient for any; it is sufficient for me." On the day before he died, he spoke to a young medical friend as follows:—"I feel myself on the very verge of eternity. It is a solemn thing to be there. There is a hope that can sustain us in the prospect of entering eternity,"—adding a meek expression of his participation in that hope.

In an interview with members of the Presbytery, who waited on him in the name of the brethren, a few weeks before his death, to express their sympathy with him in his affliction, he made a variety of interesting observations. Of the most important of these, one of the brethren present supplies the following memorandum, "in almost the exact words used by Dr. Brown himself."

"After expressing his sense of the Presbytery's kindness in the form in which they had conveyed to him their sympathy, he said—'The Lord is calling upon this church to do a great work. No religious body in this country, it seems to me, occupies at present so favorable a platform for doing important service to the cause of Christ, as the United Presbyterian Church. It has taken a hundred years to bring us to our present position—a position which devolves great and weighty responsibilities in reference to the maintenance of great truths relative to the *glory of Christ's kingdom*."

"Assure the Presbytery of my heartfelt gratitude. May the Lord return into their own bosoms a hundredfold the kindness shown to me. My prayer for all the members is, that they may continue, with the help of the 'Good Spirit,' to labor as faithful ministers of Christ, and to acquit themselves as public-spirited members of the Great Human Republic—LOVERS OF LIBERTY, and ready to every good work: 'forgetting the things that are behind, and reaching forth unto the things which are before.'"

"Dr. B. subsequently referred to the meetings which had been held by the Presbytery in reference to *revival*, and showed the deep interest which he took in that great object, and his thorough sympathy with the views and feelings which led to these meetings being called."

"On reference being made to the strength of his voice, notwithstanding the feebleness of his frame, he alluded to the great satisfaction he had derived from having recently resumed the singing of the *Psalms* at family worship—himself leading in the praise—a practice which the state of his voice had obliged him a considerable time ago to discontinue. He then quoted a remark of John Ballantyne—made to himself—regarding the *Psalms of David*—to the effect that, though seemingly desultory and without connection, there is in them a thread of continuous thought and sentiment, which a devout mind alone can trace: and in reply to questions, gave conversational, but most characteristic and interesting estimates, at considerable length, of the merits of some of the leading Expositors of the *Psalms*—Augustine, Geierus, Anæsius, Hengstenberg, and others—revealing the exuberant richness and ripeness of his learning, in his favorite department of Exegetical Theology."

"In the course of the interview, referring to himself, he said, 'I see in the retrospect of the past much that has been wanting, and much that has been wrong, and I shall have much ground for thankfulness if I am not rejected as an unprofit-

able servant. I think I have got in some degree the will to labor; but oh! I find myself very deficient in willingness to suffer. I hope that the members of the Presbytery will pray for me, that I may be enabled patiently to suffer what the Lord requires me to endure. I cannot say that I would think it desirable to continue here long, if it were not the will of God that I should be permitted to do something for the cause of Christ. Should He be pleased to spare me a little longer, I should be very glad to remain here a short while, as there are a few things which I should like to do that might perhaps be of some little service;—adding, that if he should live to write another book, he thought it would be on the purity of church fellowship.”

God willed it otherwise. His service was about to end—his reward awaited him.

“Servant of God, well done!  
Rest from thy loved employ:  
The battle fought, the victory won,  
Enter thy Master’s joy!

“Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour’s joy.”

He is gone. But we have not lost, and we shall not lose him, if we remember the words that he hath spoken, and if, when we lift our eyes, and cry, “My father, my father, the chariots of Israel and the horsemen thereof,” we take hold of his mantle as it falls.

We are glad to learn that a Memoir of Dr. Brown may ere long be expected, from the pen of his eldest son,—a man of learning and genius—author of *Horæ Subsecivæ*, one of the most popular works which have recently appeared in Scotland. To this Memoir, we believe, will be appended an estimate of Dr. Brown’s character and writings, by the Rev. Dr. Cairns, of Berwick, whose praise is in all the churches.

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SKETCHES OF CHURCH HISTORY, *comprising a Regular Series of the most important and interesting events in the History of the Church, from the Birth of Christ to the Nineteenth Century.* By the REV. JAMES WHAREY. 16mo.; pp. 324. Philadelphia: Presbyterian Board of Publication.

This small volume is avowedly taken from Mosheim’s Work, of which it may be regarded as a very satisfactory abridgment. It is fitted to be exceedingly useful to persons who have little leisure for reading, presenting to them, in narrow compass, the principal occurrences in the past history of the Church; but it is a great mistake to suppose that glancing it over will serve as a substitute for studying the original; and we fear that, in this way, it is sometimes abused. There is appended a letter from the Rev. Dr. Samuel Miller, which sufficiently proves, in opposition to Jones’ History of the Waldenses, that that remarkable people, right or wrong, certainly were, as they are, Pædobaptists.

## Missionary Intelligence.

### U. P. MISSIONS.

Our copy of the *U. P. Missionary Record* for January not having reached us, we can give only a few items of intelligence.

Mr. Isaac Salkinson, who is by birth a Russian Jew, was ordained by the U. P. Presbytery of Glasgow, on the 22nd November, as a Missionary to the Jews. He will proceed to Altona, near Hamburg, where he formerly laboured for some years as a Catechist.

The Mission at Calabar has sustained several severe bereavements. Mrs. Timson, a Missionary Agent, who arrived at Calabar on the 25th of April, died on the 11th of September. Her death seems to have been exceedingly comfortable. She leaves a husband and two children. On the 23rd of September, Henry Hamilton, a native of Jamaica, who went to Calabar with Rev. Mr. Waddell, in 1847, who held the office of Elder, and was very useful to the mission as a carpenter, was removed by death. His life was exemplary, and its close tranquil and happy. He has left a widow and five children. Mrs. W. C. Thompson, another Missionary Agent, who had been just four months in the country, died on the 26th of September. A very high character is given her; and one of her last expressions was, that "She died thinking of Jesus." On the 10th of October, Eyo Basy, a native member of the Church, who was baptized four years ago, and who led a consistent life, was also called away, and "is believed to have fallen asleep in humble trust in the Redeemer." "Thus," says the Rev. Mr. Robb, "our little grave-yard was almost doubled in one month."

Several handsome contributions have been made to the Mission Fund. John Smith, Esq., Irvine, has paid his first subscription of £100 stg. for the India Mission; A Friend of Missions has given £500 stg.; and the Trustees of the late William Robertson, Esq., Stirling, have paid £1823 9s. 3d. stg. from his estate.

## Ecclesiastical Notices.

### MISSION COMMITTEE.

GUELPH, 17th Jan., 1859.

The Committee on Missions met, according to appointment, on the 11th January last. A long report was presented from the Sub-Committee on papers that had been referred to them, and which closed with the following statement: "The Sub-Committee, looking at the reports of Probationers, especially at their receipts, and considering the obligation of our Church, to pay them at the rate of one hundred pounds per annum, and knowing that the Mission Funds in the hands of the Treasurer are almost exhausted at present, see no alternative but to reduce the Preachers' salaries immediately, if Presbyteries do not succeed in inciting their vacancies to greater liberality."

A letter was read from the Secretary of the Mission Board in Scotland, embodying a resolution adopted on a report from this Committee in reply to certain questions proceeding from the Standing Committee on foreign missions, and expressing regret that their minute of second March, had not, so far as he was aware, been given to the Church, and farther, that the minute of Synod here, scarcely gave a correct account of it. It was hereupon resolved that this Committee express their regret, if there has been any misunderstanding of the minute referred to, or of the letter of the Secretary with which it was accompanied, and that the Convener be

requested to get the documents published in full in the *Canadian United Presbyterian Magazine*.

Read a communication from the Rev. James Gibson, Convener of the Committee on the self sustentation of the Church, and suggesting that the Mission Committee should correspond specially with the Congregations receiving supplement, on the subject of the third Resolution, submitted by said Committee to Synod in June last, and by them adopted, and require evidence that the condition therein stipulated has been complied with, before granting it in future. Also that the amounts of monthly missionary contributions be published in the *Magazine*, and a general statement given at the end of the financial year of the sums raised by congregations for the schemes of the Church, with mention of those that may be in arrears to any of them. Resolved, in accordance with this suggestion that after the first of January, 1859, no supplement shall be granted to any congregation applying for the same, that has not a missionary society organized and in operation.

The Treasurer stated that he had received through the Rev. Mr. Morrison, of Madrid, N. Y., a cheque for one hundred and ten dollars from a female member of his congregation, name not given, as a donation to the mission funds of the Church in their present embarrassment, and that he had acknowledged the receipt of the same. Agreed that this Committee feel deeply grateful to the person into whose heart God has put it, to present such a liberal and seasonable free-will offering, and that the convener be instructed to convey to her, through Mr. Morrison, their cordial thanks, with the prayer that her offering may be to God a sacrifice of a sweet smell, and that he may cause her to experience that it is more blessed to give than to receive, and to abound more and more in all the fruits of holiness.

The Convener having stated that there was a large number of claims, and some of them for considerable amounts, against the Mission Fund, it was resolved to postpone the consideration of them, for two reasons: first, that in case there are any which have not yet come to hand, there may be prolonged opportunity for this, so that the Committee may know the entire amount of liabilities; and secondly, that the proceeds of the annual collection for Missions, ordered by the Synod to be taken up in January, may reach the hands of the Treasurer, so that there may be a just proportion of each applicant's claim liquidated, as it is altogether improbable that there will be sufficient funds to pay each one in full. The Convener was at the same time instructed to remind congregations, through the *Magazine*, of the Synodical collection, and to urge them to be liberal in giving, and prompt in sending the amounts to the Synod Treasurer, Robert Christie, Esquire, Rosebank P. O., South Dumfries.

The next meeting of Committee was appointed to be held in Guelph, on the Tuesday after the third Sabbath of February, at two o'clock afternoon.

The following are the letters from the Secretary of the Mission Board in Scotland:—

5 QUEEN STREET, EDINBURGH, 12th March, 1858.

REV. ROBERT TORRANCE,

My dear Sir,—You may be aware that, for the last twelve years, the Board of Missions have given, for passage and outfit, to unmarried missionaries for Canada the sum of £50, and to married missionaries the sum of £80; and they have besides guaranteed to each of them a salary of £100 sterling, for three years, to be reckoned from the time of landing. These liberal terms were adopted with the view of encouraging Ministers and Preachers to go out to Canada. But circumstances are greatly changed since the year 1845; and for this reason the Board remitted to the Standing Sub-Committee, in October last, to consider if any change was requisite with regard to these terms; and the following is the report of the Sub-Committee, which was given in to the Board on the 2nd of this month, and which the Board unanimously approved:—

“The Sub Committee took into consideration the remit of this Committee, of date 6th October, 1857, with regard to the question, ‘Whether any changes are desirable respecting the arrangements connected with the sending out of Preachers

to Canada,' and agreed to report, that considering the great advance that has been made in Canada West, during the last twelve years, in all matters relating to social wealth; that many of our congregations there are not only self-supporting, but are raising respectable sums for missionary and benevolent purposes; that several of the vacancies are now offering stipends of £150 currency; that the Synod at its last meeting, when discussing the question of a Foreign Mission, appointed a Committee to consider in what part of the field the Church should engage in the work, and instructed said Committee 'to make arrangements during the current year towards securing the entire independence of the Church in this country of all foreign aid;' and considering that it is desirable to economise our funds in such a way as to enable us to meet more fully the growing demands of the foreign fields of labor, the Committee now declare that in sending out missionaries to Canada for the future, it will be sufficient to defray the expenses of the passage and journey thither, and that for this purpose £30 be granted to unmarried, and £50 to married missionaries; and that the Synod in Canada be invited to make a communication, which may be published in this country, stating the average fees which Preachers obtain in Canada; the facilities which now exist for travelling and internal communication; the average stipend which may be expected; the number of the vacancies and the openings for usefulness which exist there, and the aid which the Synod is prepared to render, in the way of supplement of stipend, should that be necessary; with a pledge on the part of this Committee, that should the Synod in Canada feel itself in a position to relieve this Committee for the future from all liabilities for the support of the Preachers when they arrive in the Province, and thus leave to this Committee only the expense of conveying them thither, they will exert themselves to obtain for Canada as large a supply of Preachers as it is in our power to obtain. The Committee unanimously adopted this report."

I have to request that you will submit the above minute to the Synod at its first meeting. And allow me to assure you that it does not arise from any abatement of interest in the Canadian mission, or from any reluctance to do what we can to advance its prosperity. It springs solely from the conviction that there is *not now* a necessity for so large a sum being given or guaranteed by us, as the pecuniary condition of Canada has been greatly improved of late. Last year you asked from us twelve Preachers. Had we been able to obtain this number the expenditure for passage and outfit would have amounted to a very large sum. Our other missions are growing; the demands that come from them are numerous and urgent; and considering the accounts that reach us from time to time of the prosperous state of the people of Canada West, it can scarcely be expected that the members of the Home Church would sustain us in expending large sums on Canada. I have to say further, that the above minute does not imply that you are to relieve us of any of the obligations under which we have come to those missionaries whom we have sent out. It respects the future—those whom we may depute afterwards.

I have just one remark to add, and I offer it *myself* as a suggestion. The wants of Canada are many and urgent: you want Preachers. Might not the Synod, at its meeting in June, consider whether or not it could not co-operate with the Home Church in bearing a part of the expense of passage money? Such a resolution would be a practical evidence of the earnest desire which the people of Canada have for more Preachers, and would have a better effect than elaborate arguments and appeals. If the Synod shall say that, in the matter of expense, they are willing to co-operate with the Mission Board, it is likely that a good supply might be had.

With best wishes, I am, my dear Sir, yours very truly,  
ANDREW SOMERVILLE, Secretary.

OFFICES OF UNITED PRESBYTERIAN CHURCH,  
5, Queen Street, Edinburgh, 29th October, 1858.

REV. ROBERT TORRANCE,

My dear Sir,—I duly received your long and able letter of 30th August, with its enclosures, and laid the information which it contains before the Committee on Foreign Missions, at their meeting on the 5th of this month. The following is their decision :—

“The Committee agreed to express their gratification at finding that the Synod in Canada have responded to their proposal by declaring ‘their readiness to assume the support of missionaries that may be sent out in compliance with their application,’ and the earnest hope of this Committee that the pecuniary depression which now exists in Canada will prove but temporary, and that the expanding energies of the Church there will put it in the power of the Canadian brethren to devise still ‘more liberal things,’ for the support and the extension of Christ’s cause, both in this Province and in other lands.

“The Committee agreed also, in accordance with the intimation given, not to send out any more Preachers to Canada till application shall be made for them.”

I have put into the *Record* for November the minute of your Synod, and the part of your letter which contains the reasons for the request which you prefer, not to send any more missionaries at present. I may here state—not in the way of complaint, for I have no desire to complain—but merely as a thing which I somewhat regret, that, so far as I have seen, the Minute of our Committee of 2nd March last has not been communicated to the members of your Church. It pointed out the grounds on which the Committee rested their opinion that the time had arrived for making a change in the terms according to which missionaries were sent out, and it was desirable, in justice to the Committee, that these should be made known. Neither in the Synod Minutes, nor in the *Canadian Magazine*, has this minute been given. It was read to the Synod, and allow me to say, that the minute there scarcely gives a correct account of it. That Minute says that it intimated that the support which had for a long time been given to the Canadian Church “should henceforth cease.” Now the Minute of the Committee expressly declared that they would yet give for passage £30 to unmarried and £50 to married missionaries, and my explanatory letter added, that the Committee would discharge the liabilities under which they had come in regard to the Preachers sent out up to this time, namely, the *guarantee* of £100 sterling for three years, reckoned from the time of landing.

I am sorry that the commercial distress which prevails in the Province, as it unhappily prevails here, and the failure of the wheat crop, have caused such doubts to arise about your ability to support the Gospel, as to induce you to request that no more Preachers be in the meantime sent out, for several persons have been corresponding with me about Canada, and I believe that, but for this veto, a number of Preachers might have been obtained. I trust, however, that the delay is merely temporary, and that in response to the appeal of your missionary Committee, and the faithful teaching of your missionaries, funds will be provided that will amply meet all demands. People never know what their ability actually is till they fairly make a trial; and I indulge the expectation that the good men of your Church who have surmounted the initiatory difficulties of the emigrant life, will, remembering the aid granted to them in the day of need, contribute liberally, as a matter both of gratitude and of duty, for the aid of their struggling brethren, and for the support of the Church in all the Christian and benevolent schemes in which it is engaged.

With very cordial regards, I am, my dear sir, yours very truly,

ANDREW SOMERVILLE.

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LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, January 7th, 1859.

MY DEAR SIR,—A “Good New Year to you,” as Editor of the Canadian U. P. Magazine, and “Many happy returns!” It was with much gratification I read

the announcement in your Preface that the Magazine has been brought into a safer financial position than it was a year or two ago, and that you were buckling on your armour for another campaign, in a bolder and more hopeful spirit. On this side of the water, the Canadian U. P. Magazine is read with much interest, and I am persuaded there are not a few of our Ministers and people who have learned much of the affairs of the Sister Church from its pages, and have been led to regard you with much more enlightened sympathy, and to make your success more frequently and directly the object of their prayers.

The year on which we have been allowed to enter is likely to prove important in the history of certain political and ecclesiastical questions which are ripening rapidly. As you will have seen from the newspapers, the leaders of the old political parties—such as Lord Derby, Lord Palmerston, and Lord John Russell—are admitting, more or less, distinctly, their conviction of the necessity of a measure of Parliamentary Reform; and the men belonging to the more advanced section of liberal politicians have assumed a more determined attitude, and indicated a more definite course of action than in previous years. Mr. Bright has, at the request of a number of influential and active men in different parts of the country, charged himself formally with the preparation of a bill, and has recently visited Birmingham, Manchester, Edinburgh, Glasgow, &c., and stated his views on the Franchise, the Ballot, and Electoral Districts, to large masses of his countrymen. His speech in Glasgow was not marked by the impassioned eloquence which characterized many of his Anti-Corn-Law harangues, but it was singularly clear in its statements, and enlivened by several very delicate strokes of sarcasm. He stated his conviction that, were the franchise considerably extended, and the voter protected from corrupt and intimidating practices in the exercise of his privilege, there would soon be a lessening of our diplomatic expenditure, and important alterations in our laws respecting the tenure and transfer of landed property. I have no doubt as to the certainty of these results; but there are others which appear to me equally certain, and one of these is a great change in our national ecclesiastical establishments. Thinking men, of all political parties—such men as Mr. Gladstone, Sir James Graham, Lord Stanley, Lord Carlisle, the Bishop of London, and Mr. Murray Dunlop—are found giving utterance to sentiments from which it would not be difficult to deduce the Voluntary principle as a necessary sequence. True, indeed, they speak sometimes like persons who see “men as trees walking;” but the scales have, to some extent, fallen from their organs of intellectual vision, and no doubt further reflection and the progress of events will lead them to a fuller apprehension of the truth. Surely it is hopeful to hear Lord Carlisle say, amidst loud cheers, “As a general principle, I should say that the more we can separate the direct agency of Government interference from the spread of Gospel truth, the better it will generally be for the interests we have most at heart, namely, the spread of that very Gospel truth. I think nothing can be so ill associated together as the Bible and the bayonet; and what would almost be as ill paired together would be the Bible and bribery. The more, therefore, we separate official compulsion or official allurements from the cause of the Gospel, the more anxious we should be to see private effort, private benevolence, private piety, and private self-denial occupying the widest range, and working in the largest field of action which they can find for themselves.” Is it not significant, too, that the *Times* newspaper, which, if not quite so potent as it sometimes very swaggeringly intimates to its readers, has undoubtedly the power of making any subject thought of and talked about by millions, has been saying recently,—“If the Church has to be thrown on the spontaneous attachment and voluntary support of the people of England, as Providence seems to ordain, it is time it should be setting its house in order, by preparing a system of self-maintenance?” In Scotland, the tendency of recent legislation, as shown in the University Acts of Moncreiff and Inglis, has been strongly against the supremacy of the Kirk; and such legislation is certain, in the event of the electoral body being considerably enlarged, to go on with increased speed. Drs. Muir and Macfarlane (of Duddingston) say,—very sourly and pettishly indeed, but very sensibly neverthe-

less—that having lost control of the lay chairs by Moncreiff's Act, and of the Principalities of Glasgow, Aberdeen, and Edinburgh by Inglis's, the Church should not insist on attendance upon certain college classes in applicants for the ministry, but simply ask for proof that the requisite standard of attainment has been reached. Sound sense on an important ecclesiastical point, uttered by the above-named worthies, is a natural curiosity so rare, that it is not too much to send it across the Atlantic for exhibition.

Our Free Church friends on this side are not without their troubles at this time, and questions connected with the Sustentation Fund are becoming every day more perplexing. The large number of congregations that are not self supporting, and the consequent smallness of the annual dividend, led some time ago to the appointment of a Committee of Assembly, whose report, recommending a departure from the equal dividend principle, is now being discussed in the various Presbyteries of the Church. That report will, I doubt not, be disapproved of by the Presbyteries; but it is as certain that its principle has the support of a very large section, if not the majority, of the liberal contributors to the Fund. A contest between the *paying* and the *paid*, in a free and practically voluntary Church, is rather an awkward thing, and the result of the struggle may be predicted even by one who is neither a prophet nor a conjuror. Speaking of the Free Church, I may tell you that its Glasgow organ, the *Scottish Guardian*, has recently changed its proprietors and editors, and that it is not likely to be so exclusively and bigotedly Free Church in its principles and policy as it has been in times past. Mr. W. Keddie, a man of great general acquirements, and of an enlightened and liberal spirit, who has conducted the *Guardian* for several years, is understood to have been not unfrequently under the necessity of deferring to men whose tempers are not of the kindest, and whose judgments are something of the narrowest. The new editor has, in this respect, an advantage over his predecessor, and will be at liberty to follow more fully the dictates of his own mind and conscience.

You will probably have heard that Rev. Mr. Henderson, of Duntocher, has been loosed from his congregation, and is about to proceed immediately to Australia. This is a most judicious appointment, and, from arrangements which have been made in Glasgow, I am led to hope it is only the first of a series of good appointments. The cause of the United Presbyterian Church in Australia has been bungled from the beginning, and there never has been, in the course of my experience, a more mischievous and miserable exemplification of the "penny wise and pound foolish" policy. The visit of the Rev. Mr. Ramsay, of Melbourne, to this country has opened the eyes of many, and I trust the result will be the sending out,—not a cargo of "our failures," as Brummell's valet mournfully styled the crumpled neckcloths,—but of a number of ministers of character, ability, and prudence.

I am, Dear Sir,

Yours sincerely,

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#### U. P. PRESBYTERY OF LONDON.

The ordinary quarterly meeting of this Presbytery was held at London, on Tuesday the 4th of January, 1859. A considerable number of members were present. After some preliminary business, the Roll was adjusted according to date of ordination, and Mr. Skinner, as the oldest member, was appointed Moderator for the ensuing year.

Mr. Wm. Fletcher, having intimated his acceptance of the call to Carlisle, delivered his various trials for ordination; which, after remarks, were sustained, and his ordination appointed to take place at Carlisle, on the 16th of February; Rev. Stephen Balmer, of Woodstock, to preach, Rev. James Skinner to preside in the ordination, and address the Minister, and the Rev. J. Proudfoot to address the congregation.

Mr. David Waters read a Thesis "On the Sabbath," (as part of his trials for license,) which was sustained. There was laid on the table a call from the con-

gregation of Detroit, addressed to Rev. F. B. Tisdell, B. A. preacher of the Gospel. The call was sustained, and trials for ordination appointed to Mr. T.

Reports from various preachers were read and passed.

The neglect of visiting on the part of some of the preachers, was remarked upon. It is the law of the Synod that the preacher should devote two days each week to the visitation of the members of the congregation to which he may be ministering; while the reports of some preachers show scarcely a single family visited for six months. The very fact of such a law having been passed, ought to remove all sensitiveness of feeling on the part of the preacher, in as much as it is thus made as much a part of his duty to *visit* as to *preach*; and Sessions should see to it that one of their number be always ready to accompany the preacher, and show him where the last one left off, so that the congregation might be all gone over regularly. Preachers may think of it as they choose, but they will never build up the stations by simply preaching on the Sabbath, and keeping themselves secluded all the week: besides they are not doing their duty—the duty they engaged to perform when they became preachers in Canada—when they neglect visitation and exhortation “from house to house.” It seems strange that in the same congregations, one preacher should be able to visit five, six, or seven families in a week, and another not one in three.

Mr. James Fraser's report was received, and it was agreed to transmit it to the Mission Committee. Mr. F. has been able to get up four new preaching stations, at each of which the attendance is encouraging. Both in Caradoc and Lambeth village, the number of Presbyterians is considerable, but from having been long without the supply of ordinances, they have been in much danger of lapsing into total carelessness, and their children becoming absorbed in other denominations. We trust Mr. F.'s labors may be greatly blessed; and we can not but also say that, considering the circumstances of Canada, we should be delighted to see many such catechists engaged in similar work throughout the Province.

There is a great amount of sanctified talent among Presbyterians which is never called forth, and which might do a great deal to plant the Gospel in destitute localities, and prepare the way for more regular supply.

A very large portion of the time of the Presbytery was taken up with the case of the Rev. Thomas J. Scott, preacher. Various unfavorable rumors having gone abroad touching Mr. Scott's soundness in the faith, the Presbytery thought it desirable, at their October meeting, to request Mr. Scott to appear, and to give such explanations as might be required in reference to his “teaching while within the bounds of this Presbytery.”

In order to expedite matters as much as possible, an extra meeting was held on the third of November, but Mr. Scott did not appear. Accordingly, on the presumption that he had got the notice, he was cited to appear at next meeting.

At the next meeting, it was found that Mr. Scott had not received the notice of meeting in November, till after it had passed. The Presbytery, accordingly, proceeded as if he had appeared at the first meeting fixed upon for conversing with him.

Upon a view of all the circumstances, it was thought better to sit as a Committee of the whole Court, and with closed doors. After lengthened seditious, the Committee was able so to report, that the Presbytery came unanimously to the following finding:

“1. That in as much as Mr. T. J. Scott did not receive the letter containing the request of this Presbytery that he should appear and give such explanations in reference to his teaching, while within the bounds of this Presbytery, as might be required, the subsequent citation be allowed to fall to the ground, and that he be viewed as occupying the position in which he would have stood, had he complied with said request to give explanations at the meeting of Presbytery held in November.

“2. That in as much as Mr. Scott has stated that he now holds exactly the same opinions as he held when he was admitted into the fellowship of the United Presbyterian Church, when he *ex animo* received the subordinate standards of the

Church in their natural and obvious meaning; and more especially in as much as, in reference to his opinions on Faith, Election, the Influences of the Spirit, the Divine obligation of the Sabbath, and the Inspiration of the Scriptures, he has, by his various statements and explanations, (as may be found in the Minutes of the Committee of Presbytery,) led the Presbytery to believe that, while he may have employed unusual and uncalled for modes of expression and illustration, and such as might be calculated to produce erroneous impressions on the minds of ordinary hearers of the Gospel, he has not, in the opinion of this Presbytery, taught what is contrary to the standards of this Church; therefore, from a full view of the case, the Presbytery see no reason to proceed further in the matter.

"3. That in parting with Mr. Scott, the Presbytery feel it to be their duty affectionately to caution him to avoid, in all his intercourse with the people, those causes by which rumors affecting his ministerial usefulness have been widely spread."

After prayer by the Moderator, the decision of Presbytery was intimated to Mr. Scott in a few kind words, by Mr. Skinner.

We are sorry Mr. Scott should subject himself to so much trouble and injury for what, even in his own estimation, must not be of much moment. It is all very well to seek to be "fresh" and plain, and distinct, in preaching, to bring illustrations from common life, and to seek to remove the prejudices of men of cultivated minds by "extraordinary" discourses, which, in these rather prosaic days, might cause some small amount of sensation; but if the result of such endeavors should be outeries from all quarters of unsoundness or absurdity, it might be presumed by an individual of ordinary modesty that the success had not been great—not so great as to encourage a persistence in what, after all, might only be paradoxically weak, instead of startlingly vigorous.

A matter was referred to in Committee which does not find a place in the Presbytery's proceedings. Mr. Scott feels himself aggrieved by the omission, and has requested that the following reasons for not officiating at Family Worship should receive the advantage of publicity in the Magazine. It was in kindness that the Presbytery declined to take any notice of Mr. Scott's course of proceeding in this matter, inasmuch as it was felt that nothing could be said about it except in the way of condemnation. There can be no doubt Mr. Scott is thoroughly conscientious in the position he assumes and the course he pursues; but whatever one may think of his conscientiousness, we do not think he could very greatly admire the soundness of his judgment. If the impression should have gone abroad that Mr. Scott is prompted to this course of procedure from dislike to prayer altogether, we think his reasons will show that this is a very unfounded one. In his anxiety to guard against the very appearance of abuse, Mr. Scott would seem to insist upon a principle which, if carried legitimately out, would do away with all prayer together, except perhaps the strictly private. How Mr. Scott can know "the common confessions and Petitions" of a "Christian Brotherhood" in reference to whom he knows literally nothing, so as to lead their devotion in the public worship of the sanctuary, and yet be so entirely ignorant of the "Petitions," &c., of a family among whom he may reside for a month, that he cannot offer up to their "common Father" THEIR Petitions and Thanksgivings, we do not profess to understand. His reasons speak for themselves, but, we are afraid, not exactly in the way their author would wish them to.

"I protest against performing the duty of FAMILY WORSHIP,

1st. Because I have been licensed as a Preacher, only to point out, but not to perform the duties of Christians.

2nd. Because the Christian Father is Head as well as Prophet, Priest and King in his own family, and neglects his duty if he does not perform it.

3rd. Because I am neither a saint nor a mediator, and shrink from training a Christian Father to reliance upon a Priesthood under a dispensation in which "one mediator between God and man, the man Christ Jesus," has been appointed to intercede for humanity.

4th. Because I am not acquainted with the Family Incidents and Secrets, and

therefore cannot appropriately offer up the Confessions, Thanksgivings, and Petitions special and peculiar to the Family.

5th. Because it fosters clerical and Priestly assumption, sanctions the selection of the "uppermost seat," and the exercise of "lordship over God's heritage."

6th. Because it abolishes that Division of Labor divinely established in the community, in accordance with which the Christian Father is appointed Teacher in the Family, and the "servant of Christ" in the Christian Church,—the latter of whom offers up the Confessions, Thanksgivings, and Petitions common to the Christian Brotherhood, to their common Father, and proclaims "the common Salvation" to the whole Family of our common Humanity; and

7th. Because the Old Practice tends to strengthen the minds of Christians in the belief that Religious Services and Duties can be performed by *proxy*."

THOMAS J. SCOTT.

Various matters were left over till next meeting; among others, the consideration of the articles of the Basis of Union.—*Communicated*.

#### U. P. PRESBYTERY OF HURON.

The Presbytery met at Brucefield on the 4th of January, and, with the exception of Mr. Frazer, still absent in Scotland, all the Brethren were present. Read the replies received from Mr. John Mackie, Preacher, in answer to the call given him by Brucefield Congregation—the first dated 22nd November, accepting said call; and the second dated 7th December, withdrawing his acceptance and declining the call. After conversation on the unusual nature of the replies, it was agreed to lay aside the call. Collections for the formation of a Presbytery fund, as appointed at last quarterly meeting, were reported to the Treasurer from the congregations of Warrensville, Thamesroad, Bayfield, and McKillop.

Proceeded to take up the reports presented by Preachers of their labors during the last six months within the bounds of the Presbytery—said reports were read and approved, and the Clerk was instructed to intimate this approval to the Convener of the Mission Committee, at the same time to state that no reports had been received from Mr. John Mackie and Mr. John Scott. The attention of the Presbytery was called to the way in which congregations receiving supply had discharged their duty in the payment of Preachers' salaries. The members of the Court deemed this matter one demanding, in our present circumstances, as a self-supporting Church, the special attention alike of Presbyteries and vacant congregations. Satisfaction was expressed with the way in which Goderich congregation had met their obligations to Preachers; and the Presbytery finding, from the Reports of Preachers, that Brucefield congregation had failed to discharge its obligations, enjoined on the Session and Managers of that congregation the duty of immediate efforts to meet said obligations, and that such efforts be reported to next quarterly meeting.

The subject of Union with the Presbyterian Church of Canada was then taken up. The basis, agreed on by the Committees of both Churches, was read and each separate article was discussed. It was then moved and seconded, "That this Court expresses its satisfaction with the basis submitted to its consideration, so far as the 1st, 2nd, 3rd, 5th, and 6th articles are concerned, but deems the 4th unnecessary, as the first part of the article is included under the 2nd, and is denied by neither of the churches, and the concluding part of the article forms already no part of the basis submitted, as it is expressly excluded by the second note of the U. P. Committee." It was also moved, "That this Court having carefully considered the Basis of Union between the Free and the U. P. Churches, whilst admiring the Free Church, and desiring with it fraternal union, yet deems it undesirable to press that union, until greater simplicity as to the terms of it can be reached, and therefore postpones the subject until the uprising of more favorable auspices, which we cordially hope will be soon." This motion failing to be seconded, the former was adopted by the Presbytery.—*Communicated*.

## TO SESSIONS AND CONGREGATIONS.

In compliance with a resolution of the Mission Committee, the Convener would remind sessions and congregations that the Collection for Missions, ordered by Synod, should be taken up in the month of January. It is to be hoped that most congregations have already collected, that they have liberally contributed, and that their offerings are already in the hands of the Synod Treasurer. Should there be any that have delayed, it is earnestly urged upon them to make their collections as speedily as possible, and to remit the amount that the Committee may know at their ensuing meeting, the sum to be at their disposal for meeting the demands preferred by Probationers and Congregations requiring supplement. At the time we write, the Treasurer has about £50 in hand, but the claims already lodged are about £500, so that the need of funds must be apparent. Let Ministers press upon their people the duty and necessity of increased liberality. Let the people give as God has prospered them. The Church has now arrived at a crisis in her history, and unless the members come forward with an enlightened and enlarged liberality, her operations must be abridged: and since the Giver of all Good has conferred upon them ample means, will they not testify their gratitude and sense of obligation by giving with open hand into the treasury of his house?

## TO PROBATIONERS.

The Convener of the Mission Committee would intimate that he has received two "General Statements" to which no name is attached, and he has no means of finding out the authors. All the vacancies in the one belong to the Presbytery of Grey, and the services were rendered in the months of May and June; those in the other are in Wellington, Grey, Durham, and the services are during the months of June, July, &c. The author of the last is requested to prepare his statement afresh, and to give each Sabbath in detail, with the amount received for each.

## MORNINGTON.

The U. P. Congregations here, under the Pastoral care of the Rev. A. A.

Drummond, have presented him with a beautiful and strongly built Cutter. This speaks for the people, and shows their appreciation of his labors among them. Mr. D.'s preachings are well attended, the places of worship being crowded every Sabbath.

The congregation of North East Hope intend holding a Soirée very soon, the proceeds of which are to form a Fund, which is to accumulate and be applied to build a Church.—*Communicated.*

## U. P. PRESBYTERY OF BRANT.

This Presbytery met in Paris, on the 4th of January. Two calls were laid on the table: the one addressed to the Rev. Gilbert Tweedie, from the united congregation of Norwichville and Barford; the other from the congregation of Mount Pleasant, addressed to Mr. John Scott, Probationer. Mr. William Robertson having accepted the call from the congregation of Blandford, delivered the exercises assigned him preparatory to ordination; which, being all approved of and sustained, his ordination was appointed to take place at Blandford, on Wednesday, 26th January. A letter was read from the Convener of Committee on the Self-Sustentation of the Church; when it was agreed that, in all congregations within the bounds of Presbytery where Missionary Societies do not already exist, they should be formed, and where they do already exist that they should be fostered. A copy of "Arthur's Tongue of Fire," the gift of John Henderson, Esq., of Park, Scotland, having been presented to the respective members of Presbytery, the Presbytery instructed the Clerk to convey to Mr. Henderson their cordial thanks for this renewed token of his Christian liberality.—*Communicated.*

## GLEN MORRIS.

A Fruit Soirée was held in the U. P. Church, Glen Morris, on the evening of Wednesday, the 19th of January, when a crowded assembly had congregated together to partake of the varied entertainment that had been prepared for them; the material part of which in all its endless variety, was the free-will offering of the ladies in and even beyond the bounds of the congregation, an exhibition at once of their generosity and

their skill. The mental was ably supplied by the Rev. John Duff, of Elora; Rev. Joseph Young, of Brantford; Rev. John James, of Galt; and Rev. John Porteous, of Beverly, in addresses, various, vigorous, appropriate and impressive, a feast of reason and a flow of soul. The musical, by a numerous and efficient vocal choir from Paris; under the able leadership of Mr. Roberts, added not a little indeed to the delightful association of the evening. On the forenoon of the following day, the Sabbath-school children connected with the congregation, to the number of between 60 and 70, assembled together for *their* soiree, when out of the abundance of provision which had been made, they too received full satisfaction. They were addressed by the pastor of the congregation, as well as by the Rev. Messrs. Porteous and Duff, while the children themselves, with no little taste and skill, sang several appropriate hymns, gratifying to the parents and others who were present to hear, and especially to Mr. Murray, who had been their instructor.—*Communicated.*

SMITH'S FALLS.

At the Annual Meeting of the U. P. congregation, Smith's Falls, held on Tuesday, the 18th inst., the following Resolution was proposed and unani- mously adopted:—"That the congrega- tion feels deeply interested in the move- ment now in progress, having for its ob- ject a union between the Free and United Presbyterian Churches of Canada, and embraces this opportunity of expres- sing its conviction that such a union would, by the blessing of God, greatly promote the interests of the Redeemer's Kingdom and the good of the Church; and their earnest desire and prayer is, that the Great and All wise Disposer of events may, in His good time and way, bring about a speedy consummation of *so desirable an event.*"

W. WILLIAMSON, *Secretary.*

U. P. PRESBYTERY OF GREY.

The Presbytery met at Owen Sound, 11th January, and took up the Basis of Union between the Free Church and U. P. Church, as agreed upon by the joint committee in August last. After care- ful consideration, agreed to report that

they approved generally of the basis; and particularly with respect to the fourth Article, that, while they would have preferred that it had been divided into two, treating as it does of two sub- jects as distinct as any of the other articles, yet they are prepared to accept it as it is, on the understanding that the first Note is to be viewed as explanatory, so far, of the first part of said article; and the second as defining the position which the second part is to hold in the United Church—the position, not of a term of communion, but of a matter of forbearance. The clerk laid on the table an extract from the Minutes of the Com- mittee on the Self-Sustentation of the Church. After careful consideration, it was agreed that the Presbytery issue a recommendation to those congregations within the bounds in which a Missionary Society does not already exist, to form one with the least possible delay; and to call the special attention of the congregations receiving supplement from the Mission funds of the Church to the fact that the formation of such Societies in them is now required as the condition of receiving supplement. Mr. Inglis was appointed to congregate the station at McKenny's Corners; Mr. Moffat to moderate in a call in the congregation of Kincardine, and also to form a Mis- sionary Society in it; Mr. Gibson to dispense the sacrament in the congregation of Meaford, and also to form a Mis- sionary Society in it; Mr. Dewar to dispense the sacrament in Southampton congregation; and also to form a Missionary Society in it.—*Communicated.*

WESTMINSTER.

*Income of the U. P. Congregation here, for year ending 31st Dec., 1858.*

Congregational purposes, - -	§18.50
Missionary and Benevolent purposes, - - - - -	134.00
	<hr/>
	§952.50

The membership is 92, which gives an average contribution of §10.35 per member. This does not include the contributions of the Sabbath School, which, though collected, had not been forwarded before the close of the year, and consequently are carried to next account. The amount collected by the

children is \$15.50. This sum was collected without any canvassing for subscriptions. Two Missionary boxes, one for boys and another for girls, are put down on the first Sabbath of each month, and those who have anything, and are inclined to give it, drop it into the *Treasury*.—*Com.*

## TREASURER'S ACCOUNT.

Charge against the Treasurer.

	Miss'n Fund	Institute Fund	Syn'd Fund
In Fund at the end of December last .....	\$366 88	....	....
1859.			
Jan. 1. Elora.....	....	\$8 00	....
3. Owen Sound .....	86 54	....	\$10 00
Esquesing.....	5 00	....	....
A Lady—Member of the Rev. John Morrison's Congregation, Madrid, N. Y.....	110 00	....	....
12. Chippawa, \$7 8; less Pres. Fund, \$2.....	35 92	....	5 08
Crowland .....	..	....	1 28
Indiana .....	10 62½	....	....
Oneida .....	13 50	....	....
Caledonia Sabbath School.....	2 00	....	....
Beverley .....	....	15 66	....
19. Galt.....	....	11 00	....
East Hope .....	18 00	....	....
Fullarton and Downie—Quarter ending Dec.	28 00	....	....
27. Guelph .....	23 00	....	....
Do. Juvenile Society.....	13 00	....	....
	\$712 46½	34 66	16 36
Arrear of Institute, as stated end Dec. last..	....	656 99	
Collected in January, brought down.....	....	34 66	
	....	\$622 33	
Arrear of Synod Fund, as last stated .....	....	....	209 13
Collected since, brought down .....	....	....	16 36
			\$192 77

## Gleanings.

## SUPPRESSION OF INTEMPERANCE.

We have received, from a Municipal Functionary, a copy of a Bill drawn up by him for the accomplishment of this object. He says it is in the hands of several Members, has been commended by Sir J. B. Robinson, and will be introduced to the Legislature. What it contemplates is the prohibition of the sale of intoxicating liquors, at any licensed premises in Upper Canada, except under certain certificates, between seven o'clock on Saturday night and eight o'clock on Monday morning. He is anxious that Petitions should be got up in favor of the Bill. It is unquestionable that a large portion of the vice and crime in the country may be traced to drunkenness, and all good men must be earnestly desirous of its prevention.

## LIBERAL BEQUEST.

The late Rev. Richard Dill has left a munificent bequest to the Magee College, Derry, Ireland. We understand that the sum immediately available amounts to about £7,000 stg., and that on the death of certain relatives, who have a life interest, the greater portion of the residue of his estate is to be inherited by the same institution, to which he has also bequeathed his valuable library.—*Belfast Banner.*